

Ahmadiyya Movement:

BRITISH-JEWISH CONNECTIONS



Bashir Ahmad

THE AHMADIYYA MOVEMENT:

British-Jewish Connections

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(Fletcher School of Law and Diplomacy)

U.S.A

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TO

S. A. Q. J.

Main Beliefs

- Only Ahmadyat is the True Islam. Islam minus Mirza Ghulam Ahmed is a lifeless entity.
- Mirza Ghulam Ahmed is a Mujadid, Mahdi, Promised Messiah, Zilli Nabi and Rasul, Krishna Avatar and Promised one of all leading religions.
- The Mirza is real Nabi and Rasul (non-law bearing). Nabi and Rasul will continue to come to guide the humanity like Abraham, Noah, Moses etc. God addressed him as Nabi in his revelations with out any zillior broozi tags. He is superior to Jesus Christ in all respects.
- Muslims of the world who do not believe in his claims are confirmed Kafirs (heretics) and outside the pale of Islam.
- Prayer behind a non-Ahmadi Imam, marriage of an Ahmadi girl with a non-Ahmadi Muslim, saying funeral prayer of even a non-Ahmadi Muslim child are forbidden by God.
- The wife of the Mirza is Um-ul-Mominin; his companions are Sahaba-i-Karam, Qadian is Madina-tul-Masih and seat throne of his Rasul and real Nabi.
- Jihad is forbidden for all times to come.
- Jesus Christ died a natural death and is buried in Srinagar, Kashmir.
- Khilafat is a permanent institution of Ahmadyat. God himself appoints and guides Khalifa.
- Doors of Wahi (revelation) and Ilham (direct communion) with God are open. The Mriza's Wahi is binding on all mankind.

Acronym

AIKC	All India Kashmir Committee
AK	Azad Kashmir
CML	Council Muslim League
COP	Combined Opposition Parties
DAC	Democratic Action Committee
HC	High Commissioner
JI	Jamat-i-Islami
JUI	Jamiat-i-Ulema-i-Islam
JUP	Jamiat-i-Ulema-i-Pakistan
NAP	National Awami Party
PAIGHAMI	Member of Lahore Jamat
PAF	Pakistan Air Force
PDP	Pakistan Democratic Party
PPP	Pakistan Peoples Party
RTC	Round Table Conference
Tarikh	Tarikh-i-Ahmadyat
TI	Tehrik-i-Istiqlal

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PREFACE

The Ahmadyya movement launched by Mirza Ghulam Ahmad at the close of 19th Century at Qadian, East Punjab has completed over 100 years of its existence. It was a pro-British political movement in its orientation inspired mainly by Bahaism of Iran. Bahais watched the political interests of Czarist Russia in Iran and Turkey till it completely aligned itself with Zionism in 1897. The Ahmadya movement served the British interests in India and its colonies. The nature and development of the movement and claims of its Founder establish its real character. Religiously Ahmadis (Qadianis) are a distinct community and by far a non-Muslim entity by their own proclamations, faith and practice. Numerous writings of the Founder and his successors bear testimony to the fact. Ahmadis were declared a non-Muslim minority by a unanimous vote of the National Assembly of Pakistan and the Senate on 7 September 1974. The credit goes to the then Prime Minister of Pakistan Mr. Zulfikar Ali Bhutto for his bold stand on the issue. After a decade, President Zia-ul-Haque sealed their fate by issuing Ordinance XX on 26th April 1984 which provided penal action for them against misuse of epithets and titles reserved for Islamic holy places and personages. That forced Mirza Tahir Ahmad, the fourth head of the community to flee to London in May, 1984. He has been living there since then.

The political character of the movement was 'revealed' by some senior Ahmadis mainly on personal requests and on the condition of anonymity. In most cases they avoided to part with the 'real' information perhaps for the fear of betrayal or excommunication. Certain inside 'palace stories' were disclosed by young dissidents, Ahmadyya elders of Lahore or paighamis (as they are called by Qadianis of Rabwah Jamat), members of three defunct-rather extinct - Qadiani groups-Arupi party, the late Khawaja Ismail of London Jamat and Haqiqat Pasands. The Ahrar and Tahafuz-i-Khatam-i-Nabuwat activists gave their personal narratives with some elements of exaggeration. However every possible care has been taken to sift facts from wild allegations and insinuations in an objective and impartial manner to record the established fact of history. I am indebted to all of them.

Many prominent religious scholars have written a lot on Ahmadyat but these works are mainly based on theological discussions and argumentative defence of their beliefs. It is high time to expose its political character by availing the authentic material available at the India Office Library, London and many places in Pakistan.

The present study traces the political history of the Ahmadya movement since its birth and its relations with the British imperialism and the militant Jewish nationalism. The ignominious role played by Ahmadis in our independence movement and afterwards in the internal politics of Pakistan has been highlighted.

I am grateful to Prof. Dr. Mahmud Ahmad Ghazi, Director General, Dawah Academy, Islamabad for his valuable suggestions and encouragement. I also extend my thanks to Prof Zafarullah Beg for his commendable ideas and helpful views.

I sincerely thank Malik Abdul Hamid for his labour of love. He volunteered to type the manuscript and performed the assigned work with care and devotion. Some work was done by Mr. Zamir Akhtar with keen interest.

23 March, 1994.

B. A.

Foreword

After the tragic failure of the War of Independence in 1857, the Muslims of the Indian Subcontinent found themselves in a grave economic, political and cultural crisis. The British imperialism took control of the whole of the Mughal Empire and adopted measures to consolidate and perpetuate its mastery over South Asia. It took every possible step to create disunity, confusion and a defeatist mentality in the local population and particularly among the Muslims. Based on a long and deep study of the Indian scene, the new policy designed by the colonial masters included attempts to raise pseudo-religious leaders to work for the interests of the colonizer in a religious garb.

In pursuance of this diabolical design the fertile British mind found in a remote village of East Punjab called Qadian, one Mirza Ghulam Ahmad, a non-entity at that time. He was raised to project himself as a religious saviour who claimed promises to deliver the Indian Muslims from the agony and dismay from which they were suffering. In order to build his personality he started writing in the local press and criticizing different religions. With the passage of time he began to lay foundations of a movement, subsequently known as the Qadiani or the Ahmadi movement, and astutely served the cause of British imperialism in India and abroad. The linchpin of the whole crusade was the propaganda against Jihad, the belief which had been motivating the Indian Muslim to rise against the British colonialism in India. The other underlying objective was the inculcation of a spirit of loyalty for the British rule and its acceptance as a divine blessings for the Muslims of India. The whole jugglery of the Mirza revolved around these two themes. His ridiculous revelations and prophecies directly or indirectly convey these two messages. The Mirza moved swiftly from the claim of a reformer to Mujaddid and then to the so-called 'Promised Messiah' and finally had the

audacity to lay claim to prophethood. All this took place in accordance with a well-planned strategy to serve the interests of his mentors. It is most likely that he was inspired by his contemporary movement, Bahaism, masterminded by the Russian Czarists in Iran. Both these movements are flourishing in Israel now.

In the present study the author Mr. Bashir Ahmad traces the history of the Qadiani movement from its birth up to the present day and unveils its relations with the British imperialism and Zionism. The Ahmadi's role in Pakistan movement and afterwards has also been discussed at length. The study provides a good political perspective on the growth of the movement and its machinations against the Muslim interest throughout these decades. The author has taken pains to record the facts of history in an objective way. It is a well-documented book which successfully traces the political history of the Ahmadi movement. The author has at his credit another good book on Bahaism which was well-received by the scholars and students of contemporary religious history of the Middle East. I hope this book will be equally a welcome volume by those interested in the study of comparative religions.

I congratulate the learned author on the production of this timely work and pray Almighty Allah to grant him success both in this world and in the Hereafter.

Dr. MAHMOOD A. GHAZI
Director General

Islamabad 13.4.1994

**What Secret Report of the Punjab
CID says about the origin,
Growth and Development of
The Ahmadya Movement 1**

The Mirza
Family and
the Mutiny of
1857

Mirza Ghulam Ahmed of Qadian, District Gurdaspur, the founder of the Ahmadiyya sect was born in 1839. He was descended from a Moghal family of Samarkand which emigrated to the Punjab in 1530 and settled in the Gurdaspur district. For several generations the family held offices of respectability under the imperial Government and it was only when the Sikhs became powerful that it fell into poverty.

Mirza Ghulam
Ahmad's claims
and Muslim
Reaction

During the reign of Ranjit Singh, however, Mirza Ghulam Ahmed's father, Ghulam Murtaza, was received back into favour and with his brothers performed efficient services in the Maharaja's army on the Kashmir frontier and at other places. On the annexation of the Punjab by the British, jagirs of the family were resumed but a pension of Rs. 700 was granted to Ghulam Murtaza and his brothers and they retained their proprietary rights in Qadian and the neighboring village. *The family did excellent services during the mutiny of 1857.¹*

Mirza Ghulam Ahmed first came to notice in 1876 when he claimed to receive revelations direct from God. In 1883 he published revelation referring to himself as a messenger and Prophet. In 1891 he declared himself to be the Promised Mehdi or Messiah of the Muslim faith, a claim which led to the issue of fatwas in 1876-1891 condemning him as an infidel by leading 'ulemas'. Being a skilled theologian and

1. The Ahmadya Sect-Notes on the Origin, growth and Development of the Movement up to year 1938

(source: National Documentation Centre, Islamabad)

2. All Italics added

dialectician, however, he soon won over a large number of people to his tenets, though he was of course condemned by all orthodox Muhammadans as an impostor and heretic. The beliefs of the Ahmadis are briefly summarised in the Mirza's decalogue which he called the ten conditions of 'Baiat' (initiation). In them sympathy with all persons, Muslim or non-muslims is enjoined, and it is asserted that *the conquest of the world to Islam is to be effected by peace and not by war.* The Mirza's speeches and writings and his proselytizing zeal naturally led to some ill-feeling, yet, so far as is known, there is not a single incident on record in which his followers have been denied the use of mosques or Muhammadan burying-grounds or have in any way been molested, except in one case at Cuttack where some convert to *Ahmadiyyaism* wished to change the form of worship in the principal mosque in the town - a course to which the rest of the Muhammadan population naturally objected.

Prophecies about
Lekh Ram and
Abdullah Athim
(1891 - 97)

Mirza Ghulam Ahmed proved to be a greater danger communally than religiously owing to his prophecies foretelling the deaths of his opponents. In 1886 and again in 1893 he issued notices prophesying the death of Pandit Lekh Ram by violence. This "prophecy" was fulfilled by the murder of (Pandit Lekh Ram on March the 6th, 1897. Ghulam Ahmed's prophecy naturally aroused suspicion against him of complicity in the murder. Government shared the suspicion and a search warrant was issued for the search of Mirza Ghulam Ahmed's house at Qadian. Nothing incriminating, however, was found. Pandit Lekh Ram's history is not without interest. He was at one time employed in the North - West Frontier Province Police, but, owing to immorality and neglect of duty was reduced in rank and eventually resigned in 1884. He subsequently became a prominent Arya Samaj preacher). The immediate reactions of Lekh Ram's murder on Hindu-Muhammadan relations were considerable. The first result was a reconciliation between the two sects into which, the Arya Samaj had split. The orthodox Hindus and Sikhs sympathized with the Arya Samaj, who however, somewhat alienated Sikh sympathy by comparing Lekh Ram to Guru Gobind Singh. The situation at the time was further complicated by the fact that five or six murders of Hindus by Muhammadans had recently occurred and

appeared to have been more or less due to fanaticism. Agitation, however, was chiefly confined to the educated classes in Lahore, Amritsar, Ludhiana, Hoshiarpur, Ferozepore and Peshawar and was especially noticeable among the student class. Ill-feeling was stirred up by the Arya community but no outbreak occurred as a result and the situation gradually returned to normal. A proposal to put Mirza Ghulam Ahmed on security under section 107, C.P.C., was considered but did not materialize.

Mirza Ghulam Ahmed's prophecies about this time began to attract wider attention. He prophesied the death of a Christian opponent Abdullah Athim, who died within the period foretold by the Mirza. In 1897 Dr. Clark, a C.M.S.(1) missionary, brought a case against him under section 107, C.P.C., alleging that he had deputed a man to murder him. Mirza Ghulam Ahmed was discharged but at the same time he was warned by the trying magistrate to desist from publishing inflammatory and provocative pamphlets, and was told that unless he adopted a moderate tone he could not fail but bring himself within the reach of the law.

Death of the Mirza
1897- May 1908

Down to his death in May, 1908, Mirza Ghulam Ahmed continued to propagate his faith with remarkably little opposition from orthodox Muhammadans. There was of course occasions when his teachings were actively resented, as for example, at Amritsar in November, 1905, when the Police had to escort him from a public meeting to save him from an assault. Orthodox opinion was aroused against him on that occasion by his eating and drinking on the platform from which he was speaking during the 'Ramzan'. When not carried away by his proselytizing zeal and extravagances in debate, then he often made use of language which did not really reflect his true opinions or even his teachings. The Mirza's general outlook on other religions appears to have been tolerant, if at times somewhat inconsistent. Thus, while he prophesied the speedy death of his enemies he declared that Muhammadans must allow the members of all other religions to live in peace; and likewise while condemning the whole Christian religion as false and anti-Christ, he nevertheless believed in Christ as a mighty prophet of God, not

1. Church Missionary Society London

himself divine, but a divine messenger, who died (according to the old tale beloved by Muhammadans and Hindus) in Kashmir. Speaking at a public meeting in Lahore in September 1904, he remarked that he did not consider all non-Muslim faiths false, and added that it had been revealed to him that Ram Chandra and Krishna were true men of God and that he had no patience with those who spoke ill of them. He considered Baba Nanak as a true worshipper of God.

Loyalty to the
British Government

His attitude towards Government was throughout one of loyalty. In 1895 he published a pamphlet explaining his attitude toward the British Government in which he denounced 'jehad' and enjoined loyalty and goodwill towards Government.

Hakim's Nuruddin,
the successor
(1908 - 1914)

On his death in 1908 he was succeeded by Hakim Nur-ud-Din in opposition to instructions left by him that Ahmadiyya affairs should be controlled by an Anjuman. Nur-ud-Din was born at Bhera in 1841. His father was a well-to-do person, having a printing press of his own in Lahore. His family claimed descent from Omar, the third Khalifa. Nur-ud-Din from his boyhood showed a tendency towards religion. At the age of 12 he began to study Arabic with the help of his elder brother, and while still young came to Lahore with his father for further study in Islamic theology, logic and philosophy. He later devoted much of his time to the study of Medicine and afterwards went to Rampur, Bhopal, Rohilkhand and Delhi for a higher course in Arabic and theology. He went to Mecca and Medina and passed a good deal of his time with the 'Ulemas' of the country. On his return he was considered to be the foremost and most learned 'moulvi'. For sometime he worked as a teacher in a school at Pind Dadan Khan, but finding this work unsuited to his taste he left it and went to his home at Bhera where he began to practice as a physician. The efficacy of his treatment and his reputation for learning won for him the situation of 'Shahi Hakim' in the Kashmir State which position he occupied for about 10 years. In or about 1881 Nur-ud-Din came in contact with Mirza Ghulam Ahmed of Qadian. He soon imbibed the doctrines and beliefs professed by Mirza Ghulam Ahmed and entirely abandoned himself to religious matters and particularly to the tenets and doctrines of the Ahmadiyya faith. Nur-

ud-Din wrote several books of which 'Faz-ul-Kitab' is the most noteworthy. It is a commentary on Christianity and was written under special instructions from Mirza Ghulam Ahmed. Nur-ud Din commanded great respect among the Ahmadia sect and *was considered to be the chief pillar of their faith*. It was for this reason that on the death of Mirza Ghulam Ahmed the leading men of the Ahmadiyya sect elected him as their Khalifa which position he held till his death on the 13th March, 1914. During his Khilafat Nur-ud-Din spent most of his time in Qadian and confined his sole attention to the propagation of the Ahmadiyya tenets and doctrines, a duty which he performed with great zeal and fervour.

Separatist
Tendency and
pro-Turk Elements
(1914)

Some three years before the death of Nur-ud-Din a separatist tendency was noticeable among the educated members of the community who resented the doctrine enunciated by Mirza Bashir-ud-Din Mahmud, the son of Mirza Ghulam Ahmed, that any Muhammadan who did not accept the ten conditions of 'Baiat' (initiation) laid down by the late Mirza was a 'Kafir'.⁽¹⁾ Some of these men, possibly to gain popularity among the orthodox Muhammadan public, took part in the pro-Turkish agitation at the time of the Tripolitan and Balkan wars and were actively disloyal. Of these Khwaja Kamal-ud-Din, Dr. Mirza Yaqub Beg, M. Sadr-ud-Din and Dr. Muhammad Hussain were the most prominent in the pro-Islamic movements of the time. They attracted, however, very few followers among the Ahmadis.

Hakim's Death
and Split
(1914)

The death of Nur-ud-Din divided the sect into two parties; one party favoured the succession of Muhammad Ali, M.A., editor of the "Review of Religions", and the other party, which commanded a majority, selected Mirza Bashir-ud-Din Mahmud, the son of the founder of the sect. Muhammad Ali's colleagues formed a separate society in Lahore where they founded the Ahmadiyya Anjuman-i-Ishaat-i-Islam and a college of the same name. The "Review of Religions" was also brought to Lahore. The Lahore party consists of the more educated Ahmadis, who look upon the founder of the sect as an apostle, not in the literal but in the metaphorical sense, and do not ex-communicate non-Ahmedi Muslims. They regard Mirza Ghulam Ahmed as a religious

(1) That was not the reason

reformer but not as a Prophet. Their views are in sharp distinction to those of the Qadian sect *which rejects the doctrine of the finality of prophethood in Muhammad*. The mutual animosity between these two sections has often expressed itself in bitter criticism of each other's religious doctrines. Of the two sections the Qadiani party has been the more bitter. In 1919 it made a direct attack on the Lahore section and declared that its leaders deserved according to Islamic Law to be murdered. To this attack Muhammad Ali, the president of the Lahore Anjuman, replied at length accusing the Qadianis of spreading false rumours against the Lahore section. There is little doubt that the two sections are bitterly opposed to each other, but their disputes have so far been settled out of court.

First World War (1914-18)

From 1914 to 1918 the Ahmadis were politically quiescent. Their activities, such as they were, were mainly confined to public lectures which were not particularly well attended. *Their record during the Great War was one of continuous loyalty*. They subscribed to Government war loans, and towards the end of the war offered a double company of Ahmadis which, however, was never formed owing to the termination of the war. A territorial unit was subsequently raised.

View on Self Government

In 1917 the pronouncement of progressive self-Government for India stimulated the interest of the Qadian section in politics and the Khalifa was not slow to seize the opportunity to present the opinions of his sect. *He at once protested against the proposal to make India self-governing basing his objections largely on the unrestrained religious intolerance prevalent in India*. At the same time he declared himself in favour of racial equality, wider education, industrial progress and increased Indianization. Again in 1921 the Qadian branch presented an address to the Secretary of State for India in which it was stated that India did not stand in need of important and far-reaching reforms but demanded the abolition of racial distinctions and wider education. The address stressed the state of religious intolerance in India and asked that so long as religious prejudice retained its sway over the minds of the people the British element should predominate in India and in the government of the country.

**Khilafat, Hijrat,
Non-cooperation
Movements 1919**

They took no part in the Muhammadan agitation over the Turkish question beyond expressing the opinion that consideration should be paid to the feelings of the Muhammadan world, and admitted frankly that they owned no spiritual allegiance to the Sultan, but recognized as their temporal sovereign the Power under whose rule they lived. They were opposed to the 'hijrat' movement, maintaining that the Islamic conditions governing the necessity for 'hijrat' had not been fulfilled. *The Khilafat and non-cooperation movements found them firmly on the side of Government.* The Qadiani section published pamphlets on the "Turkish Peace" and "Non-co-operation and Islam" in which non-co-operation, 'hijrat' and 'jihad' were *unqualifyingly condemned. Throughout the Punjab disturbances of 1919 they remained loyal.*

**Shuddhi
Movement
(1923)**

In 1923 the Ahmadis began to come to notice prominently in connection with their campaign to oppose the spread of the 'Shudhi' movement. 'Tabligh' organizations had existed for many years before, as for example, the 'Anjuman-i-Ishaat-i-Ahmadiya', Lahore, founded in 1906 by Mirza Ghulam Ahmed and the Anjuman-i-Ishaat-i-Islam of Qadian, but had not attracted much attention until opposition to the late Swami Shradhanand's 'Shudi' work gave the Ahmadis an opportunity which they were quick to seize to pose as the champions of Islam and the antagonists of the Arya Samaj. This antagonism which dates from the murder of Pandit Lekh Ram has subsequently become very bitter.

**Mirza Mahmood's
Visit to Europe
(1924)**

In 1924 Mirza Bashir-ud-Din Mahmud Ahmad visited Europe with a party of 12 secretaries. The party visited Rome, Paris, London and Venice. Reports were subsequently received that the Mirza had been in touch with communists and German nationalists, but *there is no reason to regard them as true. It is of interest to note that the Ahmadis are much interested in Russia as they believe in a prophecy which promises them predominance in Moscow one day.*

**Ahmadis Killed
in Kabul
(1924 - 25)**

The proselytizing zeal of the Ahmadis abroad has never met with any serious opposition except in Afghanistan. In September, 1918, it was reported that the Ahmadiyya movement was slowly but steadily spreading through Kabul

and parts of Afghanistan. Information about the same time showed that the Ahmadis as a whole were distinctly anti-Afghan and that they were preaching that Afghanistan was the 'dar-ul-harb' whereas India was 'dar-us-salam'. This attitude was no doubt due to the stoning of two Ahmadi Maulvis a few years previously and to the general attitude of repression adopted towards the Ahmadis by the then Amir of Afghanistan. At the end of August, 1924, an Ahmadi missionary named Niamat Ullah Khan was stoned to death at Kabul for heresy. His execution was denounced not only by the Ahmadis in India but also by most of the orthodox Muslim press.

In February, 1925, two Qadiani shopkeepers in Kabul were also stoned to death for heresy. They had been convicted by the 'mullahs' of heresy, and their sentences received the approval of the Afghan official authorities as a Police Superintendent and 15 Constables were present at the execution. Ahmadi meetings of protest were held throughout India, and protests were also raised by the Ahmadis in England. The sensation caused restrained the Amir as no further executions took place. After these executions there were rumours that the Ahmadis contemplated sending 'jathas' to Kabul to propagate the Ahmadi faith, but the proposal never materialised. The relations of the Ahmadis with the present King of Afghanistan appear to be cordial, for on the occasion of his recent visit to England the Ahmadiya community in England presented him with an address of welcome.(1)

Arya Samaj
Militancy
(1927)

In 1927 the Muhammadan agitation arising out of the 'Rangila Rasul' case gave the Ahmadis another opportunity of trying to reconcile themselves with orthodox Muhammadans and of championing Islam. Even before the 'Rangila Rasul' agitation the Lahore sect had gradually come to be regarded as the spokesmen of Islam against the Arya Samaj. Pamphlets issued in which it was stated that they did not regard the Mirza of Qadian as their 'Nabi' and that any one who did so was a 'kafir', but merely as a religious reformer and guide, made it easier for the orthodox Muhammadans to follow their lead. Orthodox opinion,

(1) Amnullah Khan

particularly that of almost the whole of the educated class in Lahore, veered strongly in their favour and in a short space of time they became the leaders of Muslim opinion in Lahore. During the 'Rangila Rasul' controversy the Lahore section took a comparatively small part in the agitation. Its members, however, were interested in the Muslim economic boycott of Hindus and were un-doubtedly partly responsible for the opening of Muslim shops in Lahore to cut out Hindu shopkeepers. In August, 1927 the Lahore sect drew much attention to itself by the issue of provocative communal articles in the 'Light' of August the 16th, one of its principal organs. The leading article entitled "Fight to the Finish" was a practically undisguised incitement to violence, while other articles were extremely offensive and calculated to spread class hatred. The editor was presented under section 153-A, I.P.C., and convicted.

Inflammatory
Poster
(1927)

The communal disturbances at Lahore in May, 1927, and their sequels, the Muhammadan agitation arising out of the acquittal of the author of the 'Rangila Rasul' pamphlet ridiculing the Prophet of Islam, the publication of an even more scurrilous article entitled "A trip to Hell" published in an Arya magazine, the *Risala Vartman of Amritsar*, the conviction of the editor and proprietor of the *Muslim Outlook* for contempt of court in questioning the integrity and impartiality of the High Court Judge who had acquitted the author of 'Rangila Rasul' pamphlet and the subsequent unjustified Muhammadan attack on the High Court itself were all exploited by the Qadianis and made the excuse for communal propaganda. Following the Lahore riots, communal ill-feeling was still further intensified in Lahore by the production of inflammatory posters bearing the signatures of the Mirza of Qadian himself. At other places posters were issued by the Mirza advising Muhammadans to keep a 'lathi' by them even at prayer time. Publicity, which would certainly not otherwise have been obtained, was ensured for the 'Risala Vartman' article by the issue of an inflammatory poster by the Mirza, quoting at length from it. This was *proscribed as it gave undesirable publicity to the article itself*. The genuine Muhammadan apprehension aroused by the acquittal of the author of the 'Rangila Rasul' pamphlet lest the law as it stood was

powerless to punish malicious attacks on the founders of religions was subordinated to a desire to seek revenge from the community which had been responsible for attacks on the Prophet, and possibly explained, though it did not justify, the prominence given by the Ahmadis to such attacks.

**Outlook Case
(1927)**

Meanwhile the prosecution of the editor of the '*Risala Vartman*' and of the author of the article entitled '*A trip to Hell*' had been ordered under section 153-A., I.P.C., and the case was referred to a full bench of the High Court. This action satisfied the more moderate and enlightened Muhammadan community but the Qadianis and the Khilafatists continued their attack on the High Court and tried to establish a position as leaders of Muhammadan opinion. Mutual jealousy and disagreement regarding the resolutions to be proposed led to the abandonment of the joint meetings which were to have been held in July to protest against the conviction of the editor and proprietor of the '*Muslim Outlook*' and the High Court judgment in the '*Rangila Rasul*' case, but public meetings organized by the Qadianis were held at Lahore and Amritsar at which these protests were made in no uncertain language and at the same time the propagation of 'tabligh' and the economic boycott of Hindus were urged, while posters setting forth these points and also demanding the dismissal of the High Court Judge who had acquitted the accused in the '*Rangila Rasul*' case, the promulgation of an ordinance to provide for the punishment of vilifiers of the Prophet and the appointment of a Muhammadan judge to the High Court bench were widely distributed in the Province.

**Shardhanand
Assassinated
(1927)**

During 1927 the Qadian Ahmadi's were very conspicuous and seized the many opportunities offered by the communal unrest in the Province to pose as protagonists of Islam. The indiscriminate condemnation of the Muhammadan community over the assassination of Swami Shradhanand and the widespread Hindu belief that the murder was the result of a conspiracy aroused Muhammadan resentment and not unnaturally provoked criticism of the views expressed. In February and March the Ahmadis of the Qadian branch held a series of public lectures in Lahore on Islam and the communal question. The proceedings were generally mod-

erate, but there was at times strong criticism of the Arya Samaj. Speaking at one of these meetings on March 1st, Mirza Bashir-ud-Din Muhamud strongly condemned Arya methods of propaganda and their abuse of the Prophet.

**Economic Boycott
of Hindus
(1927)**

The most dangerous point in the Qadianis' propaganda was undoubtedly the incitement to boycott the Hindus economically and socially. Under the pretence of improving Muslim economic conditions this boycott movement was sedulously preached in towns and villages and at first met with considerable success. The Ahmadis showed themselves capable of well organized propaganda, but the natural economic inter-dependence of Hindus and Muhammadans proved too strong for the organizers of the movement which by October had spent its force. It left behind it, however, a legacy of ill-feeling in many places previously unaffected by communal trouble.

**Unity
Conference
(1927)**

In September, 1927 a "Unity Conference" of "all-India" leaders was held at Simla to which Mirza Bashir-ud-Din Mahmud submitted a memorandum embodying the demands of his community. He claimed inter alia, on the social and religious sides perfect religious freedom for all communities, non-interference in religious and social customs, liberty to work for the economic betterment of Muhammadans, the ostracism of vilifiers of any religion or its founder, while on the political side he demanded the extension of Reforms to the North-West Frontier Province, the conversion of Sind and Baluchistan into one separate Province and the maintenance of separate electorates. The conference broke down without effecting anything. The Mirza's own opinions, on the "cow and music" questions about this time were interesting. He opposed any restriction on the social life of Muslims by the prohibition of cow slaughter but expressed the opinion that cow slaughter should be confined to slaughter houses. He did not consider the Muslims right in stopping music before mosques.

**Communal
Propagandist
(1927)**

As communal relations improved towards the end of 1927, the Ahmadis dropped unnoticed out of the picture. In spite of all their vigorous championship of Islam and attempts to improve the economic conditions of

Simon
Commission
(1927)

Muhammadans it is doubtful whether they have to any appreciable extent won the sympathy and support of orthodox Muhammadans. They have, however, undoubtedly established the fact that in times of communal unrest they are a powerful and well-organized community with considerable initiative and a well developed system of propaganda.

Politically the Ahmadis remain supporters of Government. Neither section has taken any part in the agitation against the Simon Commission, and the Qadianis have openly co-operated with the Commission. In the issue of the 'Sunrise' for December, 22nd, 1927, Mirza Bashir-ud-Din Mahmud Ahmad advanced at great length many reasons in favour of co-operation, and a deputation subsequently visited the Commission in Lahore. The main points brought forward were the safe-guarding of the rights of minorities, the uplift of the untouchables, the maintenance of separate electorates, the preservation of Muslim majorities in Provinces where they exist at present, the extension of the Reforms to the North-West Frontier Province, the constitution of Sind and Baluchistan as a separate Province, perfect religious freedom and the unrestricted right of the propagation of any religion. The demands were dictated by communalism but the development of the Ahmadiya faith depends on communalism.

Ahmadya
Activities in
India and Abroad
(1928)

Apart from their communal activities the Lahore and Qadian Ahmadis are a well-organized and financially sound community with missions abroad and in India. Founded in 1914 as the 'Anjuman-i-Ishaat-i-Islam' the Lahore section is mainly financed by regular subscription and by the sale-proceeds of religious books and has an annual income of about three lakhs of rupees. These funds are satisfactorily controlled, and there are capable secretaries in charge of the various funds, such as the 'tabligh' fund, the mission fund, the literature fund, the 'zakat' fund, the buildings and books funds. Of their missions abroad the Woking mission is the best known and has made about 1,000 converts in England. The heads of the Woking mission are Khawaja Kemal-ud-Din and M. Abdul Majid. There is also German mission which was established in 1922 by Mubarak Ali and Sadar-ud-Din. The construction of a mosque was delayed owing to a rumour that the Ahmadis were pro-British

propagandists, but this rumour was subsequently dispelled and a large mosque has been recently erected in Berlin. The mission has not yet achieved the success of the Woking mission and can only claim about 100 converts. There are other missions in Java, Burma, China and Singapore, Mauritius, Durban, Trinidad, Finland and Poland. All these, however, are as yet only in their infancy and can claim only a few hundred converts. In India there are some sixty branches in charge of properly trained workmen. A training and propaganda institution was founded in 1926 where students undergo a course of a study of comparative religions and are trained for missionary work. Commercial and philanthropic institutions have not been forgotten. There are in Lahore a book depot, a mutual relief fund and co-operative stores, while a guest house is maintained for missionaries from abroad. The Lahore party has several papers of which the better known are '*The Islamic Review*', the '*Paigham-i-Sulah*' and '*The Islamic World*'. The number of their followers is difficult to estimate, but probably does not exceed 15,000. They are more pan-Islamic in their views than the Qadianis, but have never identified themselves prominently with any political movement.

The affairs of the Qadian section are equally well regulated and administered and are in charge of secretaries who direct the missionary, educational, social and political activities of the movement. The financial position of the section is dependent on voluntary contributions and is very sound, the accumulated balances amounting to some four lakhs of rupees. Their missions abroad are not so numerous or prosperous as those of the Lahore party, but they have a mosque in England at Southfields and smaller missions with a few hundred converts in the East and West Africa, Egypt, Syria, Persia, Sumatra, Ceylon and in the United States of America. There are under the general control of Mufti Muhammed Sadiq and Abdur Rahim "Nayyer". In India they have missionaries at work in the Punjab, the United Provinces, Sind, Bengal, Malabar, Bhopal, Behar and Kashmir. Educational institutions have also received their attention, and in addition to various institutions at Qadian itself they have primary schools in the Gurdaspur, Sialkot, Gujrat, Jhelum, Shahpur, Jullundur, Lyallpur and Hazara districts.

There is a special missionary school at Qadian at which students who have passed the Maulvi Fazal examination are trained in missionary and propaganda work. The Qadian party has several papers of which the *Al-Fazal*, the *Sunrise*, the *Nur*, the *Faruq*, the *Misbah* and the *Ahmadiya Gazette* are the best known. The number of their followers was given in the Punjab census report of 1921 as 28,856, but this appears an under-estimate and they probably number about 75,000. (1)

Sikh-Ahmadya
Tension
(1928-29)

1928 and 1929 were quiet years. The Ahmadis temporarily fell out of the picture and little was heard of them till August, 1929, when the Ahmadis of Qadian came into conflict with the Sikhs who demolished a kine slaughter house constructed by the Ahmadis with the permission of the district authorities. Slaughter of kine was subsequently stopped by order in Ahmadi quarters at Qadian but the incident was illustrative of the estranged feelings which subsisted, and still subsist, between the Ahmadi and Sikh communities.

Politically
Quiescent
(1930)

The history of the Ahmadiyya sect from 1930 onwards is the history of the orthodox Qadian section of the community. The Lahore party, immersed in missionary activities in and outside India, dropped entirely into political insignificance. Only very occasionally did it come to notice for its real, but carefully suppressed, hostility towards Mirza Bashir-ud-Din Mahmud and the Qadian Ahmadis generally. Public interest, for the next few years, was concentrated on Qadian which became the storm centre of a grave religious controversy, the full force of which has not yet spent itself.

Mubahila
Campaign
(1930)

It was in the year 1930 that a party hostile to Mirza Bashir-ud-Din Mahmud emerged at Qadian and started a newspaper, called the "*Mubahilla*", for the dissemination of denunciatory propaganda against the Ahmadis. The paper was owned and edited by Abdul Karim and his father Fazal Karim, both of whom had seceded from the Ahmadiyya faith. Infuriated by the anti-Ahmadi propaganda, an attempt was made by an Ahmadi on the life of Abdul Karim but, by mistake, another person, named Muhammad Hussain, was

(1) Report by E. W. C. Wace, Assistant to DIG Police, CID Punjab Simla, 2nd June 1928.

murdered on 23rd April. The publication of a series of obscene articles in the "Mubahilla" ignited the first spark which, fanned by Ahrar ingenuity and unscrupulousness, developed into a general conflagration that, for a time, spread all over the Central Punjab and proved a source of grave anxiety to the administration. It is interesting to note that it was from the dissensions among the Ahmadis themselves that the bitter and long drawn-out Ahrar-Ahmadi controversy arose originally. This controversy took a religious as well as a political form. The Ahrars attacked the Qadian Ahmadis on two main issues. First, on the general question of orthodoxy; and, second, on their treatment of non-Ahmadis in Qadian. On the first issue, they succeeded in stirring to new life the latent hostility to the Ahmadi sect which has always been present in the breasts of almost all orthodox Muslims. They were able to quote (or, as the Ahmadis claimed, to misquote) texts from Ahmadi writings which were extremely offensive to the orthodox, and they further succeeded in creating the belief that the Ahmadis were a grave menace to Islam. As a result, the Ahmadis had practically no open sympathizers, outside their own sect, among Muslims, and, although feeling did not become generally acute against them among Muslims, it remained throughout the next few years capable of reaching very dangerous heights if any untoward incident had occurred. At the same time, the previous communal activities of the Ahmadis had naturally made them very unpopular with the Hindus, especially in and around Qadian; while their long-standing enmity with the Sikhs had been increased by ill-timed attempts to prove that Guru Nanak was a Muslim. The position was further complicated by the political ambitions of the Ahrars, who saw in the prevailing situation a good opportunity for increasing the political strength of their party. Their campaign was also profitable - a consideration which appealed particularly to some of the Ahrars who were taking part in it. One of the most pronounced features of the contest was the abuse of each party by the others, expressed in sermons, speeches, pamphlets and newspaper articles. At intervals, both sides drew breath and accused the Government of partiality towards the other side. Such, in short, was the general nature of the controversy that raged between the Ahrars and Ahmadis from 1930 onwards and, at times,

proved a serious menace to the public peace.

**Mubahila
Conference
(1931)**

The first move in the game was made in 1931, when a Mubahilla Conference was organized on the 19th and 20th October by the disaffected Ahmadis, instigated by the Ahrars, with the object of enhancing the influence of the Ahrar party among the Muslim community. This conference exacerbated anti-Ahmadi feelings in several parts of the province so that attempts were made to break up Ahmadi meetings at Amritsar and elsewhere in November and only Police intervention prevented a breach of the peace.

**Kashmir
Committee**

On 26th July, 1931, an All India Kashmir Committee was established with Mirza Mehmud as its head. The Ahrar launched a massive movement for the Kashmiri Muslims and ultimately Mirza Mahmud resigned. (1)

**Ahrars Launch
anti-Ahmadya
Campaign
(1932-33)**

For a time, the Ahmadis, realising possibly their weakness in numbers, did little to arouse the antipathy of the orthodox Muslims and throughout 1932 and part of 1933, the Ahrars remained quiescent and confined their activities to spasmodic denunciations of the Ahmadi sect on the platform and in the press. On the 4th March, 1933, the Working Committee of the Majlis-i-Ahrar met at Lahore and adopted a number of resolutions. The leaders, Ata Ullah Shah Bukhari, Chaudhri Afzal Haq and Habib-ur-Rehman were present. It was decided to push forward the campaign against the Ahmadis by the formation of a new body, the Dawat-o-Arshad, the collection of funds for a newspaper and the organization of a volunteer corps of one hundred thousand persons. Needless to say, these grandiose schemes did not come to fruition, but it was clear that the Ahrars henceforward meant business. Throughout the summer of 1933 Ahrar opinion against the Ahmadis became more and more bitter, and on various occasions resolutions were passed or suggestions made that Ahmadis should be expelled from schools, colleges and all Muslim institutions, that they should be subjected to social boycott and that they should not be admitted to central or provincial Legislatures, Municipal Committees and other local bodies. It was in October of the

(1) Punjab CID Secret Report on Majlis -i-Ahrar, 1938
(NDC Islamabad)

same year that the Ahrars conceived the plan of occupying the building in which the "Mubahilla" newspaper was located and using it as an office from which they could conduct an anti-Ahmadi campaign. The Ahmadis, getting wind of this, promptly demolished the building and built latrines on the site. They afterwards somewhat mitigated this action by attaching small houses to the latrines, but the mischief was done and from the winter of 1933-34 the Ahrar-Ahmadi tension became more and more acute.

Qadiani
Militancy
(1934)

In the meantime, the general attitude of the Ahmadis at Qadian was becoming distinctly militant and aggressive. Reports received in 1934 indicated that there was a marked tendency towards the exercise of autonomy and the establishment of the *imperium in imperio* by the Ahmadiyya community at Qadian. Some of its local manifestations were the existence of -

- (a) a body of volunteers who were allowed to use arms for musketry practice;
- (b) Ahmadiyya courts known as "Idara-i-Faujdari". A document purporting to be a "summons" to a "defendant" in a Qadian "Court" came to notice. The terms used in the document were analogous to those used in law courts in British India. It was reported that people were sentenced to boycott if they offended the Ahmadiyyas, that non-Ahmadis were brought into these proceedings under pressure, that Mirza Bashir-ud-Din Mahmud had "established a parallel government" in Qadian by introducing the "Mahmudia Penal Code", which was openly contrary to British Laws, and that it was an ordinary thing for Ahmadi "courts" to cause a Qadiani to be flogged or turned out of the city; and
- (c) the Siyasi Anjuman-i-Ahmadiyya, apparently a body interested in political welfare of the Ahmadis.

Tabligh
Conference
(1934)

Stories of Ahmadi "rule" in Qadian turned the tide of Muslim opinion against the sect and the Ahrars took full advantage of the rising feelings of indignation to continue their anti-Ahmadi campaign with great vigour. A scurrilous pamphlet, entitled "Kia Mirza-i-Qadiani aurat thi ya mard"

by Inayatullah of Qadian had to be proscribed by Government. A Committee, known as "Radd-i-Mirzait" was formed at Amritsar in March to denounce the Ahmadis and carry on propaganda against them. A tabligh conference was staged by the Ahrars at Qadian in October with the object of carrying the war into the enemy's camp. The conference passed off peacefully but it was found necessary to prosecute S. Ataullah Shah Bukhari under section 153-A, I.P.C. in respect of his speech at the conference on the 21st October. An Ahmadi Dr. Muhammad Ismail, who had attended the Ahrar Conference in contravention of the orders of Mirza Bashir-ud-Din Mahmud, was subjected to social boycott by the Ahmadis. The Ahmadis vehemently protested against the grant of permission to the Ahrars to hold their conference at Qadian. Mirza Bashir-ud-Din Mahmud, who had summoned a large number of Ahmadi volunteers to Qadian on the occasion of the conference, was served with an order under section 3 of the Criminal Law Amendment Act, 1932, directing him to cancel the summons. A storm of protests was raised by the Ahmadis all over the world against the action of the Government. Feelings continued to run high and Ahmadi indignation was further intensified in November when a young boy visited Qadian with the alleged intention of attempting to murder the head of the Ahmadiyya community, but was arrested by the police and later jailed for one year under section 109 of the Criminal Procedure Code.

Qadian and the Punjab Government (1935)

The year 1935 was marked by a definite change in the attitude of the Qadian Ahmadis towards the Government. An indication of the change was given by the head of the community in the course of a sermon on the 14th January, when he observed that "until recently the Ahmadis were on good terms with the English, but the rule of a nation rested with Providence. Several English officers had shared in the mischief done to the Jamait... He knew the troubles his followers were undergoing under the present rule, but no law could compel him to respect Government. However, for the time being he wished his followers to abide by the law, but the time would come when he would release them from this restraint."

At a meeting of the Ahmadis at Qadian on the 18th

National League (1935)

January, a resolution was passed requesting the head of the community to *permit the Ahmadis to organise a new body to carry on "political" work*. A week later, the Siyasi Anjuman-i-Ahmadiyya changed its name to National League and announced that one of its objects was to "teach courtesy to the Government and its subjects". Branches of the League were opened at various places. There is reason to believe that the League was intended to instigate the Muslims of other countries in the name of Islam and pan-Islamic principles against the British Government through the preachers of the community already in the field. In practice, the League bore the same relation to the central Ahmadi authority as the Shiromani Akali Dal to the Shiromani Gurdwara Parbandhak Committee. Evidence of sympathy of the great majority of orthodox Muslims in the Gurdaspur district with the Ahrars was afforded the same day, when S. Ataullah Shah Bukhari was proclaimed "Amir-i-Shariat" at a mammoth meeting at Gurdaspur. The situation was further complicated by an absurd claim by the Ahmadis that Guru Nanak was a Muslim which was naturally resented by the Sikhs. The Ahmadis instead of recognizing the dangers in pursuing a course which could not but fail to alienate the few friends that they had and still further to embitter their enemies. Several anti-Ahmadi pamphlets, including "Khanchvan Nabi", "Panj Tan Pak" and "Hansi ka Gol Gappa" appeared at this time and were proscribed. Security was demanded from the "Zamindar", Lahore, and the Karimi Press, at which it was printed. Warnings were administered to the "*Sadaqat*" of Gujrat and the "*Al Adal*" of Gujranwala for publishing anti-Ahmadi articles.

Ahmadya- Sikh Tussle 1935

The situation grew worse towards the end of January 1935, and events began to move rapidly: At an Ahmadiyya meeting at Qadian on the 23rd January, the district officers and the police were abused by the crowd. The meeting created a dangerous atmosphere and non-Ahmadis were in considerable danger of violence. The tension between the Sikhs and Ahmadis became acute on account of the repeated assertions of the Ahmadis that Guru Nanak was a Muslim and that the Sikhs ate beef. Orders were issued under section 144 of the Criminal Procedure Code prohibiting meetings or demonstrations within the small town and

Show of
Strength
(1935)

revenue estate of Qadian. One of the chief difficulties in dealing with the situation was the fact that the Ahmadis were continuously supplying material which their enemies fully used to inflame opinion against them. Obstruction was raised about this time by the National League to the entry of police or civil reporters into their meetings. Objectionable and defamatory speeches were made at a meeting of the National League on the 24th January in which complaints were made against Government's policy and the local police at Qadian and against the District Magistrate.

About this time, Mirza Bashir-ud-Din Mahmud was summoned to give "defence" evidence in the case against S. Ataullah Shah Bukhari under Section 153-A, I.P.C. Necessary arrangements were made for his protection, but on both the days on which he appeared as a witness he brought with him for the purpose of demonstration about 2,000 Ahmadis by special trains. On the 25th April, S. Ataullah Shah Bukhari was sentenced to six month's rigorous imprisonment. Soon after, the Ahmadis alienated the sympathies of all the other communities at Qadian by enclosing a large area of common land, known at the "Reti Chhela" where public meetings were frequently held. Bricks were thrown from the houses occupied by Ahmadis at a Hindu-Sikh meeting held on a plot of land overlooked by those houses. Complaints and counter-complaints were filed by the various communities of alleged assaults by the Ahmadis on Ahrars and Sikhs. Addressing a congregation at the meeting held in connection with the death anniversary of the founder of the Ahmadi sect on the 26th May, Mirza Bashir-ud-Din Mahmud delivered an intemperate speech asserting that even their enemies admitted that the Ahmadis were masters in 'Qadian' and proclaiming that the Ahmadis would not rest until the Ahrars had been completely crushed. On the 31st May, 1935, the police arrested Rozi Khan, an Ahmadi fanatic of the Mianwali district, who declared that he had been ordered by God Almighty to "punish" Inayatullah, an Ahrar leader of Qadian. Rozi Khan was, however, later certified as a lunatic.

Khoslas'
Judgement
(1935)

On the 6th June, the Sessions Judge, Gurdaspur, delivered judgement on the appeal filed by S. Ataullah Shah Bukhari, held that the offence committed by Ataullah

Shah Bukhari was only a technical one and reduced the sentence to simple imprisonment till the rising of the court. The judgment contained certain remarks critical of the Ahmadis who raised a storm of protest against the Judge and moved the High Court to expunge the remarks against them. (Most of the remarks were expunged). Tension at Qadian was further accentuated by the insistence of the two parties on saying their prayers on a disputed piece of land.

Congress
Offers Support
(1935)

On the evening of the 8th July, Mian Sharif Ahmad, a younger brother of the head of the Ahmadiyya community, was attacked by a person armed with a lathi. Hanif, alias Hanifa, the assailant, was arrested and subsequently sentenced to 9 months' rigorous imprisonment. In October it was reported that Dr. Gopi Chand Bhargava, Kidar Nath Seghal and other Congress leaders were anxious to enlist the Ahmadis, who were labouring under serious grievances against the Government, as members of the Congress for the furtherance of anti-Government propaganda. The Ahmadis, however, decided to carry on agitation against the Government independently of the Congress.

Mubahila
Challenge and
Retreat
(1935)

In a rash moment, Mirza Bashir-ud-Din Mahmud challenged the Ahrars to a religious debate in which he was prepared to take a personal part. Mazhar Ali Azhar, the Ahrar leader, accepted the challenge, but later the Ahmadis tried to extricate themselves from the predicament in which the challenge had placed them by claiming that the conditions of the "Mubahilla" had not been properly settled by the Ahrar leaders. Defiant speeches, however, continued to be made from Ahmadi platforms making it clear that the passive attitude adopted by the Ahmadis during the previous year's Ahrar conference would not be repeated. In the circumstances, in the month of November, the District Magistrate, Gurdaspur, found it necessary to promulgate orders under section 144 of the Code of Criminal Procedure directing the Secretary of the Qadian branch of the Majlis-i-Ahrar to abstain from convening or attending any meeting, debate or discussion at Qadian. Orders under section 3 of the Punjab Criminal Law (Amendment) Act, 1932, were served on a number of Ahrar leaders directing that they should not enter, reside or remain within the district of Gurdaspur, or

take part in organizing any gathering of adherents of the Majlis-i-Ahrar to be held at any place within a radius of 8 miles of the town of Qadian. A few Ahrar leaders, including S. Ataullah Shah Bukhari, Bashir Ahmad of Alipur, Muhammad Qasim Shahjahanpuri, Ghuylam Nabi Janbaz and Qazi Ihsan Ahmad defied the orders and were sentenced to four months' imprisonment in December.

Ahrar's
Onslaught
(1935-36)

The high water-mark of Ahrar-Ahmadi tension was reached in 1935. The situation became less tense in 1936, but there was no real diminution of acerbity and mutual recriminations. In January, picketers were posted by the Ahmadis at the entrances to the "Reti Chhela" at Qadian and action had to be taken under section 107/151 of the Criminal Procedure Code to prevent a breach of the peace. The appearance of an Ahrar publication, entitled the "Mazhabi Daku", caused considerable resentment among the Ahmadiyya community and the pamphlet was proscribed by Government. Propaganda against the Ahmadi community was intensified during March and resolutions were passed that no Ahmadis would be given burial in a Muhammadan graveyard. The atmosphere at Qadian in May was less strained, but at the Ahrar Tabligh Conference at Pathankot the same month, Pir Faiz-ul-Hassan Shah declared that any claimant to Prophethood or the Khilafat after the Prophet of Islam was liable to assassination.

Reception for
Nehru (1936)

A few days later, at a meeting of the National League, Shaikh Bashir Ahmad announced that it was essential for the Ahmadis to take an active part in the political life of the country. With this object in view, he said, the Ahmadiyya Jamait would be prepared to co-operate with Jawahar Lal Nehru if a suitable programme could be prepared. Under instructions issued by the National League, some Ahmadi volunteers participated in the reception accorded to Pandit Jawahar Lal on his visit to Lahore in May-June, 1936.

No Burial,
No Entry
into Mosque
(1937)

Early in 1937 there was trouble at Batala in the Gurdaspur district over the burial of an Ahmadi in a Muslim graveyard and the local police had to intervene to maintain the peace. Under instructions from Haji Abdul Ghani, the local Ahrar leader, sign-boards were affixed at

graveyards forbidding the burial of Ahmadis, while the Ahmadis engraved names on tomb-stones so as to be able to produce proof of burial should the dispute be taken to a court of law. In March the Ahrars affixed notices at the local mosques at Batala prohibiting the entry of Ahmadis.

A serious dispute occurred over the burial of Ahmadi children in the old Muslim graveyard at Qadian on the 16th June, when a non-Ahmadi was soundly beaten by the Ahmadis before being rescued by the Police. Nineteen Ahmadis were subsequently prosecuted under section 326/147 of the Indian Penal Code and eleven of them were sentenced to payment of fine. A month later, a party of Ahrars attempted to prevent the burial of another Ahmadi in a Muslim cemetery in the suburbs of Amritsar.

Conflict with
Sikhs
(1937)

In June, the relations between the Sikhs and Ahmadis became still further strained as the result of the mortgage to the Ahmadis of certain property attached to the Dharamsala by the Pujari of Dharamsala Udasian at Qadian. The Pujari fled after making over the building to the Ahmadis but the Sikhs brought two priests from Amritsar who broke open the locks and took possession of the place. The Ahmadis, wisely, dissolved the mortgage, but ill-feelings between the Sikhs and Ahmadis were revived soon afterwards as a result of the publication of an Ahmadi poster headed "Hazrat Baba Nanak Sahib Rahmatullah Alaihi Ka Din Dharam" claiming that Guru Nanak was a Muslim.

Misri-Multani
Charge Sheet
Against
Mirza Mahmud
(1937)

Serious dissensions broke out in the Ahmadi community in June, 1937. Two disaffected Ahmadis, Fakhr-ud-Din Multani and Abdul Rehman Misri, published posters containing serious allegations against the personal character of the head of the Ahmadiyya community and Abdul Rehman Misri, who was the Headmaster of the Ahmadi School of religious teachings, started a rival organization called the "Majlis-i-Ahmadiyya Qadian", with himself as President and Fakhr-ud-Din Multani as Secretary. The Lahore Ahmadi Party, the Arya Samajists, and the Ahrars all took sides with the secessionists. The two rebels were excommunicated and threats of violence were held out against them by Mirza Bashir-ud-Din Mahmud in his

speeches. The threats led an Ahmadi fanatic to stab Fakhr-ud-Din Multani and another Ahmadi secessionist on the 7th August. Fakhr-ud-Din died of his injuries a week afterwards. His assailant was arrested and sentenced to death by the High Court early in the following year. Security proceedings under section 107 of the Criminal Procedure Code were taken against several prominent Ahmadis, including Khan Sahib Farzand Ali, an important member of the Ahmadi hierarchy, who was, however, subsequently acquitted by Court. In September, a report was made to the Police that a boy servant of Mirza Bashir-ud-Din Mahmud had been told by the disaffected Ahmadis to poison Mirza Bashir-ud-Din on promise of payment of a small reward. On enquiry the matter proved to be false. Following the auditing of the "Bait-ul-Mal" accounts of Qadian, a report was lodged that Abdul Rehman Misri has been guilty of defalcations during his tenure of the Headmastership of the Ahmadiyya School. (This case failed in court in May, 1938.) About this time a number of complaints was made by the Qadian Branch of the Ahmadi community on the one side and the Lahore branch on the other, charging each other with the publication of provocative articles in the press and thereby creating a situation likely to result in the commission of violent crime. The "Al Fazal" and "Paigham-i-Sulah", the respective organs of the parties, were warned to desist from publishing objectionable matter on pain of legal action. In December, efforts were made by the Ahrars and excommunicated Ahmadis of Qadian to create trouble by publishing posters demanding an open enquiry into certain allegations against Mirza Bashir-ud-Din Mahmud. Five pamphlets entitled, "Ahmadi Arbab Ki Khidmat men ajzana guzarish aur faisla ke asan tariq", "Bara Bol", "Janab Khalifa Sahib Ke dono pesh karda tariq faisla manzur", "Azal-i-Khalifa" and "Kiya tamam Khalife Khuda hi banata hai?", which were circulated at this time, were found to be objectionable. The printer of the first poster was warned and of the remaining four pamphlets was fined. Internal dissensions among the Ahmadis continued. Strict disciplinary action was taken by Mirza Bashir-ud-Din Mahmud against the dissentients, who were invariably excommunicated and subjected to rigid surveillance by Ahmadi volunteers. Altogether nineteen Ahmadis had been excommunicated by the end of September, 1938.

Assassination of an Ahrar Leader (1938)

Minor incidents continued to take place during 1938. In February, Haji Abdul Ghani, President of the Majlis-i-Ahrar, Batala, died in suspicious circumstances of a wound on the head, and it was falsely alleged that he had been murdered by the Ahmadis for his anti-Ahmadi activities. Actually, the Haji had sustained fatal injuries after attending a drunken dinner. The case remained untraced. A pamphlet entitled "Yad-i-Raftgan", is said to have been published by the Ahrars in this connection, was proscribed by the Government. A number of Ahmadis interfered in the burial of a non-Ahmadi in the common graveyard in March when the police had to intervene to restore order. In June, the Ahmadis attempted to revive the agitation in connection with the Idgah at Qadian, which they claimed to be their exclusive property. Special police precautions had to be taken to prevent a breach of the peace. In August at Batala, Hara, a lad of sixteen, narrated how he had been unsuccessfully trying to kill Mirza Sahib for the past three months, but the story was probably false. The same month a fight took place between four Ahmadis and three Ahrars of Qadian as the result of a minor quarrel between little boys. The police had to intervene to prevent another conflict between the Ahmadis and Ahrars in September, when about 350 Ahmadis under the order of their leaders decided to put up a camp on the Idgah and level the ground. During the year the Ahrars showed little signs of renouncing their hatred of the Ahmadis but their political credit was low and they were, therefore, unable to do much more than give occasional vent to their feelings by declaring at public meetings that *the Ahmadis were outside the pale of the Muslim community*.

In the long conflict between the Ahmadis and their opponents, it must be admitted that the Ahmadis came out with remarkably little immediate damage to themselves. This was primarily due to the extremely well-regulated and efficient administration of Ahmadi affairs at Qadian. The machinery set up by Mirza Bashir-ud-Din Mahmud and his predecessors stood the strain extraordinarily well. But on a long-range view, the Ahmadis must be considered to have lost in prestige and materially impaired the future prospects of their missionary work. Some time must elapse before the Ahmadis are able

to rehabilitate themselves in the eyes of the general public and to take up once again their proselytizing activities - the most important Ahmadi objective - with the same zeal and success which has characterized those activities in the past.

Qadian and
Lahore
Organizations in
(1938)

The present organization of the Qadian section of the Ahmadis may be noticed briefly. The controlling authority of the movement is the Khalifa, who is, in theory, elected and holds office for life. The principal instrument of his authority is a central organization, known as the Sadr Anjuman-i-Ahmadiyya, which is a registered body. The Anjuman is divided into a number of departments, each under the direct control of one or more Nazirs or Secretaries. At present (1938), there are nine important departments, viz, Amur-i-Ama, Bait-ul-Mal, Dawat-o-Tabligh, Talif-o-Tasnif, Talim-o-Tarbiyyat, Ziafat, Jaidad, Jama-i-Ahmadiyya wa Maqbara Bahishti and the National League. These Departments are under the respective charge of Syed Zain-ul-Abdin, K.S. Farzand Ali, M. Abdul Mughni, M. Sher Ali, Mirza Bashir Ahmad, Mir Muhammad Ishaq, Mirza Muhammad Ashraf, M. Sarwar Shah and Shaikh Bashir Ahmad. Besides the central departments, there is a number of other institutions under the general control of the secretaries. The annual budget of the Sadr Anjuman-i-Ahmadiyya is approximately twelve lakhs of rupees. In addition, the Anjuman has a "Reserve Fund" amounting to Rs.25,00,000 and it is at present raising a Khilafat Jubilee Fund of Rs.3,00,000 which will be utilized in celebrating the completion of twenty-five years of the regime of Mirza Bashir-ud-Din Mahmud in March, 1939. Outside India, the Ahmadis have twenty-two missionary centres in London, Rome, Belgrade, Budapest, Chicago, Buenos Aires, Lagos (South Nigeria), Gold Coast Colony, Mauritius, Nairobi, Egypt, Sierra Leone, Kobe, Pairum (Australia), Sumatra, Java, Ceylon Rangoon, Singapore and Hong Kong. In India, there are about 1,000 Ahmadiyya Anjumans of which 536 are located in the Punjab, 50 in Patiala and Kashmir States, 7 in Mysore, 4 in Hyderabad (Deccan), 35 in Orissa, 28 in Baluchistan, 9 in the United Provinces, 7 in Bombay, and 6 in the Madras Presidency. The Ahmadis claim a membership of approximately fifteen lakhs of persons throughout the World. The Ahmadi papers and periodicals published in

India are the "*Al Fazal*", the "*Faruq*", the "*Nur*", the "*Al-Hakam*", the "*Misbah*", the "*Review of Religions*" and the "*Sunrise*". Foreign publications include a Chicago edition of the "*Sunrise*", the "*Muslim Times*" (London), the "*Al-bushra*" (Egypt), the "*Message*" the "*Dotan*" (Ceylon) and "*Al-Islam*" (Java).

The organization and general position of the Lahore Party is comparatively less strong. The head of the party at present (1938) is Maulvi Muhammad Ali (who, in theory, does not hold office for life but is elected every year) and he is assisted by a general secretary, a financial secretary and an executive council, Mirza Mahmud Beg and Maulvi Aziz Bakhsh are at present working as secretaries and the executive committee includes Maulvi Sadr-ud-Din, the famous Ahmadi missionary. The annual budget of the Anjuman-i-Ishaat-i-Islam, Lahore, is about two lakhs of rupees and its existing membership does not exceed 5,000 persons. The Anjuman has a number of branches in India and six missionary centres in London, Berlin, Java, Fiji, and West Africa. It publishes the "*Paigham-i-Sulah*", the "*Light*", the "*Young Islam*", and the "*Islamic World*" in this country and the "*Islam Review*" and the "*Working Muslim Mission Gazette*" in England. The Lahore Party is also collecting a Jubilee Fund to celebrate next year the completion of twenty-five years of the establishment of the Anjuman-i-Ishaat Islam, Lahore since its secession from the Qadian Party. (1)

Second World
War 1939-45

Unqualified support was extended during the Second World War in India and abroad by Qadiani and Lahore Jamats to Allies.

Elections
1945-46

Dubious policy towards Muslim League. Mirza Mahmud remained a protagonist of Akhund Bharat-United India.

(1) Secret Report of the Punjab CID,
Lahore, 15 Oct. 1938.

Partition Will Be Temporary (1944)	Mirza Mahmud Ahmad seemed to stick to Qadian against heavy odds. He advised his followers that after evacuating their women folk they would return to Qadian.
Protection of Qadian (1945)	Ahmadis Voluneers were activated for protection of Qadian.
Aspirations To Succeed (1946-47)	Ahmadis aspired to succeed the Britshers and to retain Qadian as a buffer state between India and Pakistan in collaboration with Akali leadership. ¹
Ahmad in Pakistan (1947-1952)	Mirza Mahmud Ahmad fled to Pakistan in 1947. He took keen interest in politics and was eager to get a base in Pakistan. Zafarullah represented Pakistan in the UN on Palestine and Kashmir issues as Foreign Minister.
Tehrik-i-Khatm-i-Nabuwat (1953-54)	Qadiani involvement in palace intrigues resulted in an anti-Qadiani movement. Martial Law was clamped on the Punjab. The Tehrik was crushed.
Ayub Regime (1958-68)	Qadiani Community flourished in Pakistan and abroad during the Ayab regime. It was a Victorian rule for them. M.M. Ahmed became a powerful bureaucrat.
Sept. 1965 War	Qadianis were involved in some overt and covert operations during the Indo-Pak War. They aspired to get back Qadian.
Mirza Nasir, the Third Successor (1965-1982)	Mirza Nasir Ahmad became the Third head of the community in 1965. During his leadership Qadianyat spread its tentacles in Pakistan and abroad specially in Africa.
Collaboration with the PPP (1970-71)	Ahmadis collaborated with the Pakistan Peoples Party to help it win elections. Role of M.M. Ahmed in East Pakistan crisis (1971) was strongly criticised.

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1. Events relating to 1939-1947 are based on following main sources;
 - i) Mansergh, Transfer of Power Documents
 - ii) India Office Records London (India-The War Series)
 - iii) Quaid-i-Azam Papers, The National Archives of Pakistan Islamabad.
 - iv) Punjab Police Secret Reports 1941-47. (N.D.C Islamabad.)

Non-Muslim Minority (1974)	Qadianis were declared a non-Muslim minority by the Senate and the National Assembly of Pakistan in Sep. (1974) through a unanimous resolution. Credit goes to the late Z.A. Bhutto Prime Minister of Pakistan for his bold efforts to solve this 90-year old problem.
Mirza Tahir Ahmad Fourth successor (1982)	Mirza Tahir Ahmad became the fourth head of the community after the death of Mirza Nasir Ahmad in June 1982).
Ordinance XX 1984	During Zia's Martial Law Anti Qadianis movement gained momentum. In April 1984 Zia's regime issued Ordinance XX of 1984 to curb anti-state Qadiani activities. Mirza Tahir Ahmad fled to London.
Centenary Celebrations (1989)	In 1989 Mirza Tahir announced to celebrate Centenary celebrations after his vicious Mubahila campaign (1988) which ended in fiasco.
Supreme Court Verdict (1993)	Supreme Court of Pakistan rejected Qadiani appeal against ordinance XX (July 1993.)

AN OUTGROWTH OF IMPERIALISM

The British Imperialism brought many countries of Africa and Asia under its sway in the 19th century. One significant aspect of the growth of colonization was its sinister collaboration with militant Jewish nationalism. Jews had been drifting into England since the days of Cromwell who wanted to bring back those Jews who had been expelled from England in 1290 by Edward I with a view to obtaining economic advantage for England.¹ During the French campaign in Palestine in 1788, Napoleon recruited Jews from Asian and African countries into his army. He advanced the idea of setting up a Jewish Kingdom in Jerusalem under France's aegis mainly for strategic consideration.²

By 1839, Jewish restoration in the Holy Land was a burning topic. Popular interest had become so intense that the General Assembly of the Church of Scotland, after sending a special commission to the Holy Land to report on conditions there, addressed *A Memorandum to the Protestant Monarchs of Europe on the Subject of Restoration of the Jewish People to the Land of Palestine*. From this date onwards a pro-Jewish Palestinian debate ran parallel in the *London Times* with the agitation over the Eastern question.³

Liberal Englishmen continued to raise their voices in favour of Jews. A bill removing discrimination against them was passed in the House of Commons on certain occasions (1833, 1834, 1836) which failed in the House of Lords. Nevertheless, an act was passed permitting them to hold the local office of Sheriff. David Solomons was elected Sheriff of London in 1855, and two years later Moses Montefiore was elected to the same office, whereupon Queen Victoria knighted him. In 1858, a bill was passed which permitted Jews to enter the British Parliament.⁴

The Jewish idea was propagated by varied agencies based in America and other parts of Europe. Among them were the Futurist, Anglo-Israelites and Freemasons. They worked under different covers for the Jewish cause and influenced the public opinion in a discreet manner. Futurists supported the return of scattered Jews to Palestine on the basis of certain Biblical prophecies. Protestant theology, in particular, rested on the belief that the world of mankind was evolving towards a millennium in which holiness was to be triumphant everywhere, and that a primary pre-requisite to this happy eventuality was the 'return of God's Chosen People, the Jews, to the Holy Land.' That Christ would return, sit on David's literal throne in old Jerusalem and rule over his peculiar people who would accept him as their Messiah. The magnificent Temple of Ezekiel's Vision would be built on the ancient Temple

1. Galina Nikitina, *The State of Israel*, Moscow, 1973 P.15

2. Ibid

3. William B. Ziff, *The Rape of Palestine*, London, 1948 P.14

4. Solomon Graetz, *A History of the Jews*, The Jewish Publication Society of America, Philadelphia, 1969, P. 59

now occupied by the Mosque of Omer (Al Aqsa Mosque) and the ceremonies of ancient Judaism would be resumed.

Supporting their position with direct quotations from Biblical prophecy, a large group of earnest men, divines, statesmen and writers set themselves to be the instruments to achieve the desired Jewish end.¹

Connected with the destiny of the Jews is the theory of so called *Lost Ten Tribes* of Israel. It was said to be a sharp reaction to the ideas of a few western liberals and 'Assimilationists' who denied the existence of a Jewish nation altogether. However, in the wake of the irresistible liberal sweep which was supposed to de-Judaize the Jews, Anglo-Israelism was responsible to give a big momentum to Judaizing process.²

Most prominent among those who claimed that the *'lost' Tribes* were the British or Anglo-Israelites of England and Canada were the members of Anglo American Federation. It was argued that the British Commonwealth of nations were descended from the ten tribes of Israel, that Americans were the seed of Manasseh, while Englishmen were the seed of Ephraim, that the United States of America and Canada were peopled with the Covenant people; that the Anglo-Saxon peoples were the descendants of the northern tribes of Israel and were in possession of all blessings promised to Israel in the latter days; that the Davidic Kingdom was transferred from Palestine to Great Britain, that David's throne was promised in perpetuity by God and that a world state would emerge under the House of David in the days to come.³

Every attitude of the aggressive young Imperialism which the Anglo-Saxon was erecting became tintured with Hebrew philosophy. So completely was it absorbed that a large section of the English people began to look upon themselves as being actually descended from Israelites. This conviction on the part of a large part of the British public became so great that it resulted in the forming of *British Israel World Federation*, at one time claiming over five million members, and including such eminent personages as Queen Victoria and King Edward VII.⁴

Freemasonry played a crucial role in the furtherance of Jewish cause in the garb of secrecy. The Jewish penetration into the European secret societies ran parallel to the growth of Freemasonry. The building of the Solomon Temple symbolized the Jewish return to Palestine. A large number of statesmen, politicians, civil and military officials, diplomats and traders gathered in masonic lodges of different secret rites and denominations to hatch pro-Jewish plots. Masonic temples were erected in almost all important cities of the US, Britain, France and Italy. In India, Freemasonry took roots in Bengal and spread rapidly in its other parts long before the War of Independence of 1857.⁵

1. J.C. Stevens, *Palestine in Prophecy, The Voice of Prophecy*, California, USA 1944, P.6

2. W.B. Ziff, op. cit. P.33

3. J.C. Stevens, op. cit. P.71.

4. W.B. Ziff, op. cit. P.34

5. R.F. Gould, *History of Freemasonry*, London

Freemasons and Jews directed most of their plots against the solidarity of the Turkish Empire. Masons of higher degrees found native agents to launch subversive activities under the cover of secret societies. Disraeli, a Jew by birth who became the Prime Minister of Britain in 1877, made a reference to the working of the secret societies and their clandestine operations in some parts of the world. These societies functioned in and outside the Ottoman Empire and were mostly based in Geneva, Paris, London, Brussels, and after the British occupation of Egypt in 1882, in Cairo. They encouraged militant nationalism and propagated ideas of secession of Arab lands from the Turkish 'domination.'

George Antonius says that the first organized attempt to introduce nationalist ideas was made by five young men who had been educated at the Syrian Protestant College in Beirut. They were all Christians. Around 1875, a secret society was formed and a movement was started in collaboration with the Freemasonry which had been making inroads in Syrian society on the typical European pattern.¹

Jewish-backed agencies and secret societies channelled their efforts for the revival of Judaism and restoration of scattered Jews to Palestine. They attacked the Christian dogmas in the wildest manner. Christian missionaries were severely condemned and their activities ridiculed. The philosophical ideas of Jewish mysticism and theories forwarded by Jewish scholars were given much publicity. Islam posed a direct challenge to Jewish militancy. A tirade against Islam was immediately launched to loosen its hold and check its spread and growth.

Agents of Jewish agencies hired natives to corrupt fundamental religious beliefs and to start movements in the name of revivalism. Muslims of the world looked to some of these 'revivalist' movements as rays of hope without realizing the harm they could do through their secret workings. They welcomed the new ideas of rationalism, nationalism and modernism without examining their implications for the world of Islam.

Jewish nationalism spread widely in 1850s. At the close of 19th century and with the publication of Theodor Herzle's book, the *Jewish State* and the subsequent Basle Congress of 1897, Zionism became international movement of the Jews aimed to capture Palestine as their homeland.

On Indian Soil : India had a great political and economic significance for the British Imperialism. It is an interesting subject to examine the Jewish activities on the soil of India. Many civil servants, diplomats, military officials and traders espoused the Zionist cause in early 20th century in order to strengthen the British Empire and to secure dismemberment of the Ottoman Empire. Collaboration with the Zionists was the salient trait of the British foreign policy. The London based *Anglo-Jewish Association* protected the Jewish interests in Britain and its colonies and it did all times receive

1. George Antonius, *The Arab Awakening*, London, 1961, P. 79

'the most ready and cordial cooperation from the British Foreign Office, quite irrespective of party politics of the British Government in office and extended full support to Jews.'¹

We find some mysterious links between Zionism and certain movements that arose in Asia and the Middle East in the name of religious revivalism. The Ahmadya of India and Bahaism of Iran, Freemasonry and Theosophist movements had links with secret Jewish agencies. Masonic and Theosophist institutions were established in the USA, Britain and its colonies mainly by the Jewish agents. Colonel Olcott, a freemason of questionable past, was imprisoned in America for circulating immoral literature, came to India in 1879 with Madam Blavatsky, the widow of a Russian general, behind whom there also lay an eventful and dubious past. They preached atheistic ideas of Buddhism and established a centre of Theosophy in Madras. In their periodical, the '*Theosophist*', they praised Buddhism and Hinduism and forcefully condemned Christianity and Christian missionaries. They left for Europe in 1884 after establishing a strong movement in India. At somepoint while traveling through Switzerland, Germany and Italy, Blavatsky offered her services to the Russian Secret Service, but they did not accept it.² She was a freemason of 32 degree and was held in high esteem in masonic circles. Her book *Isis Unveiled* is considered an excellent masonic work. Her close associate Annie Besant, famous for Home Rule movement in India, was also an eminent freemason.

Pan Islamic movement of the 19th century owes much to Syed Jamaluddin Afghani. The Persian Revolution (1905), Young Turks movement of Turkey (1908) and some Egyptian national movements were influenced and inspired by him and his followers. Afghani was a freemason. He used this Jewish institution for propagation of his political beliefs. Mufti Abdu was also a freemason and a confidant of Lord Crommer of Egypt. Afghani was expelled from the Masonic Lodge *Star of East* for his political activities and showing disregard to its secret functioning.³

Babism and Bahaism of Iran are strongly pro-Jewish movements. Abdul Baha, in a lecture at a meeting of the Society of Friends, London on 12 January, 1913 traced the origin of Bahaism to Illuminate, a torch bearer of masonry, founded in Germany in the 18th century. Bahaism worked openly against Islam. Its followers established close relations with Zionists. Bahauallah predicted the return of Jews to Israel in his utterances and revelations. The movement has a powerful base in Israel. After the Iranian Revolution (1979), Bahais have been shifting their centres from Iran to Pakistan.

Bahaism sprang from Shia Iran and Qadianism or Ahmadya movement from Sunni India. The origin, growth and religious and political ideas of Qadianism clearly show that its birth was the result of an Imperialist-Zionist conspiracy. Its founder

1. Jewish Encyclopedia Vol I, KTV Publishing House, USA P. 601

2. Daniel Grotto Kuraka, Notes on Inside The Occult: The True Story of H.P. Blavatsky, Philadelphia, USA 1975 P.5

3. Elie Kedourie, Afghani and Abdu, Newyork, USA, 1966, P. 21

condemns Christianity, declares Jihad abrogated for all time to come, distorts Islamic beliefs and above all declares 900 million Muslims of the world as Kafirs (non believers) and thus outside the pale of Islam. He claims to be a Mujaddid (reformer), Promised Messiah, Mahdi, Nabi and Rasul (Prophet) and even Lord Krishna. He preached extreme loyalty for the British Imperialism and incorporated it as an article of faith in his religious creed.

Indian Political Scene : The British predominated the whole of Indian sub-continent after the fateful War of Independence in 1857. One significant aspect of the War was the role, the ulema played in organizing resistance against the British aggressors. The Wahabi movement of Syed Ahmad Shahid did not end after the battle of Balakot. The surviving freedom fighters kept the Hills (N-W of India) as their bases of operation to launch Jihad against the British rule. Many crushing defeats were inflicted on the British troops, the most important of which was the battle of Ambala in 1863. The mujahidin showed an amazing gallantry and magnificent courage against the British troops.

Balked on the Frontier, the British attempted to destroy the organization of mujahidin in India, believing that it was the transmission of men and supplies via the underground that posed the threat on the Frontier. In a series of trials at Ambala and Patna in 1864 and 1865 respectively, a dozen of most active mujahidin were condemned to various terms of transportation to the Andaman Islands on the charges of conspiring to wage war against the Queen. There was a further wave of arrests in 1868, 1870, and 1871 and trials took place at Rajmahal, Malda, and Patna respectively at which further sentences of transportation to the Andaman Islands were passed.¹ After a series of ruthless persecutions and intense police investigations, the supply organization of the freedom fighters was destroyed.

Hunter Report : On 20 September, 1871 Chief Justice Norman of the Calcutta High Court was killed by a Punjabi Muslim, Abdullah. Lord Mayo's Papers show that he was indirectly influenced by Wahabi ideas and had studied in a mosque known as a centre of Wahabi teaching. Justice Norman was very harsh to the mujahidin. He dismissed appeals against detention under Regulation III of 1818 and was also against to hear appeals against the recent convictions at Patna trials.²

The British turned fiercely on Muslims as their real enemies and used all harsh methods to put an end to the Jihad movement which "seditious Wahabis" had launched in India.³ On 30 May, 1871 Lord Mayo, who had been an Irish Secretary in Disraeli's Ministry, asked a civilian, W.W.Hunter to write a report on the burning question of the day: *Whether the Indian Muslims were compelled by their faith to rebel*

1. The Muslim World, Vol. II No.2, April, 1912, P.76

2. Letter from Sir George Campbell to Lord Mayo of 12 October, 1871 and appendix 2 to Memo by A R Gile of 30 November, 1871 Bundle Wahabis No.28 of Mayo Papers, Cambridge University Library, London—quoted in P.Hardy—The Muslim of British India, Camb, 1872

3. No. 317 of Letters Despatched October–December 1871, No. 41 of Mayo Papers, Also Bundle Wahabis II, No. 29 of Mayo Papers op. cit.

against the British rule.¹ Hunter was given full access to secret official papers for compilation of his report.

Hunter published his report in 1871 under the title *The Indian Musalamans: Are they bound in conscience to rebel against the Queen?* He discussed the teachings of Islam specially the concept of Jihad, advent of Mahdi and Messiah, problems relating to Jihad movement, the Wahabi concepts and then concluded :

'The present generation of Musalmans are bound according to their own texts to accept the status quo , but 'the law and the prophets can be utilized on the side of loyalty as well as on the side of sedition', and the Musalmans of India are, and have been, for many years, a source of chronic danger to the British Power in India and no one can predict the proposition to which this Rebel Camp (i.e. on the N-W Frontier) backed by the Muslim horde from the Westward, might attain under a leader who knows how to wield together the nations of Asia in a crescentado.'

He further adds :

'It was hopeless to look for anything like enthusiastic loyalty from our Muhammadan subjects. The whole Koran was based upon the conception of the Musalmans as a conquering and not as a conquered people. The Musalmans of India could always be a source of chronic danger to the British power in India.'²

Religious Militancy : Taking advantage of the so-called neutrality of the British in the propagation of religious beliefs as enunciated in the Queen's Proclamation (1858), many religious adventurers came out in the religious 'market' of India with their 'products.' The Imperialist's own plantations were the Christian missionaries engaged since long in the tricky game of evangelizing the 'heathens of India.' Among Hindu militant organizations, Arya Samaj, Brahmo Samaj and Devsamaj put forth their ambitious programmes of revivalism. The Sikhs, Jains, Parsees and Buddhists were comparatively less enthusiastic in propagation of their beliefs. There were also FreeThinkers and Atheists who condemned religions and advocated the formation of a free society.

Among Muslims many sects and sub-sects sprang. There were Naturists, Ahli Hadith, Ahle Quran (Chakralwis), pacifist sufis, besides two larger Shia and Sunni groups. The whole Indian society was divided into a large number of hostile groups all of whom were bitterly at war with each other. It helped the Imperialists to maintain their hold on Indian sub-continent.

The Hindu militant organization Arya Samaj was founded in 1875 by Mul Shankar, known by his Brahminical name Swami Dayanand. He was a fanatic Hindu and wandering teacher of militant Hinduism in North India. He condemned idol

1. F.H.Skrine, Life of Sir William Wilson Hunter, London, 1901, P.189

2. W.W. Hunter, The Indian Musalmans, The Comrade Publishers Calcutta, 1945

worship, child marriage, untouchability and some of the practices of orthodox Hinduism in the name of modern enlightenment and preached what he considered to be the pure teachings of the Vedas.¹ Arya Samajists considered Islam as the chief obstacle in the establishment of a Vedic society in India. Swami died in 1883. He was the author of the notorious book: *Satyarth Parakash*.

Brahmo Samaj was founded by Raja Ram Mohan Roy (1772-1833) with a view to bringing back the pristine beauty of the Vedic religion. He was very much influenced by Christianity. He was on a 'political' mission to England where he died in 1833. The movement received a new impetus when Keshib Chander Sen (1838-84), a Bengali Hindu, eloquently praised Jesus Christ as a redeemer and attracted the attention of Christian missionaries. In 1870, he visited England and received a most extraordinary welcome. Many pulpits were thrown open to him. Sen claimed himself an incarnation of Jesus Christ and established his samaj as a reformed Church of Hinduism. Men like Jagdish Chandra Bose and Rabinder Nath Tagore were Brahmo Samajists.

Pandit S.N.Agnihotri founded the Deva Samaj for revival of Hinduism. The Rama Krishna Mission, the Prathna Samaj and the (Bal Ganga Dhar) Tilak Mission were meant to establish the Hindu supremacy in all fields of life. They wanted to establish a Hindu society by eliminating non-Hindus, specially Muslims from India. Tilak revived the Shevaji cult and organized festivals in honour of the Marhatta leader Shivaji in southern India.

Christian missionaries had wielded a powerful influence during the rule of East India Company. By the Company Charter of 1813, the work of Christian missionaries was encouraged. A Bishop was appointed with his seat at Calcutta, with three arch deacons. The ecclesiastical establishment was to be paid by the Company. There was every encouragement from England for the proselytising activity in India. A Chairman of the Court of Directors of East India Company said in the House of Commons:

'Providence has entrusted the extensive Empire of Hindustan to England in order that the banner of Christ should wave triumphant from one end of India to the other. Every one must exert all his strength that there may be no dilatoriness on any account in continuing the grand work of making all Indians Christians.'²

By the same Charter of 1813, the ecclesiastical establishment was to be paid for out of the Indian revenues of the Company and it continued to be so down to 1947 while the missionaries acquired finances through voluntary contributions of the supporters of the Missionary Societies.³ During the East India Company's rule, Christianity was closely intervoven with both commerce and Imperialism. The Chris-

1. J.N. Farquhar, *Modern Religious Movements in India*, P. 107

2. Brian Gardner, *The East India Company*, London, 1971 P. 171

3. *Ibid* P. 251

tian missions were vanguard of Imperialism to safeguard the interests of Empire. The Trinity of Christianity, Commerce and Colonialism served the cause of the Empire.¹

One important factor of the War of Independence of 1857 was the aggressive missionary campaign launched by a few fanatic Christians. After the War, the campaign took a different shape. More emphasis was placed on hiring native agents for sending them in those areas where the missions had since been closed. The Church Missionary Society, London, fielded missionaries into India and sought the Government help to carry out its programme.² There were 21 different Christian churches operating in the length and breadth of India. Roman Catholics constituted the largest segment of Christian population, over half a million in 1881, followed by Protestants (0.12 million), Baptists (81,000), and followers of Church of England (49,000). Smaller groups viz. Americans, Armenians, Congregationalists, Calvinists, Dissenters, Episcopalians, Independents, Lutherns, Methodists, Syrian Greeks and Wesleyan Churches preached the Gospel to Indians. The total Christian population in India, including British born and other Europeans was about 2 million at the close of 19th century.³

Muslims' Response : Muslims of the sub-continent were struggling hard in post-1857 period to get their economic and political rights while the British were bent on their suppression. Sir Syed Ahmad Khan came forward to guide them. His political formula was cooperation with modern education. The orthodox Muslims who hated the British and had been waging a war of liberation on the N-W Frontier of India did not accept his view point. Sir Syed's advocacy of loyalty to the British Government, his naturalistic interpretation of the Holy Quran, particularly his opinion about the life of Jesus Christ, advent of Mahdi, Jihad, the status of India as dar-ul-Islam, etc, were bitterly criticized and condemned by the ulema. The prominent ulema of all schools of thought specially the followers of Syed Ahmad Brelevi (the Wahabis), retained their conviction that British Imperialism had forcibly occupied India which was dar-ul-harb, although in most cases they avoided a direct and open conflict with them. Some scholars like Molvi Chiragh Ali of Deccan (1844-95) regarded India neither dar-ul-Islam nor dar-ul-harb but simply dar-ul-Aman (place of peace⁴). Those ulema who opined that India was dar-ul-harb never favoured social intercourse with the English. They could not reconcile themselves to the British rule.

Christian missionaries met strong resistance from Muslim ulema. Maulana Rehmatullah of Kirana, Dr Wazir Khan of Agra, Maulana Abdul Hadi of Lughnow, Maulana Ale-Hassan and Maulana Muhammad Ali Bichravi gave befitting replies to the Christian apologists in their numerous writings and addresses. It was mostly a defensive war against the aggressive onslaught of missionaries.

1. See Klaus Knorr, *British Colonial Theories, (1570-1850)*, London, 1965, P.388

2. John Ballie, *God's Avenger: or England's Present Duty in India with a Glance at the Future, London 1857: The Religions of India*, Church of England Quarterly Review, XLIV, 1858; John Jessop, *Indian Rebellion*, 'The Pulpit', LXII, 1858

3. H.J.S. Cotton, *New India*, London, 1886-Appendix: 'Report on the census of British India, 17 February, 1881 Vol I P. 33

4. Molvi Chiragh Ali, *A Critical Exposition of Popular Jihad*, Calcutta, 1885, PP 158-160

Family of Traitors : Mirza Ghulam Ahmad, the founder of Ahmadya movement descended from the Mughal family of the Punjab. His great grandfather Mirza Gul Muhammad was ousted from his ancestral estate of Qadian by the Sikh rulers. He, along with his other family members, took refuge in Baigowal in the Court of Sardar Fateh Singh, then a rival of Ranjit Singh, the ruler of Punjab. When Fateh Singh died, his estate was annexed by Ranjit Singh. Mirza Ghulam Ahmad's father Ghulam Murtaza and his uncle Ghulam Mohyuddin joined the Sikh army and took active part to suppress the uprisings of the Muslims of northern India against the Sikh tyrants. Mirza Murtaza killed mujahidin of Syed Ahmad Brelavi in the North West of India and Muslims of Kashmir who rose against the Sikh ascendancy. Ranjit Singh annexed Kashmir in 1818 and Peshawar in 1823.

In recognition of his 'valuable' services Ranjit Singh restored five villages of Qadian to him in 1834. The next year Ranjit Singh died. After his death the central authority grew weak and the British influence increased. Mirza Ghulam Murtaza sided with the British and became their trusted henchman in the Sikh darbar. The Sikh came to know of it. They made an attempt to kill him and his brother Ghulam Mohyuddin but were saved by their younger brother Mirza Ghulam Haider.

Sir Lepel Griffin's book, the *Punjab Chiefs*¹ compiled to record the services of the loyal families of the Punjab during the 'Mutiny' of 1857, gives the following account of Ghulam Murtaza's services:

'During the time of Nao Nihal Singh, Sher Singh and the Darbar, Ghulam Murtaza was continually employed on active service. In 1841, he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of insurrection there, and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother Ghulam Muhi-ud-Din also did good services at this time. When Bhai Maharaj Singh was marching with his forces to Multan to the assistance of Diwan Mulraj. Ghulam Muhi-ud-Din with other jagirdars, Langar Khan Sahiwal and Sahib Khan Tiwana raised the Muhammeden population and with the force of Sahib Dayal attacked the rebels and completely defeated them, driving them into the Chenab, where upwards of 600 perished.

At the annexation of the Punjab by the British (March 1849), the Jagirs of the family were not restored, but a pension of Rs.700 was granted to Ghulam Murtaza and his brother and they retained their proprietary rights in Qadian and the neighbouring villages.²

In June 1849, two months after the annexation of the Punjab by the British, Mirza Ghulam Murtaza wrote a letter to J.M. Wilson, Financial Commissioner of the

1. Mirza Ghulam Ahmad Qadiani, *Kitab-ul-Baryah*, Qadian 1898, P.143
2. See Abdul Rahim Dard Qadiani, *Life of Ahmad*, Lahore 1948, P.13

Punjab, requesting him some favour in lieu of the services rendered by him and his family during the annexation of the Punjab. Wilson replied on 11 June, 1849 :

"I have perused your application reminding me of you and your family's past services and rights. I am well aware that since the introduction of the British Government you and your family have certainly remained devoted, faithful and steady subjects and that your rights are really worthy of regards. In every respect you may rest assured and satisfied that the British Government will never forget your family rights and services which will receive due consideration when a favourable opportunity offers itself.

You must continue to be faithful and devoted subject as in it lies the satisfaction of the Government and your welfare."¹

The War of Independence of 1857 afforded an opportunity to the loyal servants of the Punjab to render service to their British masters. Sir Lepel Griffin states the services of the Mirza family provided to the British during this critical period of our history:

"The (Mirza) family did excellent services during the Mutiny of 1857. Ghulam Murtaza enlisted many men and his son Ghulam Qadir was serving in the force of General Nicholson when that officer destroyed the mutineers of the 46 Native Infantry who had fled from Sialkot at Trimughat. General Nicholson gave Ghulam Qadir a certificate stating that in 1857 the Mirza family showed greater loyalty than any other in the district."²

General Nicholson faced a very tough resistance from the freedom fighters in Delhi. A.R. Dard states:

"The impression that loyal and active aid rendered by the family made on the mind of General Nicholson of whom Sir John Lawrence writes in his Mutiny Reports 'without General Nicholson Delhi could not have fallen', may be gathered from the following letter which he wrote to Mirza Ghulam Qadir in August 1857, only a month before his death.'

"As you and your family have helped the Government in the suppression of the Mutiny of 1857 at TrimmuGhat, MirThal and other places with the greatest devotion and loyalty, and have proved yourselves entirely faithful to the British Government, and also have helped Government at your own expense with 50 sawars and horses, therefore, in recognition of your loyalty and bravery this parwana is addressed to you, which please keep with yourself. The Government and its officials will always have due regard for your services and rights, and for the devotion you have shown to the Government. After the suppression of the insurgents I will look to the welfare of your family. I have written to Mr. Nisbet, Deputy Commissioner, Gurdaspur, drawing his attention to you services."³

1. Mirza Ghulam Ahmad, *Kashful Ghat*, Ziaul Islam Press Qadian, 1898, P.5
2. Dard, *op. cit.* P.14
3. *Ibid* P.15

At the fateful end of the War of 1857, Mirza Ghulam Murtaza was awarded a khilat worth Rs.200 and a certificate from his British masters. He was also given a chair at the Governor's darbar.

Following is the text of the commendatory letter written by Robert Cust, Commissioner of Lahore to Mirza Ghulam Murtaza on 20 September 1858 :

"As you have rendered great help in enlisting sawars and supplying horses to Government in the Mutiny up to date and thereby gained the favour of Government. A Khilat worth Rs.200 is presented to you in recognition of good services and as a reward for you loyalty.

Moreover, in accordance with the wishes of Chief Commissioner as conveyed in his letter No. 576 dated 10th August, 1858, this parwana is addressed to you as a token of satisfaction of the Government for your fidelity and repute."¹

Sir Zafarullah states that Mirza Ghulam Murtaza took up military service under Maharaja Ranjit Singh and won distinctions in some campaigns. Later, he and his elder son, Mirza Ghulam Qadir, rendered meritorious services to the British, which was duly appreciated by the authorities.²

In 1876, Mirza Ghulam Murtaza died.³ On his death, Mirza Ghulam Qadir, his elder son wrote a letter to Robert Egerton, Financial Commissioner of the Punjab, intimating his father's death and offering services of his family for the British Imperialism. He asked some favour on the basis of his services. Egerton's reply of 29 June, 1876 to Ghulam Qadir is quoted from Mirza Ghulam Ahmad's book *Kashful Ghata* :

"I have perused your letter of the second instant and deeply regret the death of your father Mirza Ghulam Murtaza who was a great well wisher and faithful Chief of Government.

"In consideration of your family services we will esteem you with the same respect as that bestowed on your loyal father. I will keep in mind the restoration and welfare of your family when a favourable opportunity occurs."⁴

Profile : Mirza Ghulam Ahmad was born on 13 February, 1835 at Qadian. At the age of 6, he was put in the charge of a private tutor who gave him coaching in the Holy Quran and Persian language. At the age of 10, an Arabic teacher taught him Arabic language and its grammar. At the age of 17, a third teacher was employed who gave him lessons in Arabic, syntax, logic and medicine.⁵

From the early life, his father, who had been yearning passionately to regain his lost estate by serving the British, engaged him in his own line of work which

1. Mirza Ghulam Ahmad, *Shahadat-ul-Quran*, Punjab Press Sialkot, 1883, P.9 (supplement) Also Dard, op. cit. P.14

2. Sir Zafarullah, *Essence of Islam*, Vol.1 London, 1979 P.VIII

3. For a brief life sketch of Mirza Ghulam Murtaza see Qazi Fazal Ahmad, *Kalima-i-Fazal-Rabani*, Lahore, 1893.

4. Mirza Ghulam Ahmad, *Kashful-Ghata*, Qadian, 1898 P.5

5. Muhammad Yaqub Khan, *Quest After God (Glimpse of the Life of Mirza Ghulam Ahmad)*, Anjuman Ahmadiya, Lahore, 1948, P.17

consisted mainly in looking after the agricultural interests of the family. Mirza Ghulam Ahmad knocked about the courts in the vain pursuit of regaining the lost estate of Qadian.¹ He failed badly and was regarded by his father a good-for-nothing. At last in 1864 his father secured him the petty job of an Ahalmad (clerk) in Sialkot Courts which he accepted. During his stay in Sialkot he appeared in a law examination but badly failed in it.²

He stayed for 4 years (1864-68) in Sialkot. There he came in close contact with Christian missionaries, specially Scotch clerics, with whom he exchanged views on religious and political subjects. Christian missionaries had swarmed the Punjab after the War of 1857 as that region enjoyed an important place in the British colonial policy.³

In post-Mutiny period, Christian missionaries had been actively studying the main religious, social, economic, and political causes of the 'Mutiny' and were analysing the emerging trends in Indian politics in order to play a decisive role in the colonial game.⁴ During the years 1858 to 1870 various studies were conducted and missionary conferences were organized to discuss these questions. One such conference was held in December 1862 in the Punjab. It was attended by 35 Christian societies and denominations as well as high civil and military officers and great number of influential men, although there was a good deal of discussion in official circles whether such a conference should be convened.⁵

In 1869, a private commission consisting of missionary heads visited India to ascertain the causes of the 'Mutiny' and suggest ways for the consolidation of the Empire. The commission visited many places, conducted meetings with senior British officials occupying high administrative and military posts and held discussions with officials of secret service to have first hand knowledge of religio-political problems that posed a potent threat to the British rule in India. As a result of it, a conference was held at London in 1870. Besides the representatives of the commission, it was attended by prominent missionary heads. The commission and the missionaries submitted their separate reports. Subsequently both these reports were published for private use as a secret and confidential document under the title: *The Arrival of the British Empire in India*.⁶ An extract from the report is quoted below which gives the need of a prophet,⁷ who could serve the nefarious political designs of British Imperialism.

"Majority of the population of the country blindly follows their 'Peers' (spiritual leaders). If at this stage, we succeed in finding out some who would

1. See Tarikh-i-Ahmadya Vol-I, compiled by Dost Muhammad Shahid, Raibwah.
 2. Mirza Bashir Ahmad, *Seerat-ul-Mahdi*, Vol-I Qadian, P. 135
 3. See Frederick Henry Copper, *The Crises in the Punjab from the 10 of May Until the Fall of Delhi*, London, 1858
 4. For a detailed account see: (i) *The Indian Crisis, A Special General Meeting of the Church Missionary Society at Exeter Hall, on Thursday, January 12th, 1858*, London, 1858 (ii) *Recent Intelligence, Special Meeting on Indian Crisis, Church Missionary Record, New Series II*, 1858
 5. *The History of Church Missionary Society*, London, 1899 Vol-II P. 250
 6. Abu Mudassara, *Qadian Say Israel Tak*, Lahore, 1979, P. 24
 7. *Files of Church of England Magazine, Church of England Quarterly Review, Church Missionary Intelligence and Church Missionary Record* corroborate the need of such an Imperialist lackey.

be ready to declare himself a Zilli Nabi (apostolic prophet) then the large number of people shall rally round him. But for this purpose, it is very difficult to persuade some one from the Muslim masses. If this problem is solved, the prophethood of such a person can flourish under the patronage of the Government. We have already overpowered the native governments by mainly pursuing a policy of seeking help from the traitors. That was a different stage for, at that time, the traitors were from the military point of view. But now when we have sway over every nook of the country and there is peace and order every where, we ought to undertake measures which might create internal unrest among the country."

During the time the British agents were in search of loyalists, the Mirza was busy developing close friendship with Rev. Butler M.A., a Scotch missionary head at Sialkot. They met frequently to hold discussions and exchange ideas on theology and political problems faced by the British Government in India. Butler held him in high esteem and openly displayed respect for him,¹ although it would have been hardly expected from a foreign missionary head, a scion of the ruling class. Mirza Mahmud Ahmad, the Mirza's son and the head of the Qadiani community from 1914 to 1965 gives the nature of his father's relations with Rev. Butler in the following words:

At that time, the Christian missionaries enjoyed an influential position in India. However, when the incharge missionary of Sialkot (Rev Butler) called on Hazrat Sahib (the Mirza) at courts at the time of his return to England, the Deputy Commissioner (H.E.Perkins) welcomed him and asked the purpose of his visit. His sole reply was that he had come exclusively to meet his (Perkins) Munshi (the Mirza). It proves that even his opponents admitted that he was a man of exceptional qualities and deserved respect.²

The year 1868 proved decisive for the Mirza. Muhammad Saleh, an Arab, happened to come to India on some mission stated to be a political one. The political situation at that time was alarming due to the activities of the Wahabis. The presence of an Arab 'activist' in the strategic region of the Punjab could ensue problem for the British. The Punjab Police arrested him on the charges of spying and violation of Emigration Act.³ H.E. Perkins, DC Sialkot Courts started investigations. The Mirza was employed as an interpreter of Arabic. He strongly argued and defended the British rule in India during his argumentation with the Arab. Through his eloquence, he proved his worth in the eyes of his British master. Perkins found in him a very useful and loyal agent who could serve the cause of the Empire if inducted for the job. Perkins was a freemason and member of the Lodge of Hope, Lahore. The Mirza left the job at Sialkot Court in 1868 without any obvious reason and settled down in Qadian.

1. Mirza Mahmud Ahmad, *Seerat-e-Masih-e-Macood*, Rabwah, P. 15

2. Mirza Mahmud Ahmad's Address, Afzal Qadian, 24 April, 1934

3. Dr Busharat Ahmad, *Mujadid-i-Azam*, Lahore 1939, P.42

Perkins ordered that the Courts should be closed as a mark of respect the day the Mirza left for Qadian.¹

In 1868, Mirza Ghulam Ahmad's mother Chirgh Bibi alias Ghaseeti died. He had to depend exclusively on his father to get money to make both ends meet. He undertook journeys to Dalhousie and other places to attend courts. Those were very difficult days for him. He calmly faced all hardships and never lost sight of his sinister plan. The death of Mirza Ghulam Murtaza in 1876 resulted in still greater hardships for his sons Mirza Ghulam Qadir and Mirza Ghulam Ahmad. During his life time Ghulam Murtaza had usurped the share of property of Qadian which belonged to his collateral relatives. After his death, Ghulam Qadir retained the property. Mirza Ghulam Ahmad was his accomplice. An year after Ghulam Murtaza's death (1877), Mirza Ghaus, the son of Mirza Qasim Beg who was a legal heir of about half of the ancestral estate of Qadian and had been deprived of his share by Ghulam Murtaza, sued in the Court. Since he knew that Mirza brothers would not agree to give his due share to him, he sold out his share of property to Mirza Azam Beg, an Assistant Commissioner in Lahore. With the financial support of Azam Beg, he won the case in the Punjab Chief Court, the final appellate authority in civil and criminal cases. Mirza brothers were left with no alternative except to make the plea in their defence that they were bound to follow Mughal customs and traditions and not Islamic laws of inheritance in transfer and sale of their ancestral property. It was a shrewd attempt on the part of Mirza Ghulam Qadir and Mirza Ghulam Ahmed to deprive Mirza Ghaus of his genuine share of property. Mirza Ghulam Ahmed, who subsequently claimed to be a prophet (Nabi) and a 'champion' of Islam, preferred to follow family customs and not Islamic laws to usurp the share of Mirza Ghaus' property. According to traditions, Mirza Ghaus could only sell the property if he had to arrange the marriage of his son or had any other justifiable need. Since he was issueless and no other genuine need existed, he could not sell his property to others. The Court rejected their plea and decided the case in favour of Mirza Ghaus.

The prolonged litigation pushed the Mirza family on the verge of financial disaster. Ghulam Qadir could not survive the humiliation and loss of property and died in 1883. The control of the remaining property went into the hands of his widow. Mirza Ghulam Ahmad had a little voice in family affairs. He was busy in carving out his own empire.

Mirza Ghulam Ahmad says he led a miserable life after the death of his father. He was virtually a pauper and an utterly disappointed person. His elder brother controlled the whole property and used its income for his own well being and refused to give him a few rupees even to pay the subscription of a journal. Ghulam Qadir's wife was equally harsh to him and looked down upon him. The wife of Mirza Ghulam

1. Address of Abdul Mannan Omer at the Annual Gathering of December 1977, Ahmadya Anjuman Lahore 1981, P.12

Ahmed, Hurmat Bibi had also a very difficult time with him as he suffered from ill-health, psychological abnormalities and financial distress. The treatment meted out to him during these formative years had a great bearing on his future life and gives an insight into his future claims.

By the end of 1880, he was actively busy in compilation of his book, *Brahin-i-Ahmadya*. The death of his elder brother Mirza Ghulam Qadir in 1883 left the field open for him. He swiftly moved towards his desired end, the claim of prophethood. Fealty to the British Raj and condemnation of Jihad¹ were the hall mark of his career. He attended to his assigned job with full devotion and had always been proud of the services he rendered for the consolidation of the colonial Empire in India and other parts of the world.

Conscious Impostor: Mirza Ghulam Ahmad very cleverly launched his project. To start with his business, he put forth some challenges and revelations claimed to have been received from God. The absurdity and incoherent nature of his utterances backed by his admission of suffering from mental and physical diseases like dizziness, diabetes, hysteria etc. forced the serious students of religion to determine his mental soundness. Daniel, an Indian Christian teacher visited him at Qadian and put him seven questions dealing with his mental processes. The *Review of Religions*, Qadian published a reply to these questions,² in consultation with the Mirza. The paper did not deny his mental and physical deviations but claimed that the Holy Prophet (p.b.o.h) had called them the signs of the Promised Messiah.³ Another Christian scholar Dr.H.D.Griswold of Lahore came to the conclusion that the Mirza was honest but self-deceived.⁴

At the Cairo Missionary Conference in 1906, a Christian Missionary stated:

'Mirza Ghulam Ahmad is now (1906) nearing seventy years of age and his claims to religious zeal and conviction are combined with a very large proportion of personal motives, and there is no doubt that he has employed fraud, if not worst means for the accomplishment of his ends.'⁵

An analysis of the Mirza's chequered past and his claims, writings, revelations, prophecies etc. compel us to conclude that he was undoubtedly a *conscious deceiver*. He realized the Imperialist needs and employed the name of God for their fulfilment. The whole business was meant for self aggrandisement and to amass wealth and fame at the cost of religion.

Tazkira, the Qadiani 'Bible' carries a lot of rubbish and absurd material unheard of in the history of holy men. The revelations are in Arabic, Urdu, Persian, English, Hebrew, Hindi and Punjabi. The language is poor, vague and incorrect. In

1. In 1879 his close friend Maulana Muhammad Hussain Batalvi wrote a book against Jihad and got a reward from the British (Supplement Ishaat-ul-Sunnah, Lahore Vol No. VIII No. 9 PP261-262)
2. *Review of Religions*, Qadian, April 1906
3. H.A Walter *The Ahmadya Movement*, Associated Press Calcutta, 1918, P.20
4. Dr Griswold, *Mirza Ghulam Ahmad, the Mehdi and Messiah of Qadian*, Ludhiana, 1902.
5. The Mohammeden World Today, Papers presented at First Missionary Conference, Cairo 4-9 April, 1906 London, 1906

fact, a large part of it is a hotch potch having no specific meanings. Qadianis put these utterances to numerous interpretations to support the prophethood of the Mirza. Some revelations are in numerals and figures and others in an unknown language which the recipient himself admits not to have understood them. This mumbo jumbo reflects the inner feelings, emotional crises and mental retardation of the claimant. Since the Mirza had been afflicted with various diseases during his life time like hysteria, vertigo, diabetes, migraine, colic, tuberculosis, melancholia, sexual debility, acute and persistent dysentery etc. he developed some abnormalities in him. He was a mentally deranged person yet by all means a *wicked and conscious impostor and henchman of alien powers*. He was absolutely clear about his political mission. In all of his works the underlying theme is fealty to the British, condemnation of Jihad, desire to see the Muslim World under Imperialist subjugation and a passion to render services for the consolidation of the British Empire in India. He uses an extremely harsh language for his critics and opponents but remains very polite and subservient to his alien masters. There is not a single revelation, prophecy, dream etc. which goes in any way against the political interests of the British or condemns their mis-deeds as a colonial power. Every word that he claimed to have received from God is pro-British and anti-Islamic in its orientation. His God is happy over the enslavement of the Muslims and the economic prosperity of the Britishers.

It has become manifestly clear on the basis of solid evidences that Ahmadya movement owes its origin to Imperialist and Jewish backings. Jewish influence and their money coupled with the secret ecclesiastical funds of the British Government watered the Ahmadya sapling to grow into a big tree. They employed a surrogate to launch this subversive movement to fulfill their Imperialist ends and to create a schism in the body politic of Islam by striking at the unity of Muslim world.

Magnum Opus : Around the year 1872, Mirza Ghulam Ahmad started sending articles in Indian newspapers and journals to introduce himself as a champion of Islam. He, afterwards entered into active discussions with the Arya, Brahmo and Deva Samaj leaders on the issue of transmigration of souls, philosophy of Vedas, etc. He was creating the impression of his being a defender of Islam. By 1879, he engaged himself in compiling a book entitled *Brahin-e-Ahmadya*. The first four volumes of the book were published by 1884. On his repeated requests many well-to-do Muslims specially Syed Muhammad Hasan, Dewan State of Patiala,¹ Nawab of Bhopal, Molvi Chiragh Ali of Hyderabad Deccan, Nawab Ali Muhammad Khan of Ludhiana and Sardar Ghulam Muhammad Rais of Wah donated a good amount of money for the publication of the book.²

1. Khalifa Syed Muhammad Hassan, Dewan of Patiala State was a confidant of the British. He also enjoyed confidence of the Council of Regency which administered the affair of this loyal State of Punjab. He extended moral and great financial support to the Mirza in launching his book. In 1884, the Mirza went to Patiala and was given a warm welcome. Khalifa invited him in 1886 to hold discussion with him on some important matter and was introduced to 3-member Council of Regency headed by Sardar Dewa Singh. The Mirza paid a third visit to the State in October 1881 after his claim of Messiahship. Some suspect that the Khalifa served as a link between the British and the Mirza in securing funds for his sinister plans (See Mirabuddin, *Khatamul Nabieen*, Rawalpindi, 1973).
2. Mirza Ghulam Ahmad, *Brahin-e-Ahmadya*, Safar-e-Hind Press, Amritsar, Punjab, 1880

The first volume of the book carries two Persian poems and a lengthy announcement in which it had been claimed that if any one would dare to refute his arguments in favour of Islam he would be committed to pay him Rs.10,000 as a reward. It was a tall and absurd claim as his son Mirza Bashir Ahmad later remarked that he could advance not a single argument in favour of Islam.¹

He launched this book from a commercial point of view and to establish his 'Islamic' credentials. The price of the book was announced to be Rs.5 but it was doubled afterwards and then raised to Rs.25. He wanted to fix a price at Rs.100 but subsequently dropped the idea. Appeals were made to the Muslims of India to send advance payments. It was promised to bring fifty volumes of the book but he could only publish five volumes, first four until 1884 and the fifth one after a lapse of 23 years which appeared after his death in 1908.²

Brahin-e-Ahmadya carries a large number of his interesting revelations, visions and inspirations. He used this stuff as a raw material with a view to realizing his nefarious religio-political designs. In fact, he laid claim to prophethood from the start in a concealed manner.³ Neither the time was ripe nor could he invite the wrath of Indian Muslims at the initial stage of the Ahmadya drama.

In volume III of the book he eloquently praised the British rule and introduced his family as the most sincere and loyal servants of British Imperialism. He emphatically claimed to be a recipient of divine revelations and declared that Jihad had been forbidden by God against the British Government. He also put forth a proposal that the Anjuman-i-Islam, Lahore, (a private body devoted to the cause of Islam) and its branches should acquire fatwas (religious decrees) against Jihad from all prominent ulema of India and get them published in a book under the caption *A Bunch of Letters From The Ulema of India* for wider distribution in the Punjab, especially in the North West of India, in order to rebut Dr Hunter's charges made in his book, *Indian Musalmans* and to root out the belief of Jihad from the hearts of warring Muslims.⁴

The Muslims of India suspected the intention of the Mirza and reacted sharply over his writings carrying praise for the British rule in India and his aspiration for its establishment in other parts of the Muslim world. In volume IV of his book he confessed that many persons had strongly objected to and even rebuked him for his advocacy of the British rule in India.⁵ However since he had been motivated by the

1. Mirza Bashir Ahmad, *Seerat-ul-Mahdi*, Vol. I P.93

2. Ibid.

3. At the time of compiling the *Brahin-i-Ahmadya*, Mirza Ghulam Ahmad concealed his real motive i.e. proclamation of prophethood. He shrewdly put it off to some future date depending on the exigencies of time. In a letter dated 8 August 1899, which appeared in 'Al-Hakam', Canadian, dated 17 August, 1899, he says that he received a revelation 'A nabi came in the world but the world did not accept him' when he was compiling the 'Brahin' but in order to avoid strong reaction of the Muslims to his claim of prophethood, he recorded the other 'Qirat' of his revelation: 'A Nazir came in the world.' This amply shows his real intention of what he planned for the future and is a glaring example of his shrewd pretension. (Also See Mirza Ghulam Ahmad's book of wahi, dreams etc. 'Tazkira', P. 104)

4. *Brahin* Vol. III P.A

5. *Brahin*, Vol. IV P.A

injunctions of the Holy Quran and the sayings of the Prophet (p.b.o.h) he could not change his mind, he argued.

The book received some appreciation from certain quarters because it was wrongly taken as an attempt to defend Islam in its own way by a claimant of Islamic revivalism. However cautious Muslim scholars came out with their apprehensions concerning the religious claims of Mirza Ghulam Ahmad. They believed him a hypocrite and salanderer working on a political mission.

After publication of the book, he attended to his private life. He had enough money to live a lavish life. Some of his close associates objected to it. They deplored that their hard earned and miserly saved money given for the 'propagation of Islam' had been spent on purchasing the jewellery of the Mirza's wife.¹ Such solitary voices were stifled.

In 1884, at the age of 50, he thought of his second marriage. He had two sons: Mirza Sultan Ahmad and Mirza Fazal Ahmad from his first wife. Although he lamented over his badhealth and suffered from many chronic diseases like tuberculosis, diabetes and migraine, and had claimed to lose all interest in the other sex, he announced to have received a revelation of a second marriage with Khadija². On 17 November, 1884 the marriage was celebrated with Nusrat Jehan, the daughter of Mir Nasar Nawab, a petty clerk in Irrigation Department, Lahore, who opposed the Mirza for a long time when he made tall religious claims. The Mirza also yearned for the third marriage but was so much bogged down in Muhammadi Begum love scandal that he could not pursue the idea further.

In 1885, Mirza Ghulam Ahmad claimed to be a mujaddid and a reformer of the age. The next year he went to Hoshiarpur to go into retreat at some solitary place for 40 days. Having completed this period, he published an announcement of 20 February, 1886 that a handsome and pure boy would be bestowed on him. His name would be Emmanuel and Bashir. He would be the manifestation of the First and the Last, a manifestation of the True and the High, as if Allah had descended from Heaven. His son, Mirza (Bashirduddin) Mahmud Ahmad, subsequently claimed to be the Promised son, the Musleh Maood in 1944 through an absurd interpretation of the Mirza's vague writings and by dint of his own revelations.

On 1st December, 1888, the Mirza announced that God had commanded him to accept bayat (oath of allegiance) and form a Jamat (Organisation). The bayat form meant to induct a new member gave ten conditions for entering into Ahmadya Jamaat. Of these, the fourth condition, although general in nature, made it imperative on every Ahmadi to be loyal to the British Government. He formally took bait on 23 March, 1889 at Ludhiana.

1. Farooq Qadian, 7 September 1938 Khawaja Kamaluddin, a leading member of the coterie was one of them (Syed Sanwar Shah, 'Kashaf-e-Ihtilaf', P. 15). Dr Abdul Hakim, One time a staunch follower of the Mirza vividly exposed the Mirza's technique to extort money in the name of Islam and to use it for personal ends, (Afzakar-ul-Hakim, No. 1-8 Mubarak Brothers, Patiala State, Punjab 1906-1907)

2. Tazkira: 2nd Edition, Rabwah 1969, P. 37

Mirza Mahmud throws light on the significance of fourth condition of induction into the Jamaat :

'From its very birth this community has been loyal to the Government and its members have avoided every kind of disorder and disturbance. The Holy Founder of the movement has laid it down as one of fundamental conditions of initiation into the movement that every member must render perfect obedience to the Governments established by law and should eschew all paths leading to revolt. In obedience to this injunction, the members of this community have ever kept aloof from all kinds of agitation and connection and have also exercised a restraining influence upon a large number of other people.'¹

More Loyal Than the King : The Mirza regarded the British rule in India as a great blessing of God. He exhorted his followers to extend all cooperation to them as in that lay their salvation and pleasure of God. To fire cannons and sway arms were regarded as exclusive privileges of the British Imperialists and waging tongues in useless theological controversies and scratching pen was the duty of Muslims of the world.

He says, "By far the greatest part of my life has been spent in preaching loyalty to the British Government. I have written so many books denouncing Jehad and preaching loyalty to the British Government, that they would fill fifty almirahs if put together."²

In another book he puts the question :

And I again ask "Have my detractors among Muslims any thing to their credit like the enthusiasm and constancy with which I have been helping Government and the cause of peace and fighting the Jehadist mentality all these seventeen years(1881-1898)" ?³

The official organ of Qadianism, the *Review of Religions*, Qadian, gives the services the Mirza rendered for the British colonialism in a vivid manner. 'The writings of the founder of Jamaat-e-Ahmadya', says the paper 'have been highly appreciated by great diplomats and statesmen of the Government.'

Sir Fredrick Cunningham, Commissioner and Superintendent of Peshawar District wrote in 1900 to the Mirza :

"So far as I can judge, it appears to be a just and enlightened exposition of the doctrine of Islam, and is equally creditable to your learning and judgement. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith and as proof that Islam does not

1. Mirza Mahmud Ahmad, A Present to His Royal Highness The Prince of Wales From the Ahmadya Community, Nashr-e-Ishaat (Publicity Department) Sadr Anjuman-I-Ahmadya, Qadian, Rajhans Press, Delhi, January, 1922 P. 5
2. Mirza Ghulam Ahmad, Taryaq-ul-Qalub, Qadian 1899, P. 15
3. Mirza Ghulam Ahmad, Sitara-e-Ishtiaq, Qadian, 1898 P. 3 "We should not have felt called upon to dwell on the Anglophilous proclivities of Ghulam Ahmad, had he spoken as a private individual as so many Anglo-Muslim allegiance enthusiasts did during the British rule in India. But he claimed divine authority for every syllable that escaped his lips, (Phoenix, His Holiness, P. 63)

countenance crimes which ignorant and wicked men may commit under the cloak of religion. I shall be glad to see your Rasala and Fatwa widely distributed in Frontier districts."¹

Similarly, Prof. Toy of American University, Beirut, wrote an article under the caption *Islamic Danger* in which he appreciated the influence exerted by the Ahmadya movement on the thoughts of common Muslims.²

Jubilee Celebrations : Mirza Ghulam Ahmad availed every opportunity to prove his loyalty to the British colonialists. To celebrate the Diamond Jubilee of his god mother, Queen Victoria, he arranged a special meeting on 20 June, 1897 at Qadian. The Qadiani elders delivered speeches in 6 languages and explained the blessings of the Raj. Prayers were offered for the long life and prosperity of the Queen and continuation of her 'glorious' rule in India. Poor people of the town were entertained; streets, mosques and houses were all lit. Congratulatory telegram was sent to Lord Elgin, the Viceroy of India on 20 June. A beautifully bound copy of the book: *Tohfa-e-Qaisarya* (A Present to the Queen) was sent to Queen Victoria through the Deputy Commissioner in commemoration of that auspicious occasion. Copies of the book were also sent to the Viceroy and Lt. Governor of the Punjab.³

In his present to the Queen, he in a humble way gave a short background note explaining the political services of his family in 1857 and post-Mutiny period till he took up the 'stupendous' task of serving the cause of the Empire. He then enumerated his services and posed himself as a well-wisher, a lick-spittle and an extremely loyal servant of the British Empire. He eagerly awaited an acknowledgment from the Queen and when she conferred her recognition on him, he was overjoyed and expressed his utmost thanks for her act of gratitude.⁴

The day of Queen Victoria's Diamond Jubilee, brought a wave of indignation for the British colonialists in India. On the evening of the Jubilee Day, two Europeans, Mr. Rand of the Indian Civil Service and Lt. Ayerst, on their way home from a reception at Government House, were shot dead by a Hindu Brahmin. It was a political assassination and an extreme way to express resentment against the British rule in India.

Queen Victoria died on 22 January, 1901. Mirza Ghulam Ahmad was deeply grieved at the death of his god mother. He sent the following telegram to the British Government:

1. Review of Religions, Qadian, Vol. VI, 1897
2. Review of Religions Vol. V, No. V, May, 1896, P. 180
3. Mir Qasim Ali, *Tabligh-i-Risalat*, Vol. VI, P. 130

4. Mirza Ghulam Ahmad, *Sitara-e-Qaisarya* 1899, P. 4. How anxious he was to receive appreciation of his work from Her Gracious Majesty the Queen Empress can be noted in his revelation: On 4 October, 1899, it was 'revealed' to him 'Thanks From Queen Victoria' (*Tazkira* P. 341). In a vision he saw the Queen had come to his house in Qadian (*Tazkira* P. 327)

'I, with my followers, beg to express our deep sorrow on the great loss occasioned to the Empire by the death of Her Gracious Majesty, the Empress of India.¹

Spy 'Prophet': It is nauseating to go through the writings of the Mirza for he panegyricised the British Imperialism and undoubtedly posed himself a sycophant and a suppliant whenever he happened to speak of the British.² He even goes so far as to take upon himself the role of a British spy by offering his political services to the Government to expose those religious leaders of India who believed British India was *daralharb* (abode of war) and, therefore, considered Jihad an indispensable necessity. They, in accordance with the Islamic Law, believed that only Zuhar prayer could be offered instead of special prayer on Fridays in *dar-ur-harb*. To expose those 'hidden enemies of the British', he on 1st January, 1896 published a letter suggesting that Friday should be declared a closed day and circulated it to the leading Muslim ulema for their endorsement. He made it clear in the footnote of the letter that those ulema who would not sign the decree would prove themselves anti-Government and enemies of the British.³

The spy 'prophet' also submitted a petition to the Governor General of India offering his services to expose the 'ill wishers of God-sent British Government' and earnestly declared that in the 'Khutba' (sermon) of the Friday prayer, the blessings of the British Raj should be narrated by the ulema. It was submitted that a list of 'anti-British, foolish and rebel ulema of India prepared by Qadiani (intelligence) sources could be given to the Government if it so desired. It could be kept as a state secret by the wise Government for future action', the Mirza emphasized. He also gave specimen of a proforma to record the name of such anti-British ulema. It carried the columns of name, place, remarks, etc.⁴

Besides his spy work, he engaged the ulema in useless theological controversies in a very clever way. He used an abusive and provocative language against them and resorted to their character assassination. After launching a crusade against the Jihadist ulema who had been fighting against the British Imperialists in India, he entered into an open conflict with Hindu and Christian religious leaders to push up the communal frenzy in accordance with the British policy of 'divide and rule'.

By cleverly engaging the ulema in theological discussions he succeeded in diverting their target of attack from the British Imperialism to Ahmadya heresy. He predicted death and humiliation for his opponents and when his prophecies proved false he gave far-fetched and absurd interpretations to those utterances. He always cut

1. Government of India Home Department to the Right Hon. Lord George Francis Hamilton, H.M. Secretary for India, No. 24 of 1901, 7 March 1901. Mirza Ghulam Ahmad *Rala-e-Qadiani* Batales telegram dated 24 January, 1901 as one of the enclosures, India Office Library, London.
2. Mirza Ghulam Ahmad has referred to the relevant pages of 24 of his works (1882-1894) in which he praised British Imperialism. (Memorial to Sir William Macworth Young Lt. Governor of Punjab, 24 February 1896). In the subsequent decade he beat his past record in rendering political service, inculcating the spirit of loyalty for his masters and condemnation of the world of Islam.
3. Mir Qasim Ali Qadiani, *Tabligh-e-Risalat* (a collection of the Mirza's posters, handbills etc.) Vol V, Qadian, 1922, P. 6 See also his petition to the Viceroy of India, 1st January, 1896.
4. *Tabligh-e-Risalat*, Vol V, P. 11

a sorry figure. An outstanding feature of his character was shameless insistence on fulfillment of his every prophecy. By any standard of judgment it can be safely said that even Jeane Dixon predicts far better than him. She is accurate in most of her statements. The Mirza's oft-repeated prophecies, the mainstay of his prophethood, dwelt at length on his financial gains, receiving money orders, gifts and subscriptions, on the humiliation and death of his enemies, and on his success in the field of litigation.¹

One of his interesting prophecies related to his 'marriage' with Muhammadi Begum, a beautiful and attractive girl and his near relative. It was prophecised that she would ultimately become his bride. But it could not happen. He predicted death for any person who would dare to marry her. He called her a heavenly bride in his prophecies. Despite all techniques of blackmail, intimidation and persuasion, her father did not succumb to the Mirza's wishes. This scandal afforded an excuse to his Hindu and Christian opponents to hurl attacks on the pious life of our Holy Prophet (p.b.o.h) in a discreet manner as the Mirza claimed to be an incarnation (Zill) of the Prophet (p.b.o.h) and a champion of Islam. Muhammadi Begum was married to Mirza Sultan Muhammad during the Mirza's life time.

Subtle Patronage : Promotion of religious differences was part of the Imperialist policy. It divided the Indian society into scores of small warring groups. The British Secret Service encouraged its agents to put forth scurrilous and provocative literature to widen the differences among different religious entities. Religious adventurers used the press liberally to launch their attacks on their opponents and to engage them in futile religious controversies. In 1886, the Government registered the publication of 8,963 periodicals in India out of which 1,485 were in Urdu, 1,352 in Bengali, 843 in Hindi, 679 in English and rest of them in other languages.² Most of them were engaged in theological discussions.

Mirza Ghulam Ahmad entered into religious controversies with Christian and Hindu religious leaders in a peculiar way. He threw challenges of prayer duels, put out revelations in their condemnation and used abusive language to provoke them to retaliate against him. His crusade resulted in the appearance of many slanderous works against Islam.³

The Punjab Government closely watched the religious controversies ranging in the Punjab among different groups and sects. Mirza Ghulam Ahmad's activities in promoting religious antagonism were particularly reported to the higher British officials. In 1893, he entered into a religious controversy with Rev. Henry Martin Clark, a medical missionary in-charge of Amritsar District. As a result of it, a debate took place at Amritsar between the Mirza and Abdullah Athim, a Muslim convert to Christianity and the former Extra Assistant Commissioner, Sialkot. In the proceedings of the Home Department Government of the Punjab the details of a series of meetings

1. See Mirza Ghulam Ahmad, *Haqiqat-ul-Wahi Qadiani*, 1907

2. Report of the Missionary Conference London held at New York, 1888, P. 318

3. See Maulana Mazhar Ali Azhar, 'Sityarath Parikash Aur Mirza Ghulam Ahmad, Lahore

have been given which were held in order to 'discuss religious topics concerning Mohammadans and Christians.' The speakers on the side of the latter were Mr. Abdullah Athim and Rev. Henry Martin Clark and other side was represented by Mirza Ghulam Ahmad of Qadian. The contest lasted for a fortnight without any material result in favour of either party. The Mirza, however, threatened the speakers of the opposite faith with premature death within fifteen months, as a punishment revealed to him by God in a dream failing which he consented to be disgraced and hanged for having persisted in upholding falsehood.¹

The deadline of fifteen months ended on 4 September, 1894. Athim did not die. Christian missionaries jeered at Ahmadis and condemned the Qadiani impostor. The Mirza shamelessly insisted on the fulfilment of his prophecy stating that Athim had saved himself by turning towards the truth.

The Civil & Military Gazette, Lahore under the heading-*A Dangerous Fanatic* wrote: "There is a well-known fanatic in the Punjab, he is now, we believe, in the Gurdaspur district, who calls himself Musalman and also the Messiah. His prophecies regarding the death of a native Christian gentleman in Amritsar kept up an excitement in the city for some months; but fortunately his utterances were so badly charged that they have hung fire miserably and the doomed is still alive. A fanatical vision of this sort is doubtless under the surveillance of the Police. Whenever he preaches abroad serious disturbances of the peace are imminent, for he has a numerous following who are only less fanatical than himself.

Of course no political danger can be apprehended from the vain imaginings of such man; but there is method in his madness. He has undoubted literary ability and his writings are voluminous and learned; all the elements present for forming a dangerous rallying point, of course among the Orthodox he is anathema morantha. His fame has spread as far as even as distant Madras."²

Like Athim, the Mirza entered into a controversy with an Arya Samajist, Pandit Lekh Ram Peshawari, a retired police official. He predicted that Lekh Ram would die by February, 1898. He was described as a *molten calf*. Lekhram was later on mysteriously murdered at Lahore on 6 March, 1897. It generated a good deal of communal tension in the Punjab. The Mirza took advantage of the situation to emphasize his claim.

Lala Lajpat Rai, an Arya Samaj leader states :

"The assassination of Lekhram in March, 1897 is a memorable event in the history of Arya Samaj. He was a zealous Arya Samajist, devotee of Swami Dayanand. The Pritinidhi Sabah paid him some thing for subsistence. He was boorish. He was cremated in Lahore. A Committee was appointed for tracing the assassin, and work

1. Government of the Punjab, Home Department Proceedings, January to July 1894 from J. Sims, Director Public Instructions Punjab to the Chief Secretary to the Government of Punjab, No. 457 dated 22 February 1894, India Office Library, London.
2. *The Civil & Military Gazette*, 24 October, 1894

for the Committee was entrusted to Lajpat. The police and the Samaj each appointed its own agents for finding out the culprit, but Musalmans foiled all their plans. Two or three persons were arrested, but all of them were let off because none was identified. People were firmly convinced and there was good reason for the conviction that the sympathies of the Lahore Muslims were with the assassin, and the assassination was the result of the big conspiracy in which some of the Moulvies and Muslim Raikes of Lahore had a part and they gave shelter to the assassin and helped him make good for his escape."¹

Managed Show : Dr Henry Martin Clark, the patron of Athim charged Mirza Ghulam Ahmad under section 307 on 1st August, 1897 in the Court of District Magistrate, Amritsar. He stated that the Mirza had sent Abdul Hamid to murder him. The case was later transferred to the Court of District Magistrate, Gurdaspur as it fell under his jurisdiction. During the proceedings, the Police prevailed upon Abdul Hamid to change his earlier statement in favour of Mirza Ghulam Ahmad. The basis of the case was shaken. No further legal action could be taken against the Mirza. It was a managed show. The British watched the proceedings with interest. Col Douglas, District Magistrate Gurdaspur, subsequently told A.R. Dard that the case was watched by the Punjab Government.²

Dr Clark's case helped to dispel the commonly held belief that the Mirza had employed agents to murder his opponents to fulfil his prophecies. He continued to throw challenges of prayer duels to his enemies and prophesied their humiliation and death till he was ordered by the Punjab Government on 24 February, 1899 to refrain from publishing any prediction involving the disgrace of any person and representing him as the object of Divine wrath. The order was meant to check the heat generated by the religious frenzy and to appease his apponents who were the followers of Muhammad Hussain Batalvi. There was no change in the British policy. It was a stop gap measure. Mirza, the loyal agent of the British Empire, faithfully obeyed the order. He did not utter a word quite sometime. Had he been sent by God and had He revealed His will to him he would not have kept mum. This proves that the Qadiani danced to the tune of his British masters. He was the mouthpiece of Imperialism and had no divine mission except to fulfil the political designs of the British colonialists.

Memorial : At the close of 19th century, the Christian missionaries and Arya Samjists opened a flood gate of vile attacks on Islam. They found an excuse in scurrilous attacks which the Mirza made on their leaders through his writings and prophecies. The secret hand of the British bureaucracy played a crucial role to aggravate the situation.

Dr Ahmad Shah, an apostate lived in London. The British planted him as Medical Officer in Ladakh before he settled in Britain. He wrote a book attacking the

1. Lajpat Rai, *Autobiographical writings*—edit by Vijaya Chandra Joshi, Delhi, 1965, P. 75
2. A. R. Dard, *op. cit*

pious wives of the Holy Prophet (p.b.o.h). The British intelligence managed to get this book published at RP Mission Press, Gujranwala, Punjab. One thousand copies of the book entitled *Umhat-ul-Mominin* were distributed freely to injure the susceptibilities of the Muslims and create hatred among Christian and Muslim communities of India.

The *Anjuman-i-Himayat-i-Islam*, Lahore, sent a memorial to the Government on 26 April, 1898 demanding that the book should be confiscated.¹ The Mirza also sent a memorial on 4 May, 1898 requesting the Government that the book should not be proscribed. He argued that a reply to the book should instead be prepared. He criticized the Anjuman's move and asked the Government to ignore the said memorial.²

Religious frenzy continued to grow in India. The religious leaders ignored all norms of decency to launch abusive attacks on the persons of their rivals and their beliefs. In that charged atmosphere, the Mirza sent another memorial to Lord Elgin, the Viceroy of India in October, 1898. He proposed a code of ethics for the controversialists to curtail the use of abusive language in religious controversies by bringing them under the purview of law.³ He apprehended that too much heat generated by religious controversies would pose a danger to the benign rule of the British Government and might lead to political unrest. The vile and abusive writings could provoke Muslim fanatics to take up arms against the British rule like that of 1857 upheaval. The memorial was meant to check political upsurge and to suggest the Imperialist masters to review their policy of neutrality in religious matters in the light of emerging political realities. The proposal was given out of sheer loyalty and love for the British masters but the British Government rejected the Mirza's proposal and did not take any action on it.⁴

AR Dard throws light on the political significance of Mirza Ghulam Ahmad's move :

'It was also in the interest of the Government to take up the suggestion. Political malcontents were taking advantage of religious conflicts to excite the people against the Government. It was the perception of this which led the Government to pass Sedition Act of 1897. But in spite of that enactment the country continued to drift from law abidingness towards dissatisfaction. The law, in fact, was not productive of any great consequence, because India is permanently a land of religions and its people

1. Government of the Punjab Home Department Proceeding- No. 13-26 file No. 135 -June 1898, India Office Library, London

Tabligh-i-Risalat, Vol VII, P.27, Home Department Proceeding, June 1898, IOL, London

Government of the Punjab, Home Department Proceeding No. 174-182, File 135 October, 1898 'Memorial of Ghulam Ahmad Mirza of Qadian in connection with religious controversy' IOL, London. Government of the Punjab, Home Department proceedings, October, 1898 'Papers related to Memorials submitted by Anjuman-i-Himayat-i-Islam, Lahore and Morshid, against the publication of book entitled Umhat-ul-Mominin, an article written by Maulvi Abu Said Mohammad Hussain, connected there with a Memorial submitted by Mirza Ghulam Ahmad of Qadian making certain suggestions as to the best way of regulating religious controversies so as to prevent it from becoming offensive, IOL, London.

The Government of India, Home Department states that the Governor General in-Council is not prepared to take any action on the memorial addressed to the Viceroy by Mirza Ghulam Ahmad of Qadian, relating to the publication of the book entitled 'Umhat-ul-Mominin' (No. 2802 dated 31st December, 1898) To the Commissioner, Lahore Division, request that Mirza Ghulam Ahmad may be informed as above. Government of Punjab Home Department Proceedings, File No. 35, October 1898, IOL, London

are prone to be more quickly excited over religious questions than over questions of politics. The Sedition Act 1897 made no provision of religious quarrels and at the time it was passed, the Government did not perceive the necessity of any such provision.¹

Mirza Ghulam Ahmad gave an interesting explanation of his vile and filthy language he consistently used against Christian clergy and Christianity. He justified his anti-Christian stance and attacks on the person of Jesus Christ by saying that his indecent writings served to pacify hot-headed Muslims. They felt satisfied after reading such harsh and scurrilous writings and changed their vindictive mood which otherwise could have been dangerous for the peace of the country. Secondly, he maintained that anti-Christian writings would have a political value in Muslim countries. After reading such works, the Muslims appreciate the religious policy of the British Government and had a feeling of love for them.² They also thought that the British were favourably inclined towards Muslims and their rule posed no danger to Islam. To this end in view, bulk of Qadiani literature was sent to Muslim countries for the sake of Imperialist propaganda.

The Mirza dared not suggest that Christian missions had their roots in imperial expansion, that so long as Imperialism endured, its missionary adjuncts must remain, and that Antichrist could not die while Imperialism lived. He blessed Imperialism and cursed its child. He swallowed the camel and strained at the gnat.³

In response to Mirza Ghulam Ahmad's abusive writings and disgraceful prophetic utterances, a class of Muslim ulema planned to pay him in the same coin.⁴ That brought him further notoriety, yet their counter offensive forced him to seek the protection of law against the Molvis who stood in his way. He, in fact, wanted to inveigle Government into a partisan alliance as his prophethood lacked stamina to fight its way through opposition and could not take its chance unaided. He had not the faith that could spring from a righteous cause. He was afraid of the struggle for existence that thinned out misfits. He knew that his prophethood could not weather the storm. That is why he knelt before the British and supplicated for support. He wanted England to look upon his prophethood as her adoptive and spoon-fed child.⁵

1. A.R. Dard, *The Life of Ahmad*, Lahore, 1948, P. 433

2. Mirza Ghulam Ahmad, *Tariq ul Qalub*, Qadian 1899, P. 317

3. Phoenix, *His Holiness*, P. 68

4. Government of the Punjab Home Department Proceedings, File No. 29 May, 1898 - 'Complaint of the Followers of Mirza Ghulam Ahmad Qadiani against Editor of the *Jafer Zataili*, IOL London.

5. Phoenix, *His Holiness*, P. 121

POLITICS OF RELIGIOUS CLAIMS

The Mirza's whole business was sheer politics. It had nothing to do with the revival of Islam. He was a British agent and an arch enemy of the unity of Muslims. The claims of Mujaddid, Madhi, Promised Messiah, Nabi, Rasul, and Krishna Avatar-all carried political tags. We start by examining his claim of Mahdi in order to give the nature of his political business.

Mahdi : According to the traditions, the Mahdi is a guided person who will establish caliphate after the pattern of the prophethood and will fill the earth with justice after these had been dislodged and disrupted. He will be a warrior and a great soldier of Islam. From time to time many religious adventurers made use of the title of Mahdi to further their political designs. The Babi movement in Iran and the Qadiani movement in India made best use of it for the achievement of their political ends. The idea of the Mahdi found a high place at the time the Muslim political power decayed. It was used to restore confidence and keep hope alive. It was expected that the Mahdi would restore the past glory and lead the world of Islam to a happy end.

The Mirza claimed to be a Mahdi in 1891. He announced that in his person the prophecies relating to Mahdi had been fulfilled. But the warrior aspect of Mahdi made him tremble with fear. He called himself *pacifist* Mahdi who had come to stop wars. He took pains to make it clear to the British and the Muslims of the world that the victories predicted of Mahdi were victories of peace and not of war. In his books, he accused the Muslims of nourishing hopes for a bloody Mahdi, a killer of non-Muslims, Jews and Christians.¹ No such Mahdi could come who would wage Jihad. He could only be a propagandist, not a soldier. The fight against the British was out of question, whether it be in India or elsewhere in the Muslim world.

At the close of 19th century, the colonial powers had been scrambling for colonies in Asia and Africa. The French Imperialists occupied Tunisia, and the British took Egypt. British interference in the affairs of Egypt began in 1875 when Disraeli negotiated the purchase of shares in the Suez canal. They continued 'peaceful penetration' over the next decade. The Khediv Ismail of Egypt endeavoured to get rid of the colonial yoke but failed.

In 1879, a revolt in the Egyptian army was suppressed. Two years later colonel Ahmed Arabi, with the support of some army officers and religious leaders took arms against the British interference in Egyptian affairs. On 11-12 June there was rioting in Alexandria. A month after British Admiral Fredrick Beauchamp began what Wolseley later called 'that silly and criminal bombardment of Alexandria'. In London, Gladstone Ministry decided to send an army to destroy Arabi's war of

1. Mirza Ghulam Ahmad, *Haqiqat-i-Mahdi*, Qadian 1899 P.8 Also Mohammad Ali, Mirza Ghulam Ahmad, Lahore, 1967 P.5

liberation'. In September, 1882 Wolseley, the Adjutant General of the Army met a tough resistance at the battle of Tal-e-Kabir about halfway between the Suez canal and Cairo. However, the British forces carried the day and Arabi was transported to Seychelles. In 1883, Britain secured control of Egypt and continued its colonial occupation despite the fact that it was part of the Turkish Empire.

During the Arabi's anti-Imperialist uprising, there arose in Sudan a religious leader Al Mahdi (Mohammad Ahmad). He did what no one else before him had been able to do. He united the tribes and inflicted series of defeats on Egyptian troops sent to capture him. Soon the dervishes of the Mahdi of Sudan got complete control of all the Sudan, West of Nile.¹

In 1883, Hicks marched off into the desert to fight against the dervishes with his 10,000 men. The Mahdi forces moved by the spirit of Jihad, completely wiped out the whole army of 10,000 men. Britain was horrified and astonished. Lord Fitzmaurice told the House of Lords that there had not been such a complete destruction of so large an army since Pharaoh's host perished in the Red Sea.² A large number of Sudanese and Muslims of Arab countries believed him the real Mahdi whose advent was foretold by the Holy Prophet (p.b.o.h).

The British Imperialists chose Charles Gordon to fight against the dervishes. Gordon had made a name in China where he crushed the Taiping Rebellion of a Chinese religious leader who claimed to be the Prophet of God, the son of God, the Tien wang, the celestial king and the younger brother of Jesus. He, like the Mirza, failed in his academic career and turned towards politics. In 1864, Gordon captured Nankin and crushed the 'Christ's uprising'.

In the face of mounting military pressure from the Mahdi forces, Gordon withdrew garrisons but himself held on in Khartoum against the British orders until in 1885 the city was conquered by the followers of the Mahdi of Sudan. He was killed by the dervishes. Queen Victoria had been insisting that Indian troops might be moved from Aden to save Gordon. The famous English poet Lord Tennyson wrote a poem about Gordon and the British press called him a 'soldier saint'. Redvers Buller, however, said, the 'man was not worth the camels'.³

The British forces could never conquer Muhammad Ahmad Al Mahdi of Sudan. In 1896, after a period of ten years, Kitchner started his expedition to forcibly bring the Sudan under the Imperialist control. The Mahdi's Khalifa was defeated after a great bloodshed and was killed a year later. Kitchner destroyed the tomb of the Mahdi. His bones were thrown into the Nile and his skull was proposed to be sent to the Royal College of Surgeons to be exhibited with Napoleon's intestines. Later on, the skull was secretly buried during the darkness of night at Wadi Halfa.

1. The Mahdya was not an episode or interlude in Egyptian or British history but was an autonomous historical process representing Islamic revivalism. See P.M. Holt, *The Mahdist State in Sudan 1881-1889* Oxford 1958 and M. Shibasaki, *British Policy in the Sudan*, London, 1952.

2. Lytton Starchy, *Eminent Victorians*, Chatto and Windus, London, 1974, P. 255

3. Richard Garrete, *General Gordon*, Arthur Baker Ltd., London, 1974 P. 215

The Mahdi's war of liberation in Sudan excited dangerous fomentation in Arabia and Syria. The Muslims of India also felt satisfied at the humiliating defeats of the British forces. They revered and respected Mahdi of Sudan, sent him letters and looked to him as a saviour of nations. It was also a common belief in India that the Mahdi of Sudan might conquer the whole of Africa and ultimately India, liberating the Muslims from foreign clutches.¹

At the time, the movement of the Mahdi of Sudan was in full swing, the Mirza was condemning Jihad and sending bulk of literature to Africa to portray British Imperialism in the brightest colours.² In his book, the *True Nature of Mahdi*,³ he sharply condemned a 'ghazi' and 'bloody Mahdi' and claimed that for the last 20 years (1879-1899) he preached against the concept of Jihad by disseminating anti-Jihad literature in Arab countries particularly in Turkey, Syria, Kabul etc., and exposed the idea of coming of a bloody Mahdi and Messiah. By appending an 18-page supplement to his book in Arabic and Persian he called on the Muslims of Arab lands to accept his claim of Mahdi, stop waging wars in the name of Jihad and inculcate a deep sense of gratitude for the British Government.⁴ In another book a *Present to Queen Victoria* he mentions:

"After the death of my father and brother I led a retired life. But, nevertheless, I have been employing my pen in the service of British Government. In all the works that I have written, I have preached loyalty to, and sympathy with the British Government. I have made effective speeches against Jihad. I wrote books in *Arabic and Persian costing me thousands of rupees* (Italics added). All those books were disseminated in Arabia, Syria, Turkey, Egypt, Baghdad and Afghanistan. I am sure they will bear fruit some day... I wrote many works out of sincere loyalty to the British Government, otherwise I had little to gain by sending them in Arabia, Syria and Islamic world."⁵

Will Ahmadis throw light on the objective implied in publishing pro-British literature by spending thousands of rupees from one's own pocket? Where did thousands of rupees (presently valued in millions) come from? In 1898, the Mirza, in an Income Tax case, declared his total annual income not more than Rs.700 on the basis of which T.T. Dixon, Collector, District Gurdaspur, exempted him from Income Tax. The Mirza called it a 'heavenly sign'.⁶ How could he manage to spend thousands of rupees for the British colonial propaganda crusade? The answer is quite simple.

1. A. Eimon Hake, *The Journals*, Maj. Gen. C.G. Gordon CB Al Khartoum, Kegan Paul Trench & Co., London, 1885, P. 44
2. See Mirza Ghulam Ahmad, 'Sitara-e-Qaisariya' (the Star of Queen Victoria) 1899, Qadian, P.403
3. Haqiqat-i-Mahdi, Qadian, 1899
4. Ibid
5. Mirza Ghulam Ahmad, 'Tohfa-e-Qaisariya' (A Present to the Queen) Qadian, 1897, P.27
6. Mirza Ghulam Ahmad, *Zaroorat-ul-Imam*, (1898) Qadian, P. 18

There were secret ecclesiastical funds at the disposal of British intelligence agencies to support this vicious game of politics. Freemasons and Jews also provided money to him to compile and carry out propaganda campaign in support of the British in India and abroad. The Mirza also explains that he had been sending some gentle Arabs to Islamic countries with this literature.¹ Those trained spies of Qadian Intelligence Agency maintained close links with anti-Islamic forces and mostly worked in the garb of missionaries. Ghulam Nabi (Qadiani), Abdul Rahman (Misri), Abdul Hay Arab² and Shah Waliullah were despatched to Egypt at the close of 19th century for subversive purposes. Their services were placed at the disposal of British Intelligence at Cairo.

There is another important question that comes to our mind. The Mirza claimed that Jihad was not lawful in British India. But why did he declare it totally unlawful and forbidden for rest of the Islamic world where the Muslims were fighting a hard battle of existence against the European Imperialism. Was it not a calculated policy to sabotage the struggle movements of the Muslim world for the sake of Imperialist powers and their Jewish collaborators?

Messiah for Jew : At the time of compiling the 'Brahin' (1880), the Mirza believed that Jesus was alive and would descend from heavens. For eleven years he professed the same belief, though he claimed to be the recipient of revelation, an Imam, and a Muhaddith (Zilli or Apostolic Nabi). It is very interesting that for 11 years (1880-1891) he could not understand the meaning of his own revelations. Equally, for another 11 years (1890-1901) he was not able to understand his claim of prophethood. God spoke to him hundreds of times and revelations poured on him like incessant rain designating him a 'nabi' and a 'rasul', as he claims, but he kept on calling himself only a Muhaddith in utter disregard of God's commandments. How stupid he was ! Nay, political expediencies of his Imperialist-Jewish wire-pullers made him perform acrobatic feats of theology.

In 1891, he proclaimed himself to be the Promised Messiah through one of his revelations and announced the natural death of Jesus Christ in his books *Fateh Islam*,³ *Tauzih-e-Maram* and *Azala- e-Auham* (1891). He argued that the second advent of Jesus Christ was in fact a coming of another person who could have the spiritual characteristics of Jesus Christ. He held that Jesus did not die on the cross, but escaped and came to India in order to preach to the descendant of the 'lost ten Tribes' in Afghanistan and Kashmir. Subsequently, he announced that the 'tomb' of Jesus had also been discovered in Srinagar, Kashmir.⁴

1. A Memorandum prepared by Mirza Ghulam Ahmad and submitted for consideration of Her Majesty Queen Victoria, Governor General of India, Lt. Governor of the Punjab and other officials for India, *Tabligh-i-Risalat*, Vol. III P. 196

2. Professor Abdul Hye Arab was very much impressed by Hakim Nuruddin. He wanted to go to New York to study medicine but the US government suspected him an Iranian spy and refused visa. He settled in London. (Maulana Ghulam Rasool Mehr, *Safamama-i-Hijaz*, Karachi, 1984 P.76)

3. In the Government of the Punjab, Home Department Proceedings March 1892, India Office Library London, it is stated: 'Fatah-i-Islam's author Mirza Ghulam Ahmad of Qadian announced to the world that he had been sent by God to ameliorate the conditions of the mankind, and that in the spiritual power, morality and nature he is like Jesus Christ, and calls on the public to follow him'.

4. Mirza Ghulam Ahmad, *Masih Hindustan Mein*, Qadian, 1899, P.3

It is necessary to discuss here the belief of the second coming of Jesus Christ, the son of Mary, in contrast to the idea of Promised Messiah which had a long and peculiar significance in Judaism.

The word Messiah is of Hebrew origin which means an 'anointed one'. It was applied to every King and high priest because before entering upon their office, these men had been consecrated by the oil poured upon their heads. When the Jews were under the Persians they began to dream of the day when the descendants of David would reappear and an anointed King would once more sit upon the throne of Israel. Subsequently the Jews changed the idea about a Messiah in two different ways when they were ruled by the Romans. The majority of the Jewish people looked for the appearance of a mighty warrior who, though he was not of the Davidic family, would lead them against their enemies, destroy Rome, free the Jews and establish a reign of justice, plenty and peace. But there was another smaller group who thought of the Messiah as more than a human being, unaided by ordinary weapons, would conquer the pagans, and cause the Jews and Judaism to triumph. In the Book of Enoch, written during the first century AD, the author speaks of a supernatural being, who awaited a signal from God in order to go down to earth and free humankind from sin, injustice and oppression.

God sent Jesus Christ to redeem the Jews from the predicament they were in, but they manoeuvred to 'crucify' him with the help of Pontius Pilate, Roman Governor of Judea, and condemned him as false Messiah. They continued to cherish the hope of seeing the Promised Messiah ruling over the world of Israel even after the advent of Islam. In the Holy Quran and the Traditions, it is mentioned that God saved Jesus, the son of Mary from murder or crucifixion and raised him up towards Him. He would descend in the Last Days as a living sign for Jews and Christians. He will be a follower of Islam. There is no reference to a Promised Messiah or Masil Masih (Messiah-like man). It has been made amply clear that Jesus, the son of Mary and no one else would come in latter days.¹ The Mirza tried to prove from the Holy Quran that Jesus was dead. On the contrary he claimed that the coming of Jesus Christ referred to in the Hadith was only a Christ incarnate. It may be made clear that it was not on the authority of Hadith that he pushed the claim of his Messiahship, rather it was his own revelation which 'forced' him to proclaim this office. The Hadith had a secondary position for him and he quoted it just in support of his revelation which was binding on him and his followers.

Any how, the advent of Jesus Christ and the claim of Promised Messiahship are two different things. The former is a belief supported by traditions and the latter a Jewish doctrine, completely alien to Islamic beliefs having its roots in the Jewish literature. The Mirza cleverly disguised his true face i.e. a Promised Messiah desig-

1. For theological discussions, see, Aliama Syed Anwar Shah Keshmiri, *Iqida-tul-Islam*, Pir Syed Mehar Ali Shah, Saif-e-Christiai, and Maulana Maudoodi, *Finality of Prophethood etc.*

nated to work for the political motives of world Jewry and deceived the Muslims by his false posture of being an incarnate of Jesus Christ. He shrewdly dragged the ulema into useless theological controversies and carried out his sinister plan to Judaize Islam.

Dr Muhammad Iqbal, in his well known article on *Qadianism* stresses that Ahmadya movement had been swiftly drifting towards Judaism.¹ Some Arab scholars have also discussed in detail the pro-Imperialist pro-Jewish orientations of Qadiani movement. Abbas Mahmud-ul-Iqad, Al Shiekh Abu Zohra Misri, Al-Shiekh Mohib-Ul-Din Al-Khatib, and Al-Sheikh Muhammad-ul-Madni have specially dwelt upon this theme. Allama Muhammad-ul-Sawaf, in his famous work *Al-Mukhtalat-ul-Is-tamaria Lay Makafteh-ul-Islam* proved that Qadiani movement is a branch of Imperialism. Dr Abdul Karim Ghulab, a research scholar of Morocco, has given a scholarly treatment to this subject. He has established that the Ahmadya movement was a by-product of Judaism and its basic beliefs bore striking similarity with neo-Judaism of the 19th century.² The way Qadianis presented the concepts of jihad, revelation, prophethood, etc was the favourite subject of bigoted Jewish scholars of 19th century. Jews always showed a keen interest in development and growth of Qadianism. Shod, a group of Jewish intelleginsia working in Jerusalem University and headed by Dr Magesen conducted research on the proposed synthesis of Ahmadya beliefs with modern Jewish philosophy as enunciated by Jewish Cabalist philosophers of the 19th century. In 1927, Alexander Waldheim, an Austrian Judge wrote an interesting article entitled *A Modern Zionist Way to Islam and Ahmadya Movement*. It was published in the Review of Religions, a leading Qadiani Journal in its issue of March 1927. Also in 1946, Mrs Aishy Romel, a Jew scholar of Jerusalem University wrote a series of articles on Ahmadya movement,³ highlighting some of its salient features in relation to Jewish philosophical ideas.

Pro-Jewish orientation of Qadiani movement can also be seen in the writings of the Mirza. He repeated all those absurd allegations against the person of Jesus which Jewish writers⁴ had been levelling since the advent of Christianity. The Mirza called Jesus' miracles a series of tricks and mesermism. In the name of 'smashing the cross' he criticized Christian beliefs and miraculous birth of Jesus Chirst. He is 'charged with' drunkenness, vulgar abuse of Jews, cowardice, disrespectful attitude to his mother, friendliness with women of illrepute and even blasphemy. The Mirza cast aspersions on the life of Mary also. After levelling allegations and making attempts to under rate the status of the Christ, he called himself superior to Jesus in all respects. He claimed to have performed such a stupendous task which Jesus could never have taken. A few extracts from his books will help understand the nature of his attacks on Christianity and Jesus Christ :

1. Lailf Ahmad Sherwani, Harfi-Iqbal, Lahore P. 115

2. Weekly Chaitan Lahore, 9 February, 1970.

3. Alfaiz, Qadian, 12 June, 1946

4. R.Travers Herford, Christ in Jewish Literature, Hastings Dictionary of Christ and the Gospels (ii) 'Jesus of Nazareth by Dr S. Krauss in the Jewish Encyclopedia, New York Vol VII' and similar other writings were used to launch attacks on Christianity by the Qadiani and his followers.

- i. What a noble family he (Christ) belonged to three of his grandmothers were whores whose blood was running into his veins.¹
- ii. Christ! what a character; an epicurean and drunkard. He was neither a devotee, nor an adorer, nor a seeker of truth. He was but arrogant, self-conceited and god-head.²
- iii. Drinking has done extensive damage to the western world. One reason for drinking has been that Christ used to drink himself. He took to it either due to some disease or he was an addict.³
- iv. Christ cannot claim himself to be pious, people did know that he was a boozier. This was evident right in the beginning and not after his claim to god-head. In fact, claim to god-head is one of the consequences of drinking.⁴

With the denunciation of Christianity and distortion of Islamic beliefs, he revived Jewish religious precepts. He called his community Beni-Israel and claimed himself to be Israel in his revelations.⁵ In 1947, Qadianis had to leave East Punjab in the wake of Partition of India. *Alfazi* says that, in accordance with a revelation of the Promised Messiah, a time will come for Ahmadya to leave Qadian. It will happen to establish the similarity between Ahmadya migration with the exodus of Jews.⁶

Messianic Uprisings : We further discuss different aspects of the Mirza's claim of Messiahship to elaborate the nature of his claim in a historical perspective.

The Cabalist-Jewish idea of the Promised Messiah had been a political instrument in the hands of the Jews. In the 19th century, with the rise and growth of Zionism the cult gradually eclipsed. From the 1st century AD to the emergence of Zionism (1897), many self-styled Messiahs appeared. The appearance of a Messiah was often accompanied by some revolt or uprising. The claimant aspired for power and declared to restore to the wandering Jews the Holy Land.

Under the Muslim rule, many self-appointed Messiahs launched strong political movements to topple Muslim states. About the year 700 AD, Abu Isa of Ispahan claimed to be a Messiah. He gathered an army of Jews to throw off the 'yoke of Muslim Caliphate' and led the Jews to Palestine. A battle was finally fought and the Jews were badly defeated and scattered. Abu Isa took his own life. But this did not discourage others from following his example. A man by the name of Judghan-al-Rai, a shepherd, attempted the same thing, and in the end was also defeated and killed. Almost at the sametime in Syria, a man named Serenus called upon the Jews to follow

1. Mirza Ghulam Ahmad, *Anjam-i-Atham*, 1897 Qadian P.7 (Supplement)
 2. *Maktoobat-e-Ahmadya*, Mirza's letters to his followers; Vol-3-pp 21-24
 3. Mirza Ghulam Ahmad, *Kashfi-e-Nooh*, Qadian 1902, P. 65
 4. Mirza Ghulam Ahmad, *Sat Bachan*, Qadian 1895, P. 172
 5. *Alfazi* Lahore, 4 October, 1947
 6. *Ibid*

his leadership in the reconquest of Palestine. Jews flocked to him by thousands, only to be deeply disappointed when his promises came to naught.

The period of Crusade gave a peculiar colour to the office of Messiahship. A Spanish Jew, Abulafa claimed to be a Messiah and went to Rome in 1281 to convince the Pope and offer Jewish help in the War. The most interesting Jewish Redeemer was Shabbeti Zevi. In the year 1648, a lot of misfortunes and political crises came to Central and Eastern Europe. These events served as a proof of the coming of a Messiah. Jewish-Cabalists believed that Messiah's arrival was to be preceded by war and pestilence and eagerly waited for his advent.

Shabbati Zevi, a Spanish Jew, announced in 1648 that he was the Promised Messiah. Jews welcomed him wherever he went. He travelled from Symerna to Salonika and in the presence of learned men, he produced a marriage canopy and a scroll of the Torah and went through a marriage ceremony with the Torah as his bride. From Salonika he moved to Cairo where he found an environment fitted for his purpose.

A wealthy Jew, Raphael Joseph Chelebi, sent him to Jerusalem for the purpose of distributing charity where he met Nathan of Gaza who also claimed to be a prophet and messiah. He undertook to announce himself Promised Elijah and spread the propaganda of Zevi as the Promised Messiah.

Zevi married Sarah who claimed to be the bride of the Promised Messiah. The wedding was celebrated with great pomp at the home of Chelebi at Cairo. This event had a great similarity with that of Musalima, the impostor's marriage with Sajah. The Mirza also aspired to marry Muhammadi Begum, but her parents refused to succumb to his blackmail carried out in the name of God.

Zevi was greeted with a frenzy of enthusiasm. Many Jews disposed of their possessions and marched to Palestine. Emboldened by his success, he declared that he was going to Constantinople where, at the mere sight of him, the Sultan of Turkey would give up the throne and Zevi would be the King of Kings. But when his ship arrived at the Turkish port, he was arrested and placed in the fortress of Abydas. From his prison, he issued proclamations and sent messages to Polish Jews and ordered them to send him Nehemiah Cohen who himself claimed Messiahship. Cohen held talks with Zevi and announced that Zevi was not a Messiah. The Polish prophet after his announcement, could save himself only by running away to some safe place.

Zevi was brought to the Sultan's Court for trial. He abandoned all his claims and accepted a petty post in the Sultan's Court and consented to become a Muslim. Zevi's followers, although disillusioned yet argued that Muslim Zevi was but a human image and he himself had ascended to heaven to wait for a more opportune time.¹ He had atoned for the sins of Jewish people and would come back soon. Those Jews who

1. Grazel *op. cit.* P. 518

hypocritically converted to Islam for the cause of Judaism and waited for the return of their Messiah, organized themselves in a crypto-Jewish sect like Qadianis, and are known as *Donmeh*.

In 18th century Britain, Richard Brothers, an Anglo- Israelite, claimed to be a Messiah-the prince and restorer of Jews. Jonna Southcoatte announced to give birth to the Promised Messiah after miraculous conception.¹ She could not do so. However, many Jews of England paid great respect to her. John Alexander Dowie (America) and J.H. Piggot (Britain) who were the claimants of the Promised Messiahship were contemporaries of the Mirza. All those persons were either secret Jews or their henchmen. Their main aim was to give shape and fillip to Jewish nationalism and create a favourable climate in support of them in the hostile European societies. Freemasonry played very important role in the context of Jewish nationalism in a subtle way. The decay of the Christian Church and emergence of Jewish power in America had also great bearings on the European opinion.

'Tomb' of Jesus: The Mirza not only announced the natural death of Jesus Christ but also 'discovered' his tomb.² At first in Galliel (Palestine), then in Tripoli, afterwards in Syria and ultimately through a prophetic revelation in Srinagar Kashmir.³ It was a startling 'discovery'. Hundreds of people went to Khanyar street of Srinagar to see that tomb. But whoever went there laughed at the Mirza's trickery.⁴ Qadianis regard it as an unparalleled event in the history of their movement.

How did Jesus come to India? The Mirza argued that Jesus was nailed on the cross but did not die on it (Muslims believe he was not nailed on the cross at all). He was said to have been taken down by his disciples in a swoon and was healed within 40 days by an ointment called Marham-i-Isa. He then travelled to the East via Persia and Afghanistan and reached India with his disciple St. Thomas. Why did he undertake this journey? In order to preach those Jews who had been exiled by King Sargon of Assyria in 721 BC when he attacked the city of Sumaria. He also referred to the Second Captivity of Jews when Nebuchadnezzar of Babylon stormed Jerusalem and is said to have carried off some of the inhabitants as prisoners to Babylon. It was claimed that Kashmiris and Afghans were the descendants of the 'Lost Ten Tribes' of Israel.⁵ Jesus had to preach to those 'lost' sheep. He travelled to India under the name of Yuz Asaf or Jesus, the gatherer. Khawaja Nazir Ahmad, a member of Lahore group of Qadiani community claimed that Mary also travelled with Jesus to India.⁶ She died in Murree, a hill station some 40 kilometer from Pakistan's capital, Islamabad. The word Murree

1. British Encyclopedia-Messiah

2. Mirza Ghulam Ahmad, *Sat Bachan*, Qadian, 1895 P.164

3. Mirza Ghulam Ahmad, *Alhuda*, Qadian, 1902

4. The Mirza advised one of his trusted followers, Molvi Abdullah Vakil to collect 'evidences in support of tomb of Jesus at Srinagar'. In his book *Razi-i-Haqiqat*, the Mirza gives a letter from Molvi Vakil to prove that Jesus was buried there. Molvi Vakil afterwards became a Bahai preacher and renounced Qadiani creed. It was one of the factors responsible for the change of his belief. He vividly exposed this fraud which also carried the authentication of the Mirza's revelation. He could not understand how the Mirza affixed his revelatory stamp over this myth which was the creation of Molvi Noordin and Khalifa Nurudin of Jammu (See Molvi Abdullah Vakil, *Shula-al-Nar* Srinagar. Also see Mufi Muhammad Saadat Shah, *Tehqiqat-i-Yousaf*, Srinagar)

5. Mirza Ghulam Ahmad, *Masih Hindustan Main*, Qadian, 1899 P.16

6. Khawaja Nazir Ahmad, *Jesus in Heaven on Earth*, Aziz Manzil Lahore, 1952 P.355. Also Assadullah Kashmiri *Hazrat Maryam Ka Safar-Kashmir*, Bahawal

is said to be the corruption of Mary and is famous for her tomb. After her death, Jesus migrated to Kashmir and died at the age of 120. His tomb is situated at Khanyar Street, Srinagar, Kashmir. St. Thomas went to South India and there he founded a church.

The main thrust of the whole theory is on the assumption that in 721 BC Ten Tribes of Israel were 'lost' and settled in Eastern countries, specially in Afghanistan and Kashmir. Had there been no 'colonization' of Jews in those countries, Jesus would not have taken such a long journey from Palestine to India. Here lies the crux of the matter. The stress placed on the dispersion of the Tribes of Israel and their conversion to Islamic and other faiths was meant to provide a feed-back to the Jewish nationalist movement *Anglo-Israelism* which swept the world before the emergence of Zionism.

As stated earlier, Anglo-Israelism was a movement launched by Jews and their agents on the presumption that the Ten Tribes of Assyrian captivity (721 BC), on leaving the land of their sojourn wandered towards the west while those of the Babylon captivity (586 BC) passed eastwards to Afghanistan and India. Under the oppressive rules of Gentiles, they were lost to the world of civilization. An appeal was made to the European nations (said to have belonged to Lost Tribes of Israel) to help their brethren acquire a separate homeland in accordance with the prophecies of the Holy Book. P.K.Hitti has, however, proved that the Ten Tribes were never lost and it is a historical myth.¹

The earliest suggestion of an Israelitish ancestry of the English is to be found in John Sadler's work *Rights of the Kingdom* (1649). He drew a series of parallel between English Law and customs and those of the Hebrews and Jews. Richard Brothers (1757- 1832), a half pay officer of eccentric habits in the English Navy, prophesied imminent restoration to Israel of the Holy Land and elevation of himself as the prince of Jews'. In 1840, John Wilson adopted the theory and wrote widely on it. His work *Our Israelitish Origin* is the first coherent exposition of the theory. Other advocates in the 19th century were W.Carpenter (*Israelite Found*), F.R.A.Glover (*England, the Remanant of Juda*) and C.Piazzi Smyth, the Astronomer Royal for Scotland who deduced from certain measurements of the Great Pyramid that the English were the descendants of the Lost Tribes.²

In 1871, Edward Hine published his *Identification of the British Native with the Lost Israel*, of which a quarter of a million copies were said to have been sold. In the United States, the movement was led by W.H.Poole and G.W.Greenwood.³ A vigorous Anglo-Israel propaganda campaign was started by Major H.W.J.Senior of 1st Bengal Infantry in India. In 1883 he wrote a book entitled *Are the English Israelites?*⁴ It was meant to prove that the English were descendants of Israel and God has fulfilled

1. P.K. Hitti, *History of Syria*, P. 98

2. See *Sociological Review*, London, March, 1968 and *Encyclopedia of Religions and Ethics*, Vol. I, Anglo-Israelism P. 482

3. *Ibid*

4. Major H.W.J.Senior, *Are the English Israelites?* M.E.Church Press Lucknow, 1883

his Covenant with Abraham, and will fulfil all his promises to Israel. A bulk of Anglo-Israelite literature was published and distributed in India by Messers New Man and Co, Calcutta. In this book Senior states :

"God has declared that until the sun, stars and sea depart, Israel shall not cease from being a Nation before him for ever. They have not yet departed, therefore, Israel must be now one of the nations of the earth. The question, therefore, naturally arises, what nation is Israel? The champions of Anglo-Israelism have logically maintained that England alone, of all nations of earth, possesses, all the blessings and promises, so far as they have been fulfilled, which were made by God in favour of his people Israel and that as God is true, faithful, and covenant keeping, these promises and blessings cannot be diverted to any Gentile nation, therefore, it follows that England must be Israel. And in accepting this truth, we also appropriate the unfulfilled promises of the future glory of Israel. We find that all the prophecies relating to the first advent of Christ, the destruction of Jerusalem, Babylon, Nienveh, Egypt, Moab, Judah etc. have been fulfilled literally and that all the punishments inflicted on Israel were also literally fulfilled, therefore, the promise of blessings to Israel must be taken as well in a literal sense, and we assent that this, in no way interferes with the spiritual interpretation as applicable to the Church."¹

Under the heading *to be restored to their own land*, Senior cites scriptural evidences (Isa xiii, Jer xxx3, Zech viii, 12, 13 etc) to prove that scattered Israel will gather and sing in the height of Zion.²

The hostility of the English to Napoleon and Russia, and the sympathy aroused by the Dreyfus case are attributed to the Anglo-Israelite ideas. It is also argued that the English must be the representative of Israel as otherwise many Divine promises made to that race would be unfulfilled.³

Qadiani agents actively propagated Anglo-Israelite ideas after invoking interest in the discovery of the 'tomb' of Jesus. Qadiani methods of argumentation and discussion bear extreme similarity with that of Anglo-Israelites. If one happens to undertake a comparative study of Mirza Ghulam Ahmad's *Masih Hindustan Mein* (Jesus in India),⁴ Sher Ali's articles in the *Review of Religions*, Qadian, (1902-1908), Khawaja Nazir Ahmad's *Jesus in Heaven on Earth*, J.D.Shams' *Where Did Jesus Die*,⁵ Mufti Muhammad Sadiq's *Qabre-Masih*,⁶ and Qazi Muhammad Yusuf's *Isa Dar Kashmir*,⁷ with that of Anglo-Israelite literature, he will find Jews and Qadianis sailing in the same boat.

1. Senior, op. cit. PP.61-62

2. Ibid P.88

3. Encyclopedia of Religion and Ethics Anglo-Israelism

4. The Ahmadya Foreign Mission Dept. Rabwah, 1964

5. J.D.Shams, Where Did Jesus Die? Rabwah, 1965

6. Mufti M. Sadiq, Qabre-Masih, Qadian, 1936

7. Qazi Muhammad Yusuf, Isa Dar Kashmir, Manzoor-e-Aam Press Peshawar, 1946. See also Syed Sadiq Hussain Kashi-ul-Israr, Qadian, 1911

Notovitch Account : The quasi-historical sources quoted by the Mirza and his disciples to prove that Jesus Christ fainted on the cross at the time of his crucifixion are based on Jewish fabricated accounts. An oft-quoted source is a travelling account of Nicholas Notovitch, a Russian by birth and the contemporary of the Mirza. Notovitch claimed to have found some ancient Buddhist scrolls at the monastery of Hims (Tibet) in which it was written that in his boyhood Isa (Jesus Christ) secretly fled from his father's house from Jerusalem and with a train of merchants travelled towards Sindh, and settled among the Aryas. He frequented Jain Temples and studied their cult. He then went to Ceylone and from there to Jaggernaut. He learnt the use of herbs, medicines, and mathematics. He also studied the religious doctrines of Brahmins and acquired their secret arts.

The book appeared in French¹ and in English² and made a considerable stir in Europe and India for sometimes. In an article in the *Nineteenth Century*, London, October, 1894, Prof. Max Muller, a famous German scholar who lived in India, saw clearly that the tale was false and suggested that M. Notovitch had been so persistent in trying to get information that the Lamas, having nothing better to give him, had invented the story to satisfy him. Prof. J. Archibald Douglas of the Government College, Agra took a journey to Ladakh in 1895 in the hope of finding the MS but no such MS was found even in Tibet anywhere. The whole story was described in the *Nineteenth Century* April, 1896 and M. Nicholas Notovitch was recognized to be an *unscrupulous adventurer*.³ Different versions of such false travelling accounts were prepared by secret Jewish agencies to defame Jesus Christ. It was a sinister attempt to convey on the basis of semi-historical records that Jesus was a false Messiah, who after his alleged travels in the East acquired the knowledge of herbs and magical tricks which he subsequently exercised in Palestine to impose his 'false claim of Messiahship' on the Jew, but was ultimately 'crucified to death'.

Rosicrucian: The false account of life of Jesus was also published by a Freemason Organization-the *Rosicrucian AMORC(USA)*. There is an adhesion between the higher degrees of Freemasonry and the Rosicrucian Lodges, and also that the knowledge possessed by Rosicrucian in regard to the life of Jesus is shared by the Higher Degrees of Freemasonry. The organization claims to retain ancient traditions, teachings, principles and practical helpfulness of the *ESSENE Brotherhood* which existed in Palestine between second century B.C. to the second century A.D. Dr Lewis Spencer, Imperator of the Rosicrucian Order for North and South America, in his book *The Mystical life of Jesus* gave an account of Jesus' life between the twelve years and his emergence as a preacher in Galilee.⁴ He says that Jesus did not die on the cross but fell unconscious and regained his senses in the tomb in which he was buried. He then secretly left for a sheltered place at Galilee. He ascended to the Heavens not

1. N. Notovitch, *vie Inconnue de Jesus Christ*, Paris, 1894

2. Alexina Loranger, *Unknown Life of Jesus*, Rand McNally Co, London, 1894

3. Walter A.H. op. cit p.92

4. Dr Lewis Spencer, *The Mystical life of Jesus*. American Rosicrucian Series, Supreme Grand Lodge Am-

Physically or in His physical body but had a mystical and psychic experience. He became an avatar who kept silence and retired from public life. He was buried at Mount Carmel (Palestine). His body remained in a tomb for several centuries but was finally removed to a secret sepulchre guarded and protected by his (Essene) Brothers.¹

Crucifixion By An Eye Witness: Another Freemason source often quoted by Qadiani writers in their works is *The Crucifixion by An Eye Witness*. In the introduction and preface of the book, it is stated:

It is an English translation of an ancient Latin copy of a 'Letter written seven years after the crucifixion by a personal friend of Jesus in Jerusalem to an Essene² Brother in Alexandria... This book was withdrawn from circulation the moment it was published. It was published in 1873 in America. All the plates were destroyed, and it was supposed that all the published copies of the book were likewise disposed of. The official copies which were deposited with the librarian of the Congress, in compliance with the laws of copy right, also disappeared. Fortunately one copy escaped this fate'.³ TK, the author of *The Great Work* in the introduction to the book says that the book found its way into the possession of a prominent Freemason in the state of Massachusetts, USA. There it remained securely until accidentally discovered by his daughter, sometime during the summer of the present year (1907). The lady, knowing my (TK) interest in things Masonic, kindly sent me the copy for examination. I, at once, recognized its remarkable nature and supreme value and importance.⁴ Then we are told that it was republished in 1907, after having been compared with the Latin MS which still exists in the hands of the Masonic Fraternity in Germany. No doubt, it will remain securely guarded from Anti-Masonic Vandalism'.⁵ It is asserted that Jesus was a member of Essene Brotherhood. He was taken down from the cross in a swoon and his Essene Brothers took his body to a safe place. Nicodemus, the physician applied a special balm and his wounds healed in a few days. Later Jesus left the capital for the White Lodge atop the Mount of Olives in disguise. Finally, the letter says, he died in solitude after 6 months in Palestine.

The Mirza's contribution to the Jewish-masonic theory is the addition of *Marham-i-Isa* (Jesus' ointment) in place of Nicodemus balm said to have been applied to the body of Jesus which had promptly healed up wounds inflicted during 'crucifixion'. In Greek-Islamic system of medicine, different names⁶ are given to this ointment only because of its fast curing characteristics and no Hakim had ever called it an ointment meant specifically for Jesus' wounds.

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1. See, H.Spencer, *The Secret Doctrines of Jesus*, 'Supreme Grand Lodge of Amorc, California, America, 1954 (sixth Edition)
 2. Essene order, says the translation, of which the present Freemasonry is the modern edition, was at the time of Jesus widely diffused through Palestine and Egypt and had their colonies scattered all over the country. Jesus was a member of the order.
 3. An Eyewitness, *The Crucifixion*, (A letter written seven years after the Crucifixion by a personal friend of Jesus in Jerusalem to an Essene Brother in Alexandria, Supplemental Harmonic Series, Vol.II, Second Edition, Indo-American Book Co, Chicago, USA, 1907 Reproduced by Nafees Printers, Lahore, 1977)
 4. Ibid P.13
 5. Ibid P.14
 6. Maulana Awei Amritsar, Al Kaviyahel Ghavia, Amritsar, P.83

Yuz Asaf: The Mirza further claims that Jesus assumed the name of Yuz Asaf during his tour in India. It is still an interesting aspect of the theory and very cunning exploitation of the name of Yuz Asaf. Yuz Asaf or Yod Asaf, whom he calls Jesus, is no one else except Gautama Buddha. When Buddha attained perfect knowledge and enlightenment, he then, according to Buddhist traditions of *Lalitavastava* became a Bodhistava (enlightened one). Bod Asaf is a corruption of Bodhistava. The story of Buddha's miraculous birth and his attainment of the status of Bodhistava made its way from India to Central Asia in around 2nd century AD. Subsequently during the reign of Abbassid Caliph Al-Mansur, Arab scholars of Al-Mukafah school translated many Pali Sanskrit and Persian works into Arabic. The story of Buddha (Bod or Yod Asaf) made its way into numerous Arabic works. Ibnul-Nadim, in his *Alfahrist* refers to three books where this story had been narrated with slight variations.¹ With the passage of time, the story of Budhas' attainment of perfect knowledge which originated in India came back to India in a different shape. The names being Arabacized and the events slightly changed.

Qadiani writers had also tried to explore the Sanskrit sources to support this myth. They quote an extract from the *Bhavishya Maha Purana* by Sutta. It may be stated here that the Puranas are eighteen in number. They are purely mythical in nature and are characterized as popular sectarian compilation of mythology, philosophy, history and law. The earliest Purana was probably compiled around fourth century AD. *Bhavishya Purana* was printed for the first time in Bombay in 1910 under the order of Maharaja Partap Singh of Kashmir.

In this Purana a mythical story of a meeting of Shalwahin, Chief of Saka with a white complexion man in the land of the Huns somewhere in a height of the Himalya has been narrated. When Shalwahin met him he asked him about his religious principles. He replied :

O King 'The goddess of the savages (dasyu) namely *Ihamasi* (the goddess Masi) manifested herself in terrifying disguise and I having reached her in the infidel fashion, attained the status of Masya. O King! listen to that religion (of hers) which I impressed upon the infidel. Having cleansed the mind and purified the impure body, and having recourse to the prayer of *naigama*, man must worship the pure eternal. By justice, truth, unity of mind and meditation, man must worship in Sun's heaven (Suryamandala which could also mean Sun's disk). That Lord, himself as immovable (from his course) as the Sun, always at last attracts the essence of all erring creatures. With this (message) O King! Masya vanished and the blissful image of Lord, the bliss giving, being ever in my heart, my name has been established as *Ihamasiya*.²

Havig heard these words, the King removed that infidel priest and established him in pitiless land of infidels'.³

1. Encyclopedia of Islam Vol.I, London Barlam and Bodhasaf, P.1215

2. Mufti Muhammad Sadiq, Qabar-i-Masih, Qadian 1936 P.53

3. Shiekh Abdul Qadir, Jesus Travels to Kashmir, paper read out in a Conference in London in 1979

Dr D.D. Kosamby, a learned Sanskrit scholar of Tata Research Institute, Bombay says the goddess *Masi* is a fiction and the holy book *Naigama* has no existence in the Hindu Scriptures. The infidel priest attained the status of *Ihamasiya* by following the goddess *Masi* and preached the Sun worship.

Qadiani scholars call the infidel *Ihamasiya*, *Isa Masih* and the goddess *Masi* is stated to be the angel Gabriel.¹ By neglecting all inconsistencies of the legendary story, it is claimed that Raja Shalwahn met Jesus Christ when the latter 'Visited' India. Khawaja Nazir Ahmad got the said *Bhavishya Purana's* extract translated from Dr Shiv Nath Shashtari and calls the white complexion infidel priest *yousaphat*.²

The story is purely mythical in nature and is about a Sun Worshipper who is a follower of the goddess *Masi* probably a Bodhisatva. The story seems to have been fabricated in around 5th century AD and had no connection whatsoever in any way with Jesus Christ who lived in early 1st Century AD in Jerusalem.

Mirza Qadiani and his disciples have also picked up the names of mythical Bodhistavas from the Buddhist record and call them Jesus. A Bodhistava *Mettaya* is called Messiah, *ML-Shi-Lo* named in the Chinese Buddhist record is termed Messiah, and Budha's prophecy of a *Bagwa Mitya* or white-faced Bodhistava is said to have been meant for Jesus because he was white in complexion.³

There is no historical proof either to support the contention that St. Thomas came to India.⁴ The churches founded in Madras and Malabar are after his name but not founded by him. Archaeological evidences clearly belie all such claims. It is also absurd to say, as Khawaja Nazir claims, that Mary, the mother of Jesus came to India and died in Murree where her tomb still exists.⁵

It will be interesting to give the story of Budha (Bodhasaf) as narrated in Arabic and Persian sources⁶ to prove that Yuz Asaf is Buddha:

'To the long childless King of Janaysar, a pagan ruler of Sulabat (i.e. Kapal Vastu) in India, a son is born by miraculous means. The King names him Yudasaf (better, Budhasaf-Budhistiva). As astrologer predicts that the prince's greatness will not be of this world; the King, therefore, confines the child in a city set apart, to keep him from the knowledge of human misery. Growing up Yudasaf frets at his confinement; and insists on being allowed out. Riding forth, he sees two infirm men and later a decrepit old man, and learns of human frailty and death. The holy hermit Bilawhar⁷ of Sarnath (Ceylone) then appears in distress and preaches to Yudasaf in parables, convincing him of the vanity of human existence and the superiority of ascetic way.

1. Sheikh Abdul Qadir, *Jesus Travels to India and to Kashmir*, Paper read out in a Conference in London in 1979
2. *Jesus in Heaven on Earth*, P.369

3. M.R.Bengali, *The Tomb of Jesus*, Rabwah 1971 P.51, Also Mirza Ghulam Ahmad, *Masih Hindustan Mein*, P.26

4. An apocryphal Acts of the Apostles describe the missionary endeavours of the Apostle Thomas in the Indus region during the rule of Gondophares in 19AD (See Sir John Marshall, *A Guide to Taxila*)

5. *Jesus in Heaven on Earth*, P.353

6. For its Urdu translation see Abdul Ghani-Kitab-i- Shahzada Yus Asaf Aur Hakim Bilohar, Mufid Aam Press, Agra, 1886

7. Bilawhar is probably a bowdlerized version of Bhagwan. India International Centre Quarterly, 1981, P.133

Bilawhar spurns renown and riches, indulgence in food and drink and sexual pleasure and all fleshy delights.

King Jaynasar is hostile to Bilawhar and opposes Yudasaf's conversion. In spite of the efforts of the astrologer, Rakis and the pagan ascetic Al-Bahwan, Janaysar is overcome in a mock debate on the faith and is himself won over. Yudasaf renounces his royal estate and embarks on missionary journeys. After various adventures, he reaches Kashmir (Kusinara) where he entrusts the future of his religion to his disciple Ababud (Ananda) and dies.¹

There is no reference whatsoever to Jesus Christ. It is a story of an Indian prince Budha (Bodasaf) who died at Kusinara (Gorakhpur, India) and his disciple was Ababud (Ananda). In Ibne Babway's *Ikmal-ud-din* (10th century AD) and Allama Majlisi's *Ain- ul-Hayat*, similar version of the story appears with the addition that at the time of his death Bodasaf erected a house (stupa) where he was laid.

In all authentic Arabic sources and works on history like AlMasudi's *Marooj-ul-Zahab* (956 AD),² Ibnul Nadim's *Al Fihrist* (988 AD),³ Al Bullazoris' *Friq Bain ul Fariq* (1023 AD)⁴ and Al Khawarizami's *Mufatih-ul- Aloom*⁵ the Buddha's name is Arabicized as Bodasaf, Yud Asab, etc. He had been called an Indian prince/prophet sent by God to preach them righteousness. His place of burial was Kushanagar in Gorakhpur, India. The word Kushanagar was Arabacized as Qashmir or Kashmir. Some later historians ascribed it to the Valley of Kashmir. Perhaps Muslim historians of Kashmir⁶ picked up this story from these sources. However, no one dared to call Bodhasaf, Jesus Christ.

In some quasi-historical sources of Indian history, mostly 16th century works, it has been said that Bod Asaf was ordained in the remote past towards the people of Kashmir. However no authentic source on Indian or Kashmir history even refers to the arrival of Jesus in Kashmir. Khawaja Nazir Ahmad has quoted a passage from Mullah Nadri's *History of Kashmir* to prove his historical myth of Jesus' visit to India.⁷ Mullah was a religious scholar in the court of Zain-ul-Abdin (1420-1470), King of Kashmir commonly called Budshah. It is mentioned in the history book of Kashmir that the Mullah did compile a book on Kashmir history but no one had ever confirmed its existence. It is an extinct document. Khawaja claims to have seen it in Srinagar in 1946 and got a photo copy of the page where the 'arrival' of Jesus in Kashmir was mentioned. He did not buy that book from G.M.Mohyuddin Wanchu who possessed it and was willing to sell it at a high price. Despite repeated requests and challenges, Qadiani writers have not been able to produce the original manuscript to enable the

1. Encyclopedia of Islam, op. cit, P.1215

2. Al Masudi, Marooj-uz- Zahab, Berhamish Nafah-ul-Teab, Egypt, Vol II, P.138

3. Ibnul Nadim, Al Fihrist, Egypt, P.466

4. Encyclopedia of Islam, op. cit. P.1215

5. Al Khawarizami, Mufatih, P.306

6. See Khawaja Muhammad Azam Tarikh-e-Azam; Sabir Electric Press, Lahore, P.82

7. Kh. Nazir, op. cit. P.364

scholars to determine its position. It is nothing but a *pure Ahmadya fraud*¹ (Italics added).

Prior to the Mirza's 'discovery', Hasan Shah, an eminent Kashmiri historian, wrote that adjoining the tomb of Khawaja Nasirud-din in Khan Yar street, Srinagar was the tomb of Yus Asaf who came to Kashmir as an envoy from Egypt during the reign of Zainul Abdin (15th century)² He died and was buried in Kashmir. His tomb was built in 15th century. Historical and archaeological evidences, particularly the inscriptions on *Takht-e-Suleman* and the style of Persian writings (Khat-e-Suls), belie all claims made by Qadiani theorists in connection with the said tomb located in Khanyar street, Srinagar.

It is also interesting to know that the story of Bilahwar and Yud Asaf migrated to Europe and furnished the prototype for the Christian legend of Barlam and Josaphat. They were called Christian saints and were held in high esteem.³ A church was founded in memory of Barlam in Pamerlov (Sicley). The Mirza has admitted the establishment of this church in the name of Barlam.⁴ It is very strange that in the course of early Middle Ages of Europe, the legendary theme of Barlam and Josaphat appeared again and again. In Greek, in Latin, in Provencal, in French, Italian, Portuguese, Catalan, in Spanish, English and German. The story was known in Christian North Africa and Middle East, and in the Russian province of Georgia. There were also Ethiopian, Armenian, Church Slavonic and Rumanian versions as well as non-Christian ones in Arabic and Hebrew. The reason why this legend and its literary versions are so popular was that from the very start, it would seem, this novel or romance in verse-form was instructive and entertaining, it told of unknown exotic lands, it was a thoughtful adventure story, and a conversion report-always welcome at that time edifying, colourful, exciting and satisfying fairy tale all at the same time. The framework of the expansive narrative allowed additions or contractions, philosophical discourses, theological reasoning and exhortations, and poetic fineness in the form of gnomic verses, similes and parables. It appealed to all strata of medieval society both to the learned and the less-learned. The story of Barlam and Josaphat had at that time become a genuine piece of World Literature.⁵

D.M. Lang, in his book the *Wisdom of Balahvar, A Christian Legend of Buddha*, says that the whole Ahmadya story of Yuz Asaf is 'simply based on an extract from the familiar Arabic version of the Barlam and Josaphat romance'.⁶

1. The Monthly, Al-Bilagh, Karachi, December, 1973

2. Pirzada Hasan Shah, Tarikh-e-Hasan, Kohinoor Press Srinagar, 1965, P.50 (The book was compiled in 1889 before the Mirza announced his theory) Also see, Mufti Shah Sadqat, Teh qikat-e-Yuzasaf, 'Srinagar and Qazi Zahoor-ul-Hasan, Nigaranistan-e-Kashmir, Srinagar, 1941

3. K.S.Macdonald, The Story of Barlam and Josaphat, Thacker and Spink and Co, Calcutta, 1985, Also Encyclopedia of Religions and Ethics, Barlam and Josaphat

4. Mirza Ghulam Ahmad, Tohfa Golarvia, Qadian, 1900, P.14

5. Siegfried A. Schulz, Two Christian Saints? Indian International Centre Quarterly, Vol 8, No 2 1981

6. Dr David Marshall Lang, The Wisdom of Balahvar, A Christian Legend of the Buddha, London 1957 P.129 Also Review of Religions, Rabwah, February 1978 Article by Kurt Berra

Holy Shroud And Grail: It is also asserted that Jesus did not die on the cross but was taken down alive in a state of swoon and was wrapped up in a winding sheet, the holy shroud. This Holy Shroud exists today and proves that Jesus did not go to the Heaven.¹ It was found in Turin, Italy. The alleged old manuscripts which narrate the story of the Shroud are said to be in possession of a Freemason Society in America.²

Equally interesting is a book *The Holy Blood and Holy Grail* by Michael Baigent, Richard Leigh and Henry Lincoln,³ featured in the top ten of non-fiction book sales chart in London as it said to have given a 'shattering secret of more than 2000 years relating to the life of Jesus'. Henry Lincoln in the discovery of the national riches of small French Church in Rennes-le-Chateau at the foot of Pyrenees, South France found cryptically coded parchments treasures of secret societies, the Knights Templar, a dynasty of obscure French King, freemasons etc. He concluded that Jesus married and his bloodline still existed. He was alive in 45 AD but no indication of the place has been given.

Qadianis are also referring to this Judeo-masonic study on the life of Jesus. It is said to have shaken the established edifice of the Church. It has been regarded as the last evidence in support of the claims made by Ahmadayat.⁴

In short, the claim of Mirza Ghulam Ahmad to Promised Messiahship had Jewish connotation. It has nothing to do with the second coming of Jesus, the son of Mary. Through this claim, he took active part in providing assistance to Jewish nationalism and attempted to Judaize Islam. He used filthy language to underrate Jesus' position and repeated Jewish charges against him. The myth of Jesus' journey and his death in Kashmir are supported from Jewish-masonic writings. The network of mythical stories was created in 19th century to provide fillip and spur to Anglo-Israelism, a Jewish-backed movement. Qadianis are still drawing upon Jewish sources to support their theories about the alleged death of Jesus.

Equally absurd is the Mirza's contention that Baba Guru Nanak, the founder of Sikhism was a Muslim.⁵ This has been vehemently denied by the scholars. His much-trumpeted theory that Arabic is the mother⁶ of all languages is simply unacceptable to linguists. They, on the basis of archaeological evidences, designate Arabic a much recent language. The discovery of various scripts is dated like this: Sumerian (4000 BC), Chinese (1500 BC), Sanskrit (1200 BC) and Arabic (328 BC). The late discovery of written Arabic inclined the etymologists to the view that Arabic could not be considered for a study determining primal language.⁷

1. Hasan M. Khan, Muqadas Kaffin, Rabwah, 1978. Mumtaz Faruqi, The Crumbling of the Cross, Lahore 1972
 2. Alfazi, Rabwah, 10 July, 1977
 3. Baigent, Leigh and Lincoln, Holy Blood, Holy Grail, Delacorte Press New York, USA 1982
 4. The Muslim Herald, London, March 1982, P.33
 5. Mirza Ghulam Ahmad, Sai Bechan, Qadian, 1895
 6. Mirza Ghulam, Ahmad, Manan-ur-Rehman, Qadian, 1895
 7. Pakistan Times, Lahore May, 1982

Separate Religion: By 1901, Mirza Qadiani planned to give a *separate entity* to his heretical sect. He slowly moved to carve out a new Ummah from Islamic Community of India through his absurd claims and prophetic utterances and looked to the British for its due recognition. At the same time he continued to serve the British Imperialist interests both in India and abroad through a vicious propaganda campaign.

According to the Census of India Report (1901), 1331 people embraced this new belief in Punjab.¹ The Mirza entered the name of his sect as 'Musalman Sect of Ahmadya' in the Census Report. He claimed that his sect was the *only* Islamic sect existed not only in India but in the whole world of Islam as all other Muslim sects were Kafir and outside the pale of Islam. He called Ahmadya Community 'fresh milk' and all other believers in Islam 'rotten milk infested with bacteria'. He cleverly organized his followers into a *separate* ummah on the basis of his false prophethood. His open claim to prophethood came in November, 1901 when he wrote a tract to clarify his claim of prophethood and Risalat. It was a dangerous attempt to sabotage and undermine the Muslim unity. Before that he ingeniously concealed his real claim in suffistic jargons like *zill* or *brooz* although moved fast to full-fledged prophethood. The ulema had a good knowledge of his elusive strategy and realized his evil intentions. They condemned him as Kafir even in 1891 on the basis of his claim of Messiahship.

The malicious intention of the Mirza in forming a separate community by disintegrating the solidarity of Muslim ummah through his prophetic claims can be seen in his petition which he sent to MacWorth Young, Lt. Governor of the Punjab in January, 1901. In his petition he prays that he may be granted permission to send a deputation consisting of 12 of his followers to wait on the Lt. Governor for the purpose of submitting a memorial praying that the sect of Mohammadan to which they belonged may be officially recognized.²

On the basis of his past family record of loyalty and the meritorious services he rendered for the Imperialism, he aspired to be *recognized officially as the founder of a separate religious entity* so that he could exclusively reap socio-economic benefits for his community which mostly comprised lower middle class. Earlier he suggested to the Government to arrange a World Religious Conference under its auspices and allow him to show a heavenly sign in proof of his claim.³

The Government ignored this proposal despite all of his humble requests. He was informed that '*the Lt. Governor is unable to receive the deputation proposed to be sent by Mirza Ghulam Ahmad of Kadian*'.⁴

1. In the Census of India Report for 1901 the member of Ahmadis in the Punjab were 1113, UP 931 and Bombay Presidencies 11087 (it was inaccurate) The main concentration of Ahmadis was in the Punjab. In the Punjab Census Report for 1901, it is stated that Mirza Ghulam Ahmad began his work as a Moulvi with a special mission to 'sweepers'. Mirza Ghulam Ahmad submitted a petition to the Government of Punjab requesting that 'the title of Mulla or Moulvi may not be prefixed to his name. The Government of Punjab informed him that he had been mentioned as Mirza Ghulam Ahmad of Qadian. He then asked the excision of these sentences as it 'cast a slur on his reputation: Government of the Punjab, Home Dept. Proceedings, March 1903, File No. 175, India Office Library, London. However his close relative Mirza Imam Din claimed to be a religious leader of sweepers.
2. Government of the Punjab, Home Department Proceedings No. 92-93, File No. 44; January 1901, India office Library, London.
3. Dr Basharat Ahmad, Mujaddid-i-Azam, Vol I, P. 638
4. Home Department Proceedings, January 1901 Order of the Lt. Governor of Punjab dated 9 January 1901, IOL, London

POLITICAL CONSPIRACIES

With the passage of time Qadian was turned into the religious arm of the British Intelligence Department. The Mirza sent spies abroad under the cover of missionaries to serve Imperialism. We discuss here some obnoxious activities of the Ahmadya emissaries in India and abroad to establish the political character of Ahmadyat.

Central Asia: Central Asia had always been an area of the British military and political penetration. In 1812, William Moorcraft, an official of the East India Company, sent a group of specially trained agents in Central Asia. Mir Azitullah was a British agent who undertook an extensive journey to collect military intelligence. Alexander Burnes and Mohanlal, a Kashmiri Pandit, led an expedition to this area in early thirties for procuring political and military intelligence.¹ Joseph Wolff, the son of a Jewish Rabbi, embraced Christianity. He took an expedition to Bokhara in 1844 to discover the fate of two British agents, Col. Stoddart and Cap Connolly. They had been sent by the Government of India to Bokhara where they were detained by the Amir, imprisoned and executed.²

In early sixties, after the ruthless suppression of the War of Independence in India, the British again intensified their subversive activities in Central Asia under the direction of Col. Walker, Superintendent of the Grand Trigonometrical Survey. Col. Walker was assisted in this task by a band of specially trained native agents, prominent among whom being Pandit Manphool, Faiz Muhammad, Bhai Dewan Singh and Ghulam Rabbani.³ Muhammad Hussain Azad, the famous Urdu critic was also a British agent and he undertook an espionage mission in Central Asia.⁴

Phillips Knightly and Colin Simpson in their well documented book: *The Secret Lives of Lawrence of Arabia* while discussing the political rivalries of Russia and British India confirm the existence of a spy ring operating in Central Asia :

'By the early 1900s this struggle between Asiatic Russia and British India had shifted ground slightly, but was still being pursued to the same end. In Afghanistan, Persia, Mesopotamia, Syria, and the Persian Gulf, a network of British agents, ostensibly consuls, travellers, merchants, and archaeologists working for the army, the Admiralty, the Foreign and India Offices, or the Intelligence Service, collected fragments of information in the hope that of some one, somewhere they would form a pattern. Their aims were to influence chieftains, win over tribes, settle disputes and disparage the Russians and the French all in the cause of protecting the Empire.'⁵

1. Mohan Lal, *Travels in the Punjab and Afghanistan and Turkistan to Balikh, Bokhara and Herat and a Visit to Great Britain, Germany*, First Ed. 1846, Reprint, Al Biruni, Lahore, 1979
2. Joseph Wolff, *A Mission to Bokhara*, Routledge and Kegan Paul, London, 1969
3. Devendra Kavishik, *Central Asia in Modern Times*, Moscow, 1970, P.38
4. For details see Agha Ashraf, *Wastay Asia Ke Syahar*, Hamdard Academy, Karachi 1960 (He has published in Urdu the text of the Report which he searched out in India office Library, London)
5. Phillip Knightley and Colin Simpson, *The Secret Lives of Lawrence of Arabia*, London 1971, P.50

In 1899, the Mirza planned to send a mission to Central Asia to carry out 'reconnaissance work.' It composed of Moulvi Qutub Din, Mian Jamaludin and Mirza Khuda Bux. The real purpose of the mission was disguised under the cover of finding the traces of the alleged journey of Jesus Christ from Palestine to India via Central Asia. On 4 October, 1899 the Mirza proposed to hold a meeting at Qadian to bid farewell to them as they were leaving India on a 'noble' mission.¹ However, the mission could not leave and only individuals were sent at different occasions to Afghanistan and Central Asian territories in accordance with the political expediencies of the time.

Afghanistan: Afghanistan had always been a centre of political upsurge against the British Imperialism. Before giving the subversive activities of Qadiani intelligence workers in Kabul, a brief historical background is given to understand the crux of the issue.

As stated earlier, in the second half of 19th century, Britain and Russia followed an aggressive policy with regard to Central Asia. The real cause of rivalry lay in strategic considerations and trade interests as well as in the desire to strengthen their control over the countries already conquered. The British colonialists in India feared that the approach of any foreign troops to Indian frontiers would inevitably lead to an outburst of popular anger against their rule. They were, therefore, also eager to spread their influence and, if possible, complete domination over the adjacent countries of Persia, Afghanistan, Sinkiang and Burma.

The Czarist Russia was also expanding its territory. Between 1866 and 1872 Russia brought Bokhara, Samarkand and Khiva under its control. The British Government thought that Russia would push further south-ward and invade India. To guard against this danger, the British wanted, firstly, to get the hilly country lying between the Pamir plateau and the Arabian Sea under their control and, secondly, to place a friendly Amir on the Afghan throne. Accordingly, Quetta was secured from the Khan of Kalat in 1876 and made into a strong military base.² Sher Ali, Amir of Afghanistan, did not like the British advance to Quetta and sought the friendship of Russia. The British colonialists declared a war on him. The war lasted two years. Sher Ali fled to Russia and Abdul Rahman became Amir. The British agreed to recognize him on the condition that they would control Afghan foreign policy. They subsequently secured hilly territories of Baluchistan, Gilgit and Chitral.

In 1900, a few Afghan tribes rose against the British as they were dissatisfied over the demarcation of the boundary between Afghanistan and British India. The situation further deteriorated when the Afghans launched a Jihad offensive against some British officials. On the instructions of Amir of Kabul a book on Jihad entitled

1. *Tarikh-e-Ahmediyat* Vol. III, P.73

2. Percival Speare, *The Oxford History of Modern India*, Delhi, 1978 P.252 and also Richard S. Newell, *The Politics of Afghanistan*, Cornell University Press London, 1972, P.45

Taqwim-ud din Darbara Tehrik-e-Jehad was launched in Afghanistan.¹ It added fuel to the fire and put Britishers in great political trouble.

All British attempts to calm the Afghan freedom fighters failed. In around 1894, the Punjab Intelligence then called Thaggi and Dakaity Department sent a proposal to Lt. Governor Macworth Young for the establishment of a Qadiani Mission in Kabul in order to counter the Afghan Jihad movement so vigorously launched by the leading tribes against the British and create internal unrest and disintegration in the Afghan society which owed it basis to religion. Herald Dean, Chief Commissioner NWFP concurred with the proposal.²

It was in 1894, that Molvi Abdul Latif of Khost, Kabul, a trusted British agent, visited India as one of the members on the Durrard Commission which was entrusted with the task of demarcation of the boundary between Afghanistan and British India. He was the confidant of Shereen Dil Khan, the Governor of Khost and a right hand man in connection with the demarcation. After the Commission had concluded its work, Molvi Latif sent a message to Mirza Ghulam Ahmad through some of his agents viz Molvi Ahmad Noor and Molvi Abdul Rahman. Abdul Rehman visited Qadian twice or thrice and was influenced by the writings of the Mirza and those of Khawaja Kamaluddin who at that time stayed in Peshawar and published tracts against Jihad. Molvi Abdul Rahman took the Qadiani literature for distribution in Kabul,³ but was apprehended by the Kabul Police and was put in a jail in 1901 where he was done to death in the prison cell.

Since 1896, the activities of the British agents greatly increased in Kabul. The Mirza wrote a private letter to Abdul Rahman, Amir of Kabul, in May, 1896, explaining him the merits of 'glorious' British rule and asked monetary help to carry out his campaign for the service of Islam. The letter was not published in the Mirza's life. A.R.Dard got it from the papers of Muhammad Bakhsh (Deputy Inspector of Police, Batala) and published it in his book on the life of Ghulam Ahmad.⁴

In 1902, Molvi Latif set out from Kabul on the pretext of proceeding on pilgrimage by way of Lahore, accompanied by two of his disciples and another divine. As planned earlier, when he reached India he settled down in Qadian and started sending his agents in Kabul under the guidance of the Punjab Intelligence. He stayed in Qadian for a few months.

Before leaving for Kabul, he wrote a letter to Brigadier Muhammad Hussain, Commissioner of Police, Kabul, to ascertain whether the Amir would permit him to proceed to Kabul⁵. The Amir allowed him to return home. However, on his arrival in

1. *Tarikh-e-Ahmadiyat* Vol III P.185

2. *Abu Mudassara*, op. cit P.57

3. *Sir Zafarullah, Ahmadiyat*, The London Mission 1878 P.84

4. *A.R.Dard, Life of Ahmad*, P.382

5. *See Review of Religions, Qadian* November-December 1903, P.443 and *Mirza Ghulam Ahmad, Tazkira Tush-Bahadurain, Qadian* 1903 P.47

Kabul, he was arrested and put in a jail on the charges of preaching against Jihad and spreading heretic beliefs and infidelity.

He was persuaded to repudiate his erroneous doctrines, but he did not. After four months, he was tried in a religious court where he was again persuaded to renounce his faith which he refused.¹ At last he was proclaimed guilty of heresy and was ordered to be stoned to death on 14 July, 1903.

Molvi Muhammad Ali Qadiani, editor of the *Review of Religions* Qadian, throws light on the killing of Molvi Latif:

When he returned to Kabul, he preached Ahmadya beliefs to some chiefs of Kabul. Out of the main beliefs which characterised the Ahmadya movement, the most important one is the denial of a warrior Mahdi and abrogation of Jihad. Rather it should be put in this way that it is the very basis of the claim of the Mirza to be the Promised Messiah. The Amir of Afghanistan considered anti-Jihad ideas dangerous to the solidarity of his country as the national integrity and cohesion of the Afghan society are based exclusively on the preaching of the concept of Jihad. That was the reason the Amir regarded the repudiation of the advent of a bloody Mahdi more than a theological controversy and a potential danger to his state. He secured fatwa to condemn the Sahibzada to death by stoning.²

Frank Martin, an Italian engineer serving at that time in Kabul was a witness to the whole event. He writes :

"This new man, (Mirza Ghulam Ahmad Qadiani), therefore, if his preaching was listened to, would upset Muhammadanism, and as he preached that Mussalmans must regard Christians as brothers, and not as infidels, this would render useless the Amir's chief weapon Jihad (religious war), in case of English or Russian aggression. So the Amir, when he heard of all this, sent word to the Moullah (Latif) to return, and the Moullah did so, preaching the *new religion* as he came and as soon as he was well within the boundaries of the country, he was made prisoner and brought to Kabul."³

The Mirza exploited this incident in favour of British Imperialism and launched a malicious propaganda campaign against the political policies of Kabul. In his book *Tazkiratush Shahdtain*, he extolled the British Imperialism and exhorted his followers to extend full support to it for their own benefit and that of their Jamaat.

At other occasions also he advised his community in the following words :

"Just ponder, where on earth is there a heaven for you if you quit the patronage of British Government ? You cannot simply think of even one Government which will take you under its protection. Every Islamic state is gnashing its teeth for

1. Tarikh-e-Ahmadyat Vol.III, Rabwah, 1962 P.338

2. Review of Religions, Qadian, May, 1906

3. Frank A Martin, Under the Absolute Amir, Harper and Brothers, London, 1907, P.203

cutting you to pieces because you are disbelievers and renegades in their sight. You should be grateful for this blessing of God i.e. British Government. You must clearly understand that *God has established the British Government in this country for your good only*. If a misfortune befalls this Government that will exterminate you also... Just try to live under any other Government and you will realize what treatment is meted out to you. Lend your ears to me. *The British Government is a divine favour, a blessing of God and a shield for you. So you should be grateful for this from the very core of your hearts. The English are a thousand times better than our Muslim opponents because they do not believe that we deserve to be put to death, and they do not want to dishonour you.*"¹

Iran: The Mirza did not actively involve himself in Iranian affairs as the Bahais had already launched a foreign-inspired movement in the main cities of Iran in collaboration with secret Jewish societies. However, in 1906, he published a revelation: 'An upheaval took place in the palace of the Shah of Iran.' Qadiani writers² explain that it represented downfall of Nasiruddin (1805-1896) and the subsequent movement launched by Iranian people for constitutional reforms (1905). Freemasonry and Jewish backed subversive societies played a critical role in the Iranian upheaval in early 20s.

India: The soothsayer of Qadian put forth certain prophecies about India. One of them related to the Partition of Bengal.

In 1898, Lord Curzon (1859-1925) came to India as Viceroy. In 1902, he set on foot a general discussion of provincial boundaries in India, affecting not only Bengal but also Berar, the Central Provinces, Madras, Bombay and Sind. Next year, a plan emerged for severing the eastern and predominantly Muslim regions of the Bengali-speaking areas and uniting them with Asaam, creating a new province with a population of 31 millions, of whom 59 percent would be Muslim.³ Some Hindu Bengali leaders demonstrated against the plan. A boycott of British goods followed as popular feeling became indistinguishable from religious fervor, a call by young extremists for the assassination of British officials as an offering to the goddess Kali gave the movement a revivalist character.

Lord Curzon refused to accede to the demand of Hindu militant organizations for the annulment of Partition of Bengal. In August, 1906 Sir Bampfylde Fuller (1854-1935), Lt. Governor of the new province of East Bengal and Asaam submitted his resignation over Government of India's refusal to support reprisals against schoolboy agitators in Serajganj. Lord Minto, the Secretary of State for India accepted the resignation. Hindu agitators regarded it a victory for them. Fuller was succeeded by Sir Lancelot Hare (1851-1922).⁴

1. Mir Qasim Ali, *Tabligh-i-Risalat*, Vol X, P.123

2. Ch. Ali Muhammad, *In the Company of the Promised Messiah*, Lion Press, Lahore 1977, P.307

3. Percival Spear, *The Oxford History of Modern India*, 1978, Oxford University Press Delhi, P.315

Review of Religions, Qadian, vol-V No.vii July, 1906, P.82

During the Bengal unrest, the Mirza came forward with his hyperbolic prophecy: "Relating to the order that had been given concerning Bengal at first, they would be conciliated now" (February 1906). When Sir Fuller resigned, it was claimed that Ahmadya prophecy had been fulfilled and the official organ of Qadian jubilantly queried:

'Could any one guess six months before the resignation of Sir B. Fuller that the Bengali agitators would be thus conciliated? There were no Locbtenm who hoped that a Liberal Government in England may set aside the order of Partition, but no one ever thought of the conciliatory policy that has been adopted by the Government.'¹

The prophecy was interpreted in a different way when the Partition was annulled in 1911.

'Mirza Sahib clearly indicated the reversal of the position in some future time... How the events shaped themselves mysteriously into the divine scheme of things shows the Hand of an omnipotent God, who had long foretold the final act in this political drama. And it came as dramatically by a proclamation in the Coronation Darbar held in 1911 CE. The Partition of Bengal was revoked as a gesture of conciliation towards the people of Bengal. How aptly the prophecy came to be fulfilled three years after the lifetime of Hazrat Mirza Ghulam Ahmad.'²

The Partition of Bengal is an important event in the movement for a separate Muslim homeland. The Hindus hailed its annulment but Muslims felt disappointed. It was a day of mourning for them but a day of rejoicing for Hindu Bengal and the followers of Mirza Qadiani who saw in it the fulfilment of their prophet's oracle.

Muslim League: The Mirza was so deeply committed to Imperialist cause that he disliked the political parties of India, the Indian National Congress and the Muslim League alike and condemned their political programme.³ He was equally critical of the Muhammadan Educational Conference, Aligarh College and the Nadwatul-ulema. He could never think of an Independent India free from the Imperialist dominance or a constitutional struggle waged by an enslaved nation for restoration of its basic rights.

Boer War: The Dutch Boers who emigrated from the Cape Colony and settled in Natal, South Africa in 1840 waged a war against the British colonial rule in 1880 and valiantly resented the annexation of the country. The discovery of gold and diamonds in the country led to a great influx of the English and other nationalities, but the refusal of the Boers to grant those aliens electoral rights and privileges excited the greatest discontent. The Boers demanded the abolition of British suzerainty, in return for the grant of franchise to the aliens. Britain refused and the war broke out (1899-1900).

1. Review of Religions, Qadian, Vol V P.363

2. Main Rahim Bakhsh, *The Debt Forgotten*, Lahore, 1960, P.52 Also Mirza Mahmud Ahmad, *A Present to His Royal Highness the Prince of Wales*, P.86

3. *Afrazl*, Qadian, 1st January, 1914

The Transvaal Boers invaded the North West of Natal but were driven back at Glencoe by General Symons. They then invested Lady Smith, which was being held by General White. The British defence of Lady Smith disrupted the Boer plan for an advance to the coast. Britain eventually granted self-government to Transvaal in 1906.

Mirza Ghulam Ahmad continued to pray for the success of the British Imperialists in the Boer Wars. Funds were collected for the British mercenaries who were injured during the aggression in Transvaal. When the Boers were driven back by General Symons, he sent a letter of congratulation to the Punjab Government. The Chief Secretary to the Government of Punjab wrote to Secretary to the Government of India, Foreign Department, on 9 March, 1900:

'In connection with my letter No.54 C dated 6th March, 1900, I am directed to submit, for the information of the Government of India, a copy of the message of congratulations received from individuals and associations named on the margin in connection with the recent British success in South Africa, and to add that messages have been suitably acknowledged by the Lt. Governor (MacWorth Young) of Punjab:

- Nawab Mohammad Hayat Khan, Hasan Abdal
- Secretary, Anjuman-i-Islamia, Punjab, Lahore
- Mirza Ghulam Ahmad, Rais of Kadian, Batala¹

Mirza Ghulam Ahmad also sent a telegram to the Lt. Governor of the Punjab for onward submission to H.M.the Queen Empress when the British General White checked the Boer advance at Lady Smith.'

'I heartily congratulate Her Majesty, the Empress, for the relief of Lady Smith. Kindly forward this.'²

On 10 February, 1900 he issued a circular to call the attention of his Jamaat to the Transvaal war. He advised his followers to pray for the success of the British Government in the war and contribute liberally for the injured. Mirza Khuda Bux was appointed coordinator to receive money from all Ahmadya Jamaats of India.³

During the papacy of Hakim Nuruddin (1908-1914), Khuda Bux wrote a book on Ahmadya movement in two volumes. In that book he emphatically states that only due to the blessings and prayers of the Promised Messiah the British defeat was turned into a victory in Transvaal. As he finished his prayers in a specially organized meeting in Qadian, Lord Robert came out victorious in the War. It is a heavenly sign. The British Government is requested to pay respect to the successor of the Promised Messiah (Moulvi Nuruddin) in order to save itself from any ensuing catastrophe.⁴

1. From Hon. Mr. W.R.H.Merk, Officiating Chief Secretary to the Government of the Punjab to the Secretary of the Government of India, Foreign Department, No.167 dated Lahore, the 8th March 1900, India Office Library, London

2. Mirza Ghulam Ahmad, Rais of Qadian, Batala, telegram dated 24 March, 1900 to His Honour, the Lt. Governor of the Punjab-India Office Library, London

3. Mirza Ghulam Ahmad's Important circular to his community, 10 February, 1900 Zia ul Islam Press, Qadian

4. Mirza Khuda Bux, *Asie Mussafa*, Qadian 1914 P.179

No such sympathy for Muslims of Turkey, Sudan, Afghanistan or any other Muslim country was ever shown when they were killed by the British soldiers during naked aggression against their lands. It amply shows the political character of the movement.

Japan: In 1906, Mirza Qadiani announced to have received the following dubious revelation from God: 'An Eastern Power and the critical condition of Korea.' It has been interpreted by his followers in the context of Russo-Japanese War of (1905-1906) which ended in signing of the treaty of Portsmouth. Russia gave up half of Sakalin Island to Japan and recognized her suzerainty over Korea.¹ Japan annexed it in 1910.

Russia: Another prophecy concerns Russia. It has an interesting back ground. In an Urdu poem, the Mirza made an oblique reference to an earth quake. To meet the imperative need of the poetical rhyme, he, in one of his couplets, satated, that at that critical time even the Czar of Russia would be in a pitiable condition.² This provided an opportunity to Qadiani writers to interpret it in terms of a prophecy for the downfall of the Russian Empire in 1917. It is a far-fetched and cunning explanation of a versicle. The Mirza during his life time always prayed for the success of Britain whenever it had any encounter with Russia.³

For Zionism: In 1897, Herzl launched Zionist movement. The immediate object of Zionism was to obtain from the Sultan of Turkey a legal concession or charter for the settlement of large number of Jews on the basis of local self Government. Three personal interviews of Herzl with Sultan Abdul Hamid in 1901 and 1902 respectively proved fruitless. Herzl wrote in his diary that Turkish officials were like sea foam; only their expressions were serious not their intentions. He would have to ask the British with whom contacts had already been established for a Jewish colony in Africa. But the mere suggestion of any project outside Palestine aroused violent opposition from Jews. The secession of number of Zionists followed and led to the establishment of Jewish Territorial Organization (ITO). After unsuccessful attempts to find a suitable territory in Cyrenaica, Canada, Australia, Mesopotamia and Angola, the ITO ceased to function.

In 1903, the British Government offered the Zionist Congress a territory in East Africa for Jewish settlement but the offer was rejected because the majority of Zionists could not consider any land other than the land of Zion as their homeland.⁴

In the early years of 20th century, a movement to establish Zion in Chicago (USA) gained increasing popularity. The Jews of Central and Eastern Europe who came in large numbers to America looked to it with hope. Its moving figure was John Alexander Dowie.

1. Mahmud Ahmad, A Present to His Royal Highness the Prince of Wales, Qadian 1921 P.87

2. Mirza Ghulam Ahmad, Dur-i-Samin, (Poetical work) Rabwah, P.24

3. Mir Qasim Ali, Tabligh-i-Fitrat, vol I, P.56

4. Encyclopedia of Religions and Ethics-Zionism. Also Encyclopedia Britannica-Jews and Zionism

Dowie emerged on the scene with an ambitious plan to establish a Zion in America. He called it a Kingdom of God referred to in the Old Testament. He was born in Edinburgh in 1847 where he studied at the University before entering the ministry. He was ordained in South Australia as a congressionalist and subsequently founded the *Divine Healing Association of Australia and Newzealand*. In 1888, he proceeded to America and organized, the *Christian Apostate Church* in Zion. The city of Zion was founded on the West Shores of Lake Michigan in Chicago and he became its General Overseer. He called himself 'Elijah, the Restorer and the Promised Messiah.' He started the publication of a paper called the *Leaves of Healing*. There was no theatre or dancing hall in the Zion city. Severe punishments were afflicted on pork eaters and wine addicts.¹

The purpose of Zion movement was to smash every other church in existence in the world. The Zion Restoration Host, was organized at Shiloh Tabernacle in the city of Zion on Lord's Day, 21 September, 1902. It recognized Dowie as the Messenger of Covenant, the prophet foretold by Moses, and Elijah, the Restorer.²

By setting up a Kingdom of God-Zion and by playing host for its restoration in the religious cloak of Elijah, the Restorer, Dowie projected himself as a redeemer of Jews and protagonist of a new Church to the dislike of Herzelian Zionists. Zionists directed their Indian stooge to start a smear campaign against him. The Mirza, at first, tried to engage him in religious controversies, an artful jugglery in which he specialised, but Dowie paid no heed to it. In 1902, he sent him a challenge calling for a prayer duel and predicted a calamity for his Zion. Dowie did not respond. The following year it was repeated more forcefully; still he cared not to reply.³ During that time, pro-Jewish circles managed to publish the Mirza's prophecy in as many as 32 leading American papers and gave it stupendous publicity. Dowie cleverly evaded a spiritual contest or a prayer duel and did not get himself involved in any controversy with the Mirza.

By 1905, Zionists succeeded to sabotage Dowie's movement from within. Dowie was charged with misappropriation of funds. GlenVolva, his former associate, took control of Zion in 1906. Dowie was deposed. He died in March 1907. The Mirza found a good chance to claim that his prophecy had been fulfilled,⁴ although Dowie completely ignored him and had never entered into any type of prayer duel with him.

The Mirza failed to entrap him into theological debates or prayer duels meant to expose him and his movement in the eyes of the public. The utterances of the Mirza which received a wider publicity in America may be taken as one of the indirect factors in the tragic end of Dowie, besides his own follies. There was also another claimant of prophethood and Messiahship in Britain at that time. His name

1. See Dictionary of American Biography, Edit. by Johnson and Dumas, New York, 1959 P.414 and Webster's Biographical Dictionary USA
2. Rolvik Harlan, Johan Alexander Dowie and the Christian Catholic Apostolic Church, University of Chicago, 1906 PP.2-9 (unpublished Thesis) Widner Library, Harvard University, USA
3. Main Rahim Bakhsh, The Debt Forgotton, Ahmadya Anjuman Lahore, 1980, P.48
4. See Mirza Ghulam Ahmad, Haqiqatul-Wahi, Qadian 1907

was Stuart Piggot. He was not involved in any political movement. The Mirza wrote him a simple letter in 1902 inviting him to accept his faith. He did not launch such a big tirade against him. Nor did Qadiani challenge receive such a wide publicity in the British press. This shows that Piggot's utterances carried no harm to the political interests of his masters. The Mirza could only come in the arena when the interests of his mentors were at stake.

It was really a political service which Mirza Ghulam Ahmad, the Promised Messiah from Gentiles rendered to his Jewish masters for the cause of Zionism.

Turkey: Support and sympathy for the Turkish Sultan began to worry the British Government in India by about the middle of the nineties. They felt alarmed at the Russo-Turkish war of 1876-78. There was a sharp reaction in India and some Muslims suggested to the Sultan to forge an alliance with the Mahdi of Sudan and Iran and invade India. The Sultan paid little heed to the proposal. However, he was conscious of the support the Muslims of India could provide for Turkish cause.¹

The British Imperialists were also disturbed lest the Amir of Afghanistan showed his teeth when British forces were committed against the Pathan tribes on the north west and there was fear of unrest in Hyderabad State, coinciding with the call of Jihad on the Frontier. In July 1897, Maulana Hidayat Rasul, a freedom fighter in Lucknow was sentenced to an year's imprisonment for making seditious speech at a public meeting while congratulating the Sultan of Turkey and Amir of Afghanistan on their championship of Islam.²

Sir Anthony MacDonnell, the Lt. Governor of the UP, reported the circulation of a book preaching Jihad and mentioned to the Viceroy, Lord Elgin (1847-1919) a leaflet describing the Ottoman Sultan as Amir-ul-Mominin and Padshah-i-Musalmanan. In the same letter he reported signs of Hindu-Muslim rapprochement in Rohilkhand. In a later letter, Macdonnell passed on reports that 'Rampur is said to contain a large number of vigilants and Turks.'³

He, in an other report says : 'There can be no doubt that there is great sympathy with Turkey and that the prevalent feeling partakes of the nature of an Islamic revival. This I believe to be partly due to incitement from outside India and partly spontaneous, and I think it has been growing for sometime and is fostered in Muhammadan schools. The Commissioner of Agra tells me that many more people than formerly have taken to wearing the Turkish Fez and this is perhaps a straw indicating how the wind is beginning to blow.'⁴

1. C.J.Alder, *British India's Northern Frontier, (1865-95)*, London, 1963, P.313

2. Elgin to Hamilton, 20 November, 1895, Hamilton Papers, India Office Library, EURD 5091, P.357 quoted by P.Hardy, *The Muslim of British India*, P.177

3. MacDonnell To Elgin, 16 July, 1897, MacDonnell Papers, Bodleian Library Eng. Hist. Co.335. Fols. 1722-23. Hardy, *op.cit.*

4. *Ibid.*, 22 August, 1897

In Greco-Turkish war, the Muslims raised funds for the families of Turk soldiers and held prayers for their victory. When Greeks were defeated in Thessaly in 1897, there were rejoicings all over India. A Muslim deputation waited on the Turkish Consul General requesting him to convey their feelings to the Sultan whom the Muslims owed allegiance.¹

As a hireling of the world Jewry, the Mirza had been sending typical material to Turkey through Imperialist agents and Jewish secret societies. He declared that the growing weaknesses of the Turkish Empire and secessionist tendencies in certain parts of Arab lands were divine signs for the advent of the Promised Messiah and Mahdi.²

In May 1897, Hussain Kami Bek, the Turk Consul, arrived in Lahore. He was given an historic reception at the Lahore station as he was regarded an envoy of the Caliph. Some influential members of the Ahmadya Jamaat of Lahore, perhaps at the behest of the British intelligence, proposed him to visit Qadian. The Consul agreed to it. In the words of Dr Busharat, he wanted to fulfil some of his political ambitions,³ or it was out of Pan-Islamist sentiments. He sent a letter to the Mirza and after receiving his consent visited Qadian. He held closed-door discussions with him. It is not known what discussions took place between them. However, it transpired from the Mirza's subsequent outbursts that the Consul asked him to support the Sultan and the Turkish Empire. The Mirza outrightly rejected the proposal and in turn condemned the Sultan and his Caliphate. He showered all praise upon Queen Victoria and highly extolled the British rule. The Muslims of India had pinned high hopes on the outcome of that meeting and eagerly awaited its results. The editor of the daily *Nazime Hind*, Lahore wrote a letter to the Consul enquiring about the result of the meeting. The Consul's reply carried an indirect reference to the political drama the Mirza had staged for the British Imperialism in the name of Islam. He called the Mirza a 'Namrud', 'Shadad', 'Satan', an 'arch liar', an 'embodiment of deceit', etc.⁴

On 24 May, 1897 the Mirza gave a reply to his letter by publishing a strongly worded statement in which he made it amply clear that he was only loyal to the British Government which was worthy of every respect and thankfulness under whose blessed rule he had been doing his 'divine' business. The Turkish Government was condemned as an incarnation of darkness and doomed to destruction. He claimed through a 'revelation' that the position of Turkish Sultan, Abdul Hamid II, as well as his associates, was very bad and under the circumstances they would meet a fateful end.⁵

A Qadiani elder gives Ahmadya viewpoint on Turkish Caliphate in the following words :

1. P.C.Bornford, *Histories of Non-cooperation and Khilafat Movement*, Delhi 1925 (a classified document of the government of India, every copy being numbered to ensure secrecy-quoted by Dr I.H.Qureshi, *Ulema in Politics*, P.242)
2. Mirza Ghulam Ahmad, *Nishane-e-Asmani* (1892) Ziaul Islam Press, Rabwah, 1956 P.4
3. Dr Busharat Ahmad, op. cit. P.510
4. Mir Qasim Ali, *Tabligh-e-Risalat*, Vol.VI, P.18
5. Dr Basharat, op. cit. P.502

'The Ahmadees, however, regard the claim of the Sultan of Turkey to Caliphate to be false and refuse to acknowledge any sort of allegiance to him. When Hussain Kami, the sub-consul of Turkey, paid a visit to Qadian in 1897, Ahmad told him in plain words that the Sultan had no title to khilafat.' This infuriated the sub-consul and many other non-Ahmadis, whereupon he published an ishtihar (Public Notice) wherein he wrote :

'I have no need of the Sultan of Turkey and have no desire to see his Consul. For me, one Sultan is sufficient who is the true King of heaven and earth.. When the Sultan of Turkey is but a straw before my king, of what significance is his Consul? In my opinion, however, *obedience, and gratitude are due to the British Government under the protection of which I am carrying on this heavenly propaganda with great safety.* The Turkish Government is now a days full of darkness and is reaping what it sowed. For me it is never possible to spread any truth under its protection. I am afraid many people will be displeased at this Fatwa (opinion), but this is the truth. I tried to impress this fact, in several ways, on the mind of the Consul who came to Qadian, that the Turkish Government stood blamed before God for several reasons. But I looked into his heart and found that he took these words very ill, and this clearly shows that Turkey will have no more good days, and his remarks against me on his return from Qadian are a clear indication of Turkey's downfall.. I told him that now it was the will of God that those among the Muslims who remained separate from me would be destroyed, be they Kings or subjects, and I think these words pierced him like arrows. I did not speak from myself, but said what God had revealed to me.' In another notice Ahmad says :

'The claim of the Sultan to be the caliph or spiritual head of the Muslim is only a word of mouth.'¹

The Muslim Press took strong note of the Mirza's filthy language and critical remarks against the Sultan, and his eulogy for British Imperialism. The daily *Siraj ul Akhbar*, Jhelum, stated that Mirza Qadiani was not only an enemy of Muslim ulema but also an arch enemy of Islamic brotherhood and Muslims of the world. As Gladestone was the bitter opponent of Turkey in Britain, similarly Mirza Qadiani was a staunch enemy of the Turkish Caliphate in India.

In January, 1904, the Mirza prophesized :

'The Turks shall be defeated in the land hard by but after the defeat they shall defeat (their foes)'² The propaganda against Turkey was intensified during these years by Qadianis and other non-Muslim agencies. It ultimately became one of the factors responsible for the dismemberment of the Caliphate. By 1908, the Young Turks backed by the Jews and Freemasons came to power in Turkey.

1. M.Sher Ali, What Distinguishes Ahmadees from Non-Ahmadees, Anjuman Tarratqul-e-Islam Deccan, 1917, P.15
2. Dr Busharat Ahmad, op. cit. P.502

An Overview: The sum and substance of the anti-Islamic Ahmadya movement launched by the shrewd son of a pro-British Mughal land lord was to serve the political interests of British colonialism and to perpetuate their rule in India. It provided a discreet support to the Jewish militant nationalist movement that took shape at the close of 20th century with the active collaboration of European powers. Basically, the movement was political in nature mistaken as only a religious heresy. Nevertheless it infused the elements of neo-Judaism in the body politic of Islam and created a new Ummah on the basis of false prophethood.

Through his alleged prophethood, the Mirza declared all Muslims as infidels even if they recited Kalima. It was a virtual abrogation of Kalima and a sinister attempt to claim superiority over the Holy Prophet Hazrat Muhammad (p.b.o.h.)

To segregate the Muslims from his followers, he strictly prohibited the marriage of a Muslim with an Ahmadi girl. It was one of his strongest commands as allegedly 'revealed to him by God'.¹ He prohibited his followers in joining daily prayers with Muslims. Similarly offering of funeral prayers of non Ahmadis (even of a child) was forbidden.²

Qadian was declared to be a sanctum sanctorum to alienate his followers from Mecca and Madina in a deceitful manner. It was called the Holy Kaaba (Arz-i-Harem) and Median-ul-Nabi (the city of the prophet). The Mirza visualized its name written in the Holy Quran. The annual gatherings in Qadian during the Xmas week was a Zilli Haj for Ahmadis. The Mirza founded the Cemetery of Paradise (Bahishti Maqbara) in Qadian. Only those Ahmadis could find burial place in it who had bequeathed one-tenth of their belongings to the Qadiani exchequer. He extended the 'mosque' built by his father in Qadian and called it the real Masjid-i-Aqsa mentioned in the Holy Quran.

The British naturally had great sympathy with a movement which fulfilled their political ends and created disintegration in the Muslim society. Secret funds were made available to the organization through indirect channels to let it grow and keep its impact felt. It is strongly believed that besides some religious enthusiasts, a group of prolific writers was placed at the disposal of the organization by the British to save the nascent movement from a debacle which otherwise could have taken place due to absurdities and stupidities of the over-zealous British proxy. Under the religious cover Qadiani missionaries were planted in Arab lands and the British colonies to carry out political works in accordance with the direction of the British diplomatic missions.

The movement bears great similarity with Bahaism, another Jewish-backed political movement openly declaring itself against Islam. Both these movements had powerful missions in Israel. Ahmadyat sprang from Sunni community of India and Bahaism from Shia Iran. Bahauallah (d.1892) abrogated Islam and claimed to be a

1. Mirza Mahmood Ahmad, *The Truth About the Split*, Qadian 1939.
2. Mirza Mahmood Ahmad, *Anwar-i-Khilafat Qadian*, P.83 and *Barkat-i-Khilafat*, P.75

manifestation of God. The Mirza cleverly projected his image as a prophet and a saviour and rode roughshod over Islamic precepts. He deceitfully distorted the Quranic verses by interpolating his Punjabi-oriented Arabic sentences in it. Both claimed divine inspirations. Baha astutely rejected the doctrine of finality of prophethood, the Mirza hypocritically changed its meaning to make room for his heretical claims. The former openly revolted against Islam and the latter employed a cloak and dagger policy. Both hated Christian dogma but loved its mentors and Imperialism. They had same set of interpretations regarding the miracles of Jesus. Both claimed to be the Promised Messiah, and the Future Redeemer of mankind. Both threw challenges of writing Arabic under revelatory spell. Baha wrote *Ikan* in one night and the Mirza gave his revelatory address in one sitting¹ in 1900. There are many other points of similarity which establish the identical character of these movements. Politically both Baha and the Mirza were Western emissaries and Jewish agents. They abrogated Jihad, praised the European expansionism, condemned the world of Islam and preached servile submission to an alien rule.² They worked for the downfall of the Ottoman Empire and prophesized an ill-fate for the Turk Caliph. They predicted establishment of a Jewish state in Palestine and worked for it with devotion and zeal. The Mirza prayed for the prosperity and long life of his god mother, Queen Victoria and Bahauallah showered praise on his czarist mentors. His son Abdul Baha welcomed the British mandatory system in Palestine enforced at the end of First World War and earned Knighthood. Both of them looked to Imperialism and its by product Zionism for their betterment and survival and are still engaged in dirty works under the Imperialists-Zionist tutelage.

1. See Maulana Aasi Amritsari, Alkavia Wal Ghavia, Amritsar and Phoenix, His Holiness

2. For Bab and Bahaism see Abdul Baha, The Episode of Bab; Abdul Fazi, Bahai Proofs, C. M. Remey, The Bahai Movement and Prof Brown's writings on the subject

HAKIM NURUDDIN, THE Demi-god (1908-1914)

On 26 May, 1908 Mirza Ghulam Ahmad died of chronic dysentery¹ at Lahore, allegedly in a despicable state in a lavatory. After his death his chief accomplice, Hakim Nuruddin Bhairvi, ascended the gaddi of Qadian as successor of the 'Promised Messiah.'

The Hakim (1841-1914) was a physician by profession. He studied medicine and theology in India and spent some time (1865-66) in Mecca. He belonged to a barber's family of Bhera, a tehsil of district Sargodha, west Punjab. In 1876, he managed to secure the job of a court physician in the darbar of Maharaja Ranbir Singh of Kashmir. Lala Mathra Das, a Hindu police officer of the State, and Dewan Kirpa Ram, the famous Kashmir historian, helped him get the job.² In 1877 he attended the Darbar at Delhi where Queen Victoria was proclaimed the Empress of Delhi.

The Hakim was a very shrewd and clever person. He maintained close relations with the British officers who visited Kashmir at different occasions and developed friendship with some of them. The British Government employed him as an informer and relied on his information on the activities of Kashmir darbar.

At the close of the 19th century, the British were alarmed at the Russian activities in Central Asia. The Hakim kept a close watch on the bear hugs of Ranbir Singh who aspired to get rid of British domination in collaboration with the Czarist Russia.

To seek Russian help, the Maharaja sent a four-man mission to Russia. Two of his emissaries, including the leader, were murdered on the way, probably by the powerful spying of the British agents active in Central Asia and the letter they carried from the Maharaja to Russian authorities in Tashkent vanished with them. The survivors, Abdul Rahman Khan and Sarfraz Khan reached Tashkent in November, 1865. They were received by General Chernayev to whom they conveyed a declaration of friendship and enquired what might be expected of the Russians. The mission did not achieve any success because the Czarist Government was not interested in promoting the cause of national liberation in India.³ A second mission from Maharaja Ranbir Singh of Kashmir, headed by Baba Karam Prakash, reached Tashkent in 1870 to seek military help from Russia. It also failed to achieve any success.⁴

After the death of Ranbir Singh, Partap Singh (1885-1925) ascended the throne of Kashmir. He was the eldest son of Ranbir Singh. Ram Singh was younger than him and Amar Singh was the youngest of the three. According to the Treaty of

1. Review of Religions Qadian, June 1908
 2. Akbar Shah Najib Abedi, *Hayat-i-Nuruddin*, Lahore, P.140
 3. Devendra Kaushik, *Central Asia in Modern Times*, Moscow, 1970, P.104
 4. Ibid

Amiratsar, Partap Singh wanted to keep his absolute position over all affairs of the State. The British Government was, however, determined to exert its paramountcy by appointing a Resident in Kashmir who was supposed to check the Russian expansionism and see improvements in internal conditions of the State. The Maharaja had to accept the position. Sir Oliver St. John was the first Resident, followed by Plowden and Col. Parry Nisbet. Soon after his appointment, Nisbet claimed to possess certain letters which Partab Singh allegedly wrote to Czarist Russia. London and Calcutta reacted sharply over it and decided to annex the State. Amar Singh, who in collaboration with Col. Nisbet, worked behind the scene to acquire power, forced Partab Singh to sign a letter of abdication.¹

Hakim Nuruddin worked as an agent of the British Resident and a confidant of Amar Singh. He was actively involved in the court intrigues.² The British would have safely annexed the State had a curious development not taken place at that time. The course of events took a different turn when the newspaper *Amrit Bazar Patrika*, Calcutta which represented nationalist ideas, first published an autographed copy of the letter from Partap Singh to the Viceroy denying all allegations against him. In the second instance, the paper published a top secret note of the British Foreign Secretary to the Government of India regarding the annexation of borderline states. The British Government planned to annex Gilgit at the initial stage. Sufi Amba Parsad, an Indian nationalist, who posed himself deaf and dumb and got himself employed with the British representative, stole the secret documents and handed them over to the paper for publication. Two members of the British Parliament, William Digby and Bradlaugh wrote several articles in defence of the Maharaja.³ At last the British Government was forced to abandon its decision of annexation of the State.

Nuruddin exerted considerable influence over Amar Singh. He convinced him that collaboration with the British was a pre-requisite to attain power. Nuruddin also hatched another plot which was meant to establish British control in Kishtwar but the plan was subsequently dropped by the British Political Department. Muharrum Ali Chishti, who edited a paper, *Rafiq-e-Hind*, Lahore, after his expulsion from Kashmir, was also involved in the plot.⁴

The British established a Council to rule over Kashmir in 1889. The Council comprised Ram Singh, Amar Singh, a British Officer, Pandit Suraj Kaul and Pandit Bhag Ram. The entire administration was in the hands of Amar Singh who presided over the Council until 1891 when Partap Singh himself became the President. Suraj Kaul hated the Hakim for his clandestine activities and collaboration with the British Resident. However, as soon as Partab Singh became President of the Council and Amar Singh its Vice President, he issued order of immediate expulsion of the Hakim

1. William Digby, *Condemned Unheard*, London, p.167-168

2. Mumtaz Ahmad, *Masala-i-Kashmir*, Lahore, P.58

3. Digby, op. cit. P.168

4. Rafiq Dilawari, *Alma-t-Talbis*, Lahore, 1937, P.471

from the State. He had to leave the State within 24 hours. Hence this notorious court intriguer cum British agent hurriedly packed off to his native town Bhera. Afterwards he settled down in Qadian. Raja Amar Singh continued to make contacts with him and secretly wrote him letters even after that incident and held him in esteem.¹

Sheikh Yaqub Ali Qadiani says that opponents of Hakim Nuruddin accused him of hatching a political conspiracy to install Maharaja Amar Singh on the throne in place of Partab Singh. That was the reason of his expulsion from the State.² Mirza Mahmud maintains that the Hakim wanted to convert Amar Singh to Islam. Partab Singh came to know of it.³ At the time of expulsion, the Hakim was under a heavy debt of two lac of rupees. Raja Amar Singh sanctioned a big business contract to a Hindu businessman and managed to pay his debt out of its profit.⁴

The Hakim became the first successor of Mirza Qadiani in 1908 and was called the counterpart of Hazrat Abu Bakar Sidique, the first caliph of Islam. Hardly an year passed, a tug of war started between him and the members of Sadr Anjuman Ahmadya, the central body responsible to administer the community's affairs, which ultimately resulted in a split. He, very cunningly managed the whole affairs. Influential Qadianis condemned and despised him in private meetings and called him an autocratic head of the community. He won the confidence of the Mirza family and a few members of Sadre Anjuman Ahmadya. He led a miserable life and passed his last days in great distress and mental agony.

The Great Game: The Hakim, like the Mirza, fully supported British Imperialism and international Zionism. During the period of his papacy many political events took place in India and abroad. The annulment of the Partition of Bengal (1911) and the affairs of the Balkans brought dissatisfaction amongst the Muslims of India. In the year 1908, the international Zionist conspiracy against the Turkish Empire reached its apex. The German, French, Russian and British Imperialists had already been planning to enter the prospective power vacuum which they expected to be created after the much awaited dissolution of the Ottoman Empire. If Turkey were to collapse, Britain would have to protect her own military and economic lines of communication with India where half the British Army was stationed. The Suez Canal had to be defended. The only way of ensuring this was for Britain to control Syria and Arabia.⁵ To get best of the situation, the Imperialist and Zionist spies intensified their activities in parts of Europe and Asia. Phillip Knightley and Colin Simpson throw light on the Imperialist Game :

"Generations of young English men working from Delhi, Lahore, Kabul, Tehran, Tabriz, and Samarkand played *The Great Game* for King, country, and the safety of India. Kipling wrote of it in Kim, but the truth was equally

1. Tarikh-e-Ahmadyat Vol VI, Rabwah, P.437

2. Sh. Yaqub Ali Irfani, Hayat-e-Ahmad, Vol.II. P.423

3. Tarikh-e-Ahmadyat Vol.IV, P.144

4. Akbar Shah Najib Abadi, op. cit. P.35

5. Knightley and Simpson, The Secret Lives of Lawrence of Arabia, C. Nicholls and Co. London 1988, P.48

fascinating. Eric Newby described how, in the abandoned offices of the British Consulate in Meshed, in the province of Khorasan in north east Persia, in 1956, he found a map of Central Asia heavily marked in coloured pencil and on some sand dunes in Kara Kum desert, well inside Russian territory, the mystic inscription 'Captain X, July 1984.'¹

It was precisely the same time when the Zionist conspiracy against the Turkish Empire was at its climax. D.G.Hogarth, the notorious political intelligence officer, motivated Lawrence of Arabia to spy for the Empire by making a tour of Arabia. Lawrence, an illegitimate son of an Anglo Irish baronet, with the help of other agents went on a secret trip to Sinai desert to draw some important maps. It was obvious that whoever controlled Sinai could definitely control the Suez Canal. But the Turks were not allowing the British agents to spy so Lawrence and his friend Leonard Woolley sought the Jewish help. They pretended to be interested in exploring the Sinai as scholars for the Palestine Exploration Fund. Captain S.F.NewCombe of the British Engineering Corpse did military work. They undertook spy missions on the directions of the British Agency in Cairo.²

Espionage Mission: In September 1912, the Hakim sent an espionage mission to Arabia. It comprised Mirza Mahmud Ahmad, Mir Nasir Nawab, Mahmud's maternal grandfather and an Arab. The Hakim had been cleverly preparing Mirza Mahmud to take his place in future. This coterie had already founded a society 'Ansarullah' in order to use it against Sadre Anjuman Ahmadya and to grab power in the days to come. Abdul Mohy Arab of Iraq, a British agent settled in Qadian, was the third member of the mission.

Before his departure for Hejaz, Jerusalem and Egypt, Mirza Mahmud maintained that he would be undertaking the journey with a view of opening new horizons of propagation of Ahmadyat,³ besides there are certain other reasons which may not be proper to mention,⁴ he emphasized.

On 26 October, 1912 Mirza Mahmud and Abdul Mohy Arab reached Port Saeed and held discussions with the British secret agents. After a short stay, they moved from Egypt to Mecca. Mir Nasir joined them at Jeddah. They started their religio-political activities by propagating main Ahmadya beliefs like abrogation of Jihad, Messiahship and prophethood of the Mirza and loyalty to the British. When the Arabs came to know that the son of a Qadiani impostor had been inviting them to the false prophethood in the Holy City of Mecca, they strongly protested to the Administration and demanded their immediate expulsion from the city. Tarikh-e-Ahmadyat says the people pointed towards Mirza Mahmud and called him the son of Qadiani, whenever he passed by. Mir Ibrahim Sialkoti, the famous Ahle-Hadith

1. Ibid

2. Ibid

3. Mirza Mahmud, *The Truth About the Split*, P. 252

4. Abdul Qadir, *Hayat-i-Nur*, P.573

scholar was in Mecca on pilgrimage in the same year. He, and one Mr Khalid of Bhopal exposed the Qadiani mission which stayed in Mecca for 20 days.

The mission made close contacts with the native agents and held frequent meetings with them. Mirza Mahmud also called on the Sharif of Mecca,¹ who was preparing to rise against the Turks and proved to be the loyal British agent at the time of the First World War. The Turk Intelligence got alarmed at the underground political activities of the Qadiani mission. The police made all efforts to apprehend them but they were fortunate to escape arrest. Mirza Mahmud gives an account of his activities in Hejaz:

"I (Mirza Mahmud) started Tabligh (preaching) there (Mecca) and God mercifully protected me. In the year 1912, the influence of the Turkish Government was insignificant in Hejaz. Since the King of Hejaz is under the British influence these days (1921) and it is not possible to maltreat Indians, but in those days (1912) they could arrest any one whom they suspected. Despite all, I openly preached (Qadiani beliefs) there. When we had left the house where we were putting up to leave for (India) that house was raided the next day. The owner of the house was arrested on the charge that a suspect resided there."²

Lawrence of Qadian: The same year (September, 1912) the Hakim sent Khawaja Kamaluddin, an important member of Sadar Anjuman Ahmadya to England. He set up a mission at Woking and planned his political activities on the directions of the British Foreign Office and the World Zionist Organization (WZO).

The three-man spy mission returned from Hejaz and submitted a report to the Hakim. In the light of the Report on Arab countries, the Hakim sent Zainul Abidin Waliullah Shah and Sheikh Abdul Rahman to Egypt on 26 July, 1913 under the cover of Ahmadya missionaries with the object of working with the British Intelligence, Cairo. In June, 1913 he sent Ch. Fateh Muhammad Sayal and Sheikh Noor Ahmad to Britain to assist Khawaja Kamaluddin in his work.³ In those days, the British Agency, Cairo had been recruiting a number of agents and posting them in Syria, Arabia and Iraq. Christian missionaries also spread their tentacles in Arab lands. Christian evangelists, particularly Dr Zwemmer, a militant Christian missionary, went to Arabia in 1913 with the agent of the Bible Society from Cairo⁴ to explore the possibility of setting up a mission there.

As stated earlier, Lawrence of Arabia, the notorious British spy, was actively involved in obtaining military Intelligence in Sinai Deserts with the Zionist aid. He recommended to the British to extend support to the Sharif of Mecca who planned to rise in revolt against the Turk.⁵ The British realized that the end of the Turk rule in

1. Tarikh Vol IV, P.454

2. Afzal Qadian, 7 March, 1921 Also Tarikh Ahmadyat Vol IV, P.453

3. Tarikh Ahmadyat Vol IV, P. 482

4. News and Notes series (a Confidential Missionary Paper of India) VII No. 8 December, 1919 P. 6 (Christian Study Centre, Rawalpindi)

5. Knightley and Simpson, op. cit. P.68

the Holy Places would prove fatal to their ascendancy in Arabia. The Muslims would presumably shift their allegiance to the new ruler who would assume power and be the guardian of the Holy Places.

Zainul Abdin and Abdul Rahman reached Egypt in 1913. They were briefed in the Office of General Kitchner, the British Resident in Egypt. For a few months, they worked for the British Intelligence Cairo which was actively engaged in supporting Arab nationalists to revolt against Turkey. Abdul Rahman (Misri) stayed in Cairo and Waliullah left for Beirut, where he, besides acquiring knowledge of Arabic, 'developed contacts with young Arab students.'¹ The pro-Turk movement started in India had already created a feeling of friendship for Indian Muslims in the hearts of Turks. Waliullah exploited it for his nefarious purpose and secured the post of lectureship in the Salahuddin Ayubi College, Jerusalem. He was then transferred to Damascus as Vice Principal, Sultania College. He actively worked for the British interests in Beirut, Syria and Jerusalem in all those crucial days when Arab revolt was in the offing.

Muhammad Munir-ul-Qadri, a well known Syrian scholar, has given an explicit account of the Ahmadya conspiracies on the eve of the First World War in his famous book entitled *Al Qadianiyah*:

'It can be said with utmost responsibility that conniving at Qadiani activities will prove highly dangerous for the Muslims, especially overlooking their spying activities. It was at the time of First World War, that the British Imperialists sent a Qadiani (agent) to the Ottoman Empire whose name was Waliullah Zainul Abdin. He pretended to be a Muslim and well wisher of the Turkish Empire. The Turks fell victim to his deception. They sent him to Jamal Pasha, the Commander of the 5th Army Division who gave him an appointment in the Qudas University. Afterwards when the English Army entered into Syria (under General Allenby) during the War, the said Waliullah Zainul Abdin at once joined them.'²

Massalih-ul-Arab

In order to make British War policy a success, two new papers were launched on the directive of Nuruddin. Khawaja Kamaluddin started the *Muslim India and Islamic Review* from Britain for distribution in America, Africa and Europe.³ Abdul Mohy Arab brought out a weekly supplement in Arabic to the existing *Badar*, Qadian. The paper was sent to highly placed officials of Egypt, Hejaz, Iraq, the Arab lands, Iran etc. It was named *Massalih-ul-Arab* (Arab Affairs) after a revelation of Mirza Ghulam Ahmad. It projected Imperialist point of view and discreetly served the Zionist cause. The Arab Bureau, Cairo also published an *Arab Bulletin* with the similar object in view. It was edited by Cornwallis, an Egyptian civil servant. European

1. Mirza Mahmud Ahmad, *Mansab-e-Khilafat*, Qadian, 1914, P.58

2. Muhammad Munir Al Qadri, *Al Qadianiyah*, Damascus P.14 (the weekly Chaitan Lahore, 21 May, 1973)

3. Abdul Qadir op. cit. P. 599

diplomatic missions, clandestine Jewish organizations and freemason circles distributed massive literature against Turkey in the Middle East and some parts of Europe.

The Balkan War proved disastrous for Turkey. Khawaja Kamaluddin, the London Missionary, addressed an *An Epistle to the Turks*.¹ Referring to the Mirza's prophecy regarding the downfall and dismemberment of the Turkish Empire, he emphasized that Hazrat Ahmad's prophecy had been fulfilled which he had foretold nine years ago.² The other part of the prophecy, says Mirza Mahmud, related to their temporary success caused by the quarrel that suddenly erupted between the victors and the other states. The defeated Turkish army advanced and within a few days captured Adrianople with all the territory adjoining it from which they had apparently been expelled for ever. Thus was this wonderful prophecy brought to fulfilment.³

Caliphate Issue: The Muslims of the subcontinent zealously supported the Turks in the Balkan Wars (1911-13). Several Turks visited India on various missions during these days. Kamal Omar Bey and Adnan Bey came to India on behalf of Turkish Red Crescent Society and met leading Muslims to gain their support. Samey Bey also came on that mission but was identified by the Indian Intelligence as an emissary of Young Turks. His brother Ashrif Bey went to Egypt for obtaining support for Turks and was arrested. Afghanistan was the centre of political activities of Indian revolutionaries. A leading paper of Kabul, *Sirajul Akhbar* expressed deep sympathy for Turkey and asserted that India was 'darul harb'.⁴

The issue of Turkish Caliphate had little significance for Qadianis. They had the British King as their temporal head and Khalifa Nuruddin as the religious head. According to the Qadiani belief Sultan of Turkey was a heretic (Kafir) whose Caliphate was a 'farce.' The Promised Messiah had already prophesied that his Empire would doom to crumble.

During the Balkan War, some ulema made appeals to the Muslims of India to forgo sacrifices of animals on the occasion of Eid ul Azha and subscribe the money to the Turkish fund. Hakim Nuruddin criticized the proposal and issued a 'fatwa' against it in December, 1912.⁵ The 'fatwa' was not liked even by some Ahmadis.

AlFazl launched: The malicious propagade campaign against the Turkish Caliphate was intensified in 1913 when the Muslim press specially the *Al Hilal*, Calcutta and *Zamindar*, Lahore wrote convincing articles in favour of Turkey. To project Imperialists point of view, Mirza Mahmud, on his return from the Middle East, launched a paper *AlFazl* Qadian which became the official organ of the community in subsequent years.

1. Khawaja Kamaluddin, *An Epistle to the Turks*, 158, Fleet Street, London, 1st February 1913

2. *Tarikh* Vol IV, P.486

3. Mirza Mahmud Ahmad, *Zinda Khuda Kay Zabardast Nishan*, Qadian, April, 1917 Also Muhammad Ali, *The Ahmadya Movement* Vol III, Lahore, 1918, P.49

4. P.C.Barnford, PP.11-12 quoted by Dr I.H. Qureshi in *Ulema in Politics* P.224

5. *Tarikh-e-Ahmadyat*, Vol IV, P.482

Mirza Mahmud says :

'The year 1913 was marked by two important events. On my return from the Haj, I was much impressed by the need for strengthening the press at Qadian. This need was suggested to me by Molvi Abul Kalam Azad's paper *Al Hilal* which was largely subscribed to by Ahmadis so that there was reason to apprehend that some Ahmadis might be influenced by the poisonous writings of that paper. Accordingly I bestirred myself for the purpose and secured the permission of Hazrat Khalifatul Masih for the publication of a new paper from Qadian, which, in addition to religious matters, should contain matters of general interest, and thus enable Ahmadis to satisfy their needs for religious as well as general reading from the organ of the Movement.'¹

Cawnpore Mosque Agitation: The Cawnpore mosque affair (August 1913) is a milestone in the history of our independence movement. The immediate cause of the protest was Muslim resentment over the demolition of a bath attached to the mosque. The Muslims of India became highly excited over the demolition of a bath attached to a mosque in Cawnpore. The men who lost their lives in the riot in connection with this affairs were acclaimed as shahids (religious martyrs). Virulent articles were published in the public organs against the action of the Government.

Qadian Jamat justified Government action and extended full support to it². Alfazl wrote articles to pacify religious sentiments of Indian Muslims. Hakim Nuruddin also supported the Government action and condemned and accursed the agitators of disturbing the peace. He explained that the baths did not form part of a mosque and that those who were engaged in agitation over the affair were wrong and were in fact acting hypocritically.³

Molvi Muhammad Ali, who afterwards became the head of Lahore Jamat wrote three articles in the *Paigham-e-Sulh* Lahore, in favour of Muslim demands over Cawnpore agitation. The Hakim strongly disapproved of them. A reply to the articles appeared in *AlFazl*, Qadian. It was one of the causes of split in the Qadian Community.⁴

The Lahore Ahmadya community made efforts to come closer to the Muslim political aspirations. Its organ *Paigham-i-Sulh* carried articles in favour of Turkish Caliphate and softened its policy over religious issues with the view to bringing Ahmadya back into the mainstream of Islam. Perhaps, it was *Paigham* as the first newspaper to come to support Maulana Zafar Ali Khan, when he was served with externment orders on 17 October, 1914. It called the Punjab press to support Maulana Zafar Ali. Again, at the end of May 1915, the paper supported Ali Brothers. Support

1. Mirza Mahmud, *The Truth About the Split*, P.268

2. *Alfazi Qadian*, 2 July, 1914

3. Mirza Mahmud, op. cit. P.268

4. Ibid P.272 also Muhammad Ali, *True Facts About the Split*, Lahore, 1866. P.97

was also extended to the Muslim cause during the Khilafat days. While Qadian group continued to stress their unflinching loyalty to the Government and non involvement in the political affairs.¹

In March 1914, the Hakim died leaving a divided Ahmadya community to choose a new head for them. He, in fact, desired Mirza Mahmud, his blue-eyed boy to succeed him. The liberal group and elders of Sadre Anjuman Ahmadya already knew about it. Due to their stiff resistance he could neither expel the 'mischief mongers' from Qadian nor dared to install Mirza Mahmud on Qadian throne during his lifetime.

1. Lavan Spencer, *Ahmadya Movement*, Delhi, 1974, P.127.

BRITISH STOOL- PIGEON

After the death of Hakim Nuruddin, the spark of discontent and dissention which had been slowly smouldering for the last six years (1908-14) burst into flames. Mir Nasir Nawab, Mir Ishaque and the Ansarullah party installed Mirza Mahmud to power after a show of strength and goondaism unparalleled in the history of the community. The Hakim, who exercised authoritarianism in the capacity of Khalifa of the community wanted Mirza Mahmud to be his successor¹ although he knew the moral weakness of 'the son of his prophet.' When Mirza Mahmud was a student and an adolescent, some very immoral and shameful incidents were attributed to him.² One of them was the offence of adultery which he said to have committed. A few close disciples of Mirza Ghulam Ahmad discussed in their private meetings the 'immoral' acts of this alleged transsexual. Mirza Ghulam Ahmad also came to know of it. Unlike solving the problem through his revelation, he appointed a commission³ to inquire into the incident of adultery. Nuruddin realized the gravity of situation. He cleverly bought over a witness and prevailed upon others to be lenient as it indirectly involved the prestige of the Promised Messiah. The matter was hushed up for want of four witnesses required to prove the offense of adultery in Islamic law.

After becoming head of the community, the Hakim faced an opposing Sadr Anjuman Ahmadya. Some of its members criticized him openly for his over-powering attitude. The question whether the Anjuman or the Caliph is the successor of the Promised Messiah was frequently discussed by a group of Qadianis in 1909. This dissident group was later known as Lahore group after the split in 1914. This group maintained that the Mirza, in his last Will (Alwasiyat, 1905) gave a set up to run the community. In this context, he founded Sadre Anjuman Ahmadya, Qadian (1906) as an executive body. Its decisions were normally final and binding.⁴ The other group led by Mirza Mahmud and assisted by Mir Nasar Nawab and Mir Ishaque, his maternal grandfather and uncle respectively undermined the Anjuman. A party known as Ansarullah was founded to keep on with false and malicious propaganda against the dissident group condemned as Khawaja Kamaluddin and party.⁵ The internal rivalry bogged down to the questioning of prophethood of the Mirza, Kufr (heresy) of non Ahmadis and allied matters. Both groups extensively quoted from the writings of the Mirza in support of their claims. It is funny that each one of them deduced whatever was liked from the ambiguous writings and vague revelations of Mirza Ghulam Ahmad.

1. Pir Manzoor Muhammad Qadiani published a signed note of Hakim Nuruddin in 1914. It gives his firm belief that Mirza Mahmud is the Promised Son referred to in the writings of Mirza Ghulam Ahmad (Pir Manzoor Muhammad, *Pisar-i-Maud*, Allah Bux Press, Qadian May, 1914, P.28 see also his booklet, *Nishan-i-Fazl*, Qadian, August, 1914)
2. Murtaz Ahmad Faruqi, *Fateh Haque, Ahmadya Anjuman Lahore*, 1965, P.40
3. Ibid.
4. Murtaz Ahmad Faruqi, *Muhammad Ali, the Great Missionary*, Lahore, 1966, P.31
5. Muhammad Ali, *True Facts About the Split*, P.99

In the life time of the Hakim (end of 1913), two anonymous tracts viz *Izharul Haque I and II* appeared from Lahore. The writer discussed issues like Ahmadya caliphate, powers of the Anjuman, high handedness of the Hakim and his cynical behaviour towards senior members of the community. Allegations and counter allegations were levelled against one another by different groups of the community. The *Paigham-e-Sulh*, Lahore represented Lahore Jamat and AlFazl, Qadian voiced the Qadiani Jamat's feelings. The Hakim saw the game with great sorrow and helplessness. He was then lying sick in bed.¹ In extreme distress he wrote a letter to Khawaja Kamaluddin (then in England) and lamented:

'That his integrity is at stake. He is charged with misappropriating money.' Then he remarked: "Nawab Muhammad Ali (of Maler Kotla the Mirza's son in law), Mir Nasir and Mirza Mahmud Ahmad are worthless people whose zeal is misplaced. I am plagued by them. May Allah rid of them, Amen! (26 November, 1913).² Earlier, in another letter to Dr Muhammad Hussain, he said, 'The Mian Sahib is sickly and squeamish, weak of heart and shaky. Small wonder, then if he should fly into passion. You are a medical man. Can't you understand this? A long suffering sick man becomes irascible and ill-tempered. No proof on him; it can, however, be on you. May Allah be pleased with you all! Amen! (9 May, 1913).³ At others he admonished and insulted the Lahore members to assert his position.⁴ Any how, after the death of the Hakim, Mirza Mahmud and his party enacted an election drama in Qadian. An unprecedented show of strength and rowdyism was put up by the Ansarulillah. Those who rose up to say a few words were mewed and shouted down. Mirza Mahmud carried the day. Telegrams were sent to the British Government and all branches of the Anjuman were informed accordingly.⁵ He was 25 at that time.

The British Imperialists certainly sympathized with Mirza Mahmud and recognized him an heir apparent to the 'throne.' The clique that wielded real power behind the scene had close links with some senior British officers. Also Mahmud had already proved his worth by writing against the Muslim struggle movement that was going on at that time in India and by undertaking a spy mission in the Middle East during the period of the Hakim's ascendancy. The British wirepullers knew that a young and docile head of the community could tow their line better.

Condemnation of Arabs World : During the Ist World War, Qadian strongly condemned the Turkish Caliphate. To appease Zionist masters and strengthen his position, Mirza Mahmud extended full support to the British with men and money in the Ist World War. A malicious propaganda campaign was launched in India and

1. See *Tarikh-e-Ahmadyat* Vol IV, P.506, Muhammad Ali, op. cit. p.99; Truth Prevails, (English translation of Gazi Muhammad Nazir's *Ghalba-e-Haque*), Rawwah, PP.126-127; Dr Busharat Ahmad, *Mira-tul-Ikhtalaf*, Ahmadya Anjuman, Lahore, 1938
2. Mumtaz Faruqi, Op. cit. P.36
3. Muhammad Ali, op. cit. p.96
4. Mirza Mahmud, op. cit. P.291
5. *Tarikh-e-Ahmadyat* Vol II, Ahmadya Anjuman Lahore, P.31

abroad as Turkey sided with Germany against the Allies. Its immediate downfall and dismemberment were predicted.

Tarikh-e-Ahmadyat says: He (Mirza Mahmud) wrote a pamphlet in Arabic entitled *Al Dinul Haye* (A living Religion) for wider distribution in the Arab World. It contained Mirza Ghulam Ahmad's prophecy concerning the downfall of the Turkish Empire. He invited the Muslim world to accept Hazrat Mirza's prophethood.¹ Zionist circles managed to disseminate this pamphlet in many Middle East countries. Certain Qadianis equipped with anti-Turk literature visited the Muslim countries to carry out subversive activities on the directive of the British Imperialists and their Zionist collaborators.

First World War: The First World War lasted for four years (1914-18) without any intermission. In the beginning it was a war among a few states of Europe. Gradually it absorbed almost the whole of the human race. Turkey was tricked to come in on the side of Germany, followed by Austria and Hungary in November 1914 and Bulgaria in October, 1915.

A day before World War I broke out in the East, the Turks signed a secret alliance with the Germans. But for three months they did not enter the War. The German resolved to end the shilly shallying. Anchored off Constantinople were two warships the Germans had sold to the Turks. Without a word to Enver Pasha, the Turk Commander, the German ordered the ships with their German crews into the Black Sea to bombard the Russian coast. The trick worked. Russia first and then rest of the Allies declared war on the Ottoman Empire. Against the four powers ultimately stood almost 15 powers of the world. Britain played a peculiar role in the War as a leading colonial power.²

Mirza Mahmud wrote an article on 9 November, 1914 on the entry of Turkey into the World War on German side. He called Turkey's declaration of war against the Allies as 'an act committed without any reason' and forcefully announced 'the end of the so-called Caliphate of Turk Khalifatul Muslimin in accordance with the prophecy of the Promised Messiah.'³ He proved himself an outspoken and outstanding champion of Great Britain and offered his moral support and considerable financial aid⁴ to the Imperialist War Fund-Indian Imperial Relief Fund.

Qadiani community, although less in number was united in their loyalty to the British Raj. *Alfazi* called on all Muslims to be loyal to the Government. Total disappearance of the Turkish Empire and its obliteration from Europe and Asia were predicted by Qadiani community from time to time during the War.

The Government of India was constantly afraid that Turkey's call for a Jihad against the British infidels might lead to a revolt among the Indian Muslims. If

1. Tarikh-e-Ahmadyat, Vol V, P. 169

2. See Sir L. Lowellyn Woodward, Great Britain and the War of 1914-18, Methuen and Co Ltd. London, 1967

3. Tarikh Ahmadyat, Vol V, P.178

4. Ibid P.177

combined with an invasion of north west India from the warrior Kingdom of Afghanistan, this would mean the creation of a new war front at a time when much of the Indian Army had been sent to fight in the Middle East and France. Almost the entire British bureaucracy in India including the Viceroy, Lord Chelmsford, feared that the Hejaz rising might be precisely the catalyst to precipitate such troubles since the Indian Muslims were believed to rever the Sultan of Turkey.¹ This fear was aggravated by the weakening in Russia's military position which involved a danger that the Turkish forces in Persia would be able to fight their way through to Afghanistan. In that case, Sir Beauchamp Duff, the Commander in Chief of the Indian Army, was convinced that Afghanistan would enter the World War on the side of Germany and Turkey.

During their expansionist moves, the British Imperialists tried to dispel the Muslim fears that any harm could be done to the Holy Places. British Prime Minister Asquith assured to defend these places against all invaders as a part of their foreign policy.² Qadiani prayed for the British control over the Holy Places and it was emphasized that under the British control these places would be free from molestation during the War.

The Review of Religions, Qadian, found a confirmation of the Surah 'Alfil' in the Promise of Great Britain to defend the holy places in Arabia against an attack:

'But the God of Kaaba, who in His Holy Book has made a promise for its protection against the all invaders, had on this occasion moved the Ministers of one of these Christian powers to make the solemn promise at the very outbreak of the war that not only they themselves could refrain from attacking the holy places of Muslims, but they would protect them against every invader. If ever any statesman spoke under divine inspiration, it was the Premier of Great Britain, who made the above declaration. While thanking him for this announcement of his, *we assure him that if ever Great Britain be called upon to fight any invader of the holy city of Mecca, God will be with Great Britain, and will fight the enemy as He fought the forces of Abrahah in the year of the Holy Prophet's birth.*'³

Qadiani agents volunteered their services to the British. Although not large in number in 1915, some of them joined the intelligence agencies and were sent to the Middle East with the British Army Units to undertake spying activities. Mirza Muhammad Sharif Khan Qadiani, a Pay Havaldar in Border Military, Peshawar was promoted as Sub Inspector Police by Graxon, the Superintendent Police, Peshawar for working as spy. He was sent to the Persian Gulf to check the flow of arms into Baluchistan Coast by the tribesmen. He returned successful and became 'thanidar' in Peshawar Police. Graxon also promoted another Qadiani Mirza Nasir Ahmad as Sub Inspector Police and sent him to the Persian Gulf for espionage activities.⁴

1. See V.R. Rothwell, *British War Aims and Peace Diplomacy*, Clarendon Press, Oxford, London, 1971, P.89

2. *The Moslim World*, vol V, 1915 P. 309

3. *The Moslim World* Vol V, 1915, P.309

4. Qazi Muhammad Yousaf, Amir Jamal Sarhad, Tarikh-e-Ahmadya Sarhad, Manzoor Aam Press, Peshawar 1959, PP. 146-149

A few British agents under the cover of Ahmadya missionaries spied on the Revolutionaries who had been active for the cause of an independent Indian Republic in London, Paris, Berlin and Tokyo. At the time of the War, a Programme to liberate India was prepared by Sheikhu Hind Maulana Mahmud-ul-Hassan. He left for Hejaz in order to make contacts with the Turks.¹ After his meeting with Enver Pasha (1881-1922) and Jamal Pasha (1861-1922) he was detained by Sharif of Mecca's men when they rose in revolt against the Turks and handed him over to the British who interned him in Malta between 1917-1920. One of his aides, Maulana Obaidullah Sindhi went to Afghanistan and worked with German and Turkish Revolutionaries to stir up tribesmen against the British on the north-west frontier.²

During the first two years of the war, the fighting deadlocked on the western front, and Russia, isolated from the Allies behind the closed gates of the Bosphorus, called for help. The Allies decided to attack Turkish capital through straits at Dardanelles. In 1915, a French British assault at Gallipoli failed. The Allies shifted their attack to the remote areas of the Ottoman Empire, the Caucasus, Mesopotamia and the Near East.

Iraq: The main British consideration for sending troops to Mesopotamia (Iraq) was to protect the oil works and pipelines at Abadan and to demonstrate to the Arabs of Iraq and to Sheikhs of the Persian Gulf regions, who were under British protection that they could have British support against Turkey. It was also thought that occupation of Iraq was essential for the security of India.³

A British force from India had been fighting the Turks in Iraq. The Turks first put them to flight and then surrendered them. A force of ten thousand British soldiers was trapped at Kut and all attempts at rescuing them failed. In London the war leaders asked Lawrence of Arabia to go to Iraq to buy off the Turks. He made contacts with the Turkish General Khalil Pasha and offered him one million pounds in gold to let the British soldiers out of the trap. Khalil Pasha only laughed. Lawrence increased the amount to two million pounds, but again he flatly refused.⁴

The Turks gallantly fought against the Imperialist aggression to save Iraq. However Baghdad fell and the British forces victoriously entered into Iraq from all sides on 11 March, 1917. The British Army was led by Sir Stanely Maud.

In Iraq expedition, Qadianis fought side by side with the British soldiers motivated by a religious zeal. Mirza Mahmud claims :

"Ahmadis shed their blood in securing the victory of Iraq for the British and hundreds of Ahmadis got themselves recruited in the Army on my directives."⁵

1. See Maulana Hussain Ahmad Madni, *Naqsh-i-Hayat*, vol II Dardband, 1954 PP 145-81
 2. Sir Michael O'Dwyer, *India As I knew It*, London 1925, PP 178-80. See also Valentine Chirol, *Indian Unrest*, MacMillan and Co., London 1910
 3. Peter Mansfield, *The Arabs*, P. 191
 4. Knightley and Simpson, op. cit. P. 62
 5. Afzal Qadian, 31 August, 1923

Major Habibullah, the brother-in-law of Mirza Mahmud Ahmad served in the Medical Corps. He was offered key administrative posts in Iraq and was regarded the most trusted Imperialist agent. He was the brother of Zain ul Abdin Waliullah Shah, the notorious Qadiani agent planted in Palestine during the War.

The Qadiani community in India rejoiced at the fall of Baghdad and expressed their immense satisfaction over this tragedy. *Alfazi* Qadian, commenting on the fall of Baghdad stated:

'I give a happy news to my Ahmadi brothers who are in the habit of pondering over every issue. God threw open the doors of victories for our blessed Government when they had moved to Basra and Baghdad. It was not an occasion of an ordinary rejoicing for Ahmadi; rather the glad tidings foretold in the Revealed Books hundreds and thousands of years ago, had now been fulfilled in front of us in the year 1335 A.H.¹ Mirza Mahmud and the Qadiani community paid tribute to the British Imperialism. They were happy that the British had grabbed the strategic areas in the Middle East that would help them set up their missions abroad under the British patronage.²

Hejaz: In Hejaz, the Sharif of Mecca revolted against the Turks. He had four sons, Ali, Faisal, Abdullah and Zaid. In 1914, he sent Abdullah to Cairo to call on Lord Kitchener, the British agent and Consul General in Egypt to seek the British assistance. The meeting had no practical results but it established a rapport between the two men.³

Ali and Faisal had been serving in the Turkish army, leading the Arab force which the Turks had trained. They, on the orders of their father took those Arab troops away from the Turks into the desert where they hid them. At the same time, Sharif of Mecca announced the Arab revolt by poking his rifle out of the window of his house in Mecca and firing at the Turkish barracks there. The British agents who had been active in Mecca intensified their activities. Lawrence of Arabia met Sharif and his son to decide who could best serve their political designs. He chose Faisal. The revolt swept the Hejaz and created great difficulties for the Turks to maintain.⁴

An year before the First War, Christian missionaries had spread their tentacles in Hejaz.⁵ Similarly Mirza Mahmud capitalized on the opportunity for massive agents incursion into Arabia. Montague, the Secretary of State for India and a Jew by origin, encouraged their movement to intensify the activities of spies in the Arab lands. They received instructions from Arab Bureau of Intelligence, set up in 1916 by Sir Gilbert Clayton, the Chief of the Arab Bureau (civil and military) Cairo. The newly created Bureau aimed to organize Britain's role in the Arab revolt.

1. *Alfazi* Qadian, 13 April, 1917

2. *Alfazi* Qadiani, 17 September, 1918

3. Peter Mansfield, op. cit. P.194

4. See T.W. Lawrence (of Arabia), *Seven Pillars of Wisdom*, Trinity Press, London, 1973, PP.65-71

5. *News and Notes Series VIII*, No.6, December 1919 P.61 (confidential)

Syria: The Imperialist and Zionist leaders had been looking for the end of the Turkish rule in Syria since long. In early 1915 Jamal Pasha, Turk GOC in Syria found some documents which had been abandoned by F.G.Picot, the French Consular of Syria. These papers incriminated certain nationalists. Jamal imprisoned, deported or hanged some of them and put down the movement. The situation was very tense when the World War raged. Lawrence, with the help of Sharif of Mecca and his son Faisal seized the strategic port of Aqaba which enabled the British to move into Syria.¹ The British Army, under Sir Archibald Murray, made a little success. After the second Battle of Gaza (June 1917) Sir Edward Allenby succeeded Sir Archibald as Commander of the Army. His cavalry raced up the coast, swung east across the Judean hills and finally drove on to capture Damascus. Jerusalem fell on 11 December, 1917. A few month later, on 30 October, 1918 twelve days before Germany gave up, the Turks surrendered.

In Syria, Zainul Abdin Waliullah Shah, the notorious Qadiani secret agent worked under the cover of a Turk ally since 1913. During the War he joined the Turk Army and posed to fight from their side. In 1918, when Syria fell to the British, its Armies led by Allenby marched into Syria. Waliullah immediately turned over to them. It may be stated here that during the expedition the British forces, though heavily bombarded Turkish Army Headquarter at Tul Keram yet could not advance. It was due to persistent attacks of RAF and Australian Flying Corps coupled with the blockade of roads at several places that the British could make an advance.² Waliullah was fighting along with the Turk soldiers on that very front. When the war ended, he was arrested.

He gives the story of his arrest and activities during the war on the Syrian front:

"In the last week of the last year of First World War i.e. in October, 1918 I was arrested from Damascus on the order of General Allenby as a *political* and war prisoner. I was taken to Palestine on the promise that after a certain inquiry I would be sent back to Damascus where I held the post of vice principalship of Sultania (College) and had not handed over its charge yet. But at the Damascus Station which lay towards the open and where I had been taken in a car, I came to know about my arrest from the station master who was acquainted with me. The British military Officer approached him to arrange tickets for travel. As the station master did not understand English, he brought the papers to me. It was written that Syed Zainul Abdin had been arrested on the orders of Allenby as a political and war prisoner and he might be provided travelling facilities. However I was otherwise informed that the British wanted to investigate certain things after which I would be sent back to Damascus. It included my participation in the expedition of Tul-e-Karem. As I came

1. Knightly and Simpson, op. cit. P.96

2. G.V.Carey and H.S.Scott, An outline History of Great War, (Allenby's Despatch, 31 October, 1918) Cambridge University Press, 1929, P.236

to know from Major Vivian, who told me for the first time, two days before my arrest that in that expedition an English company suffered badly. A charge was levelled against me that I was involved in it and that only on the basis of my intelligence the British troops which planned to ambush and were hiding themselves in nearby mountains were besieged by the Turkish Army and suffered heavy losses. Moreover there was also a charge that I participated in a military expedition in 1915-16. I gave a sole reply that being an Ahmadi it was my religious duty to cooperate with the Government in power. I was sent in a military camp for court martial. But when the military guards received an order from an officer that he should be safely taken to the officer's camp, it brought great astonishment to them. I was lodged in a camp. It was a Turk POW military officers camp.

After 4 or 5 days I was taken to Cairo where I was put in Qasar-e-Nile Fort situated near the bank of the river Nile. I had to undergo imprisonment for 7 months. The Turks, Bulgarians and German military officers were also present there. Zaghlul Pasha was imprisoned for one or two days in the Fort."¹

After the war, Zainul Abidin was sent to India. Mirza Mahmud had full knowledge of his arrest. He called on the Viceroy of India to secure his release.² He was freed and reached Qadian on 26 May, 1919. He held the post of Propaganda Secretary for a number of years at Qadian.

Balfour Declaration : Over a month before the capture of Jerusalem, on 2 November, 1917 the notorious Balfour Declaration was issued by the British Government in the form of a letter written by the British Secretary of State for Foreign Affairs to Lord Rothschild. Arabs knew nothing about the Declaration. The British Imperialists were double dealing with the Arabs.

The British pledged Arab independence in return for help in the War against Turks. This can be corroborated by the correspondence that took place during the period July 1915 to March 1916, between the Sharif Hussain of Mecca on behalf of the Arabs, and Sir Henry MacMahon, the British High Commissioner in Egypt on behalf of the British Government. But the British deceived Arabs to appease Zionists and fulfil their sinister political designs in the Arab World.³ The British Government also concluded an agreement with the French Government in May, 1916 in consultation with the Tsarist Russia which stipulated that Palestine was to be separated from Turkish territory and subjected to a special regime but not given independence. It is called Picot Sykes Agreement. The agreement was secret until November, 1917 when the Communist Government in Russia published a copy of it found in the archives of the Foreign Ministry at Petrograd.⁴

1. Zainul Abidin, *Hayal-e-Aakhraat*, Rabwah, 1952 P.50

2. *Tarikh-e-Ahmadyat*, Vol IV, P.465

3. Sami Hadawi, *Bitter Harvest, Palestine Between 1914-1979*, The Carvan Books, USA, 1979, P.11

4. Knightly and Simpson, op. cit. P.90

The Turks gave it a wide publicity to stop the Arab Revolt. Jamal Pasha, the Turk-C-in-C sent the details of agreement to Faisal, the son of Sharif of Mecca through a secret letter. The British were perturbed over it, but the Foreign Office eventually, on Wingate's advice and with the approval of A.J.Balfour, the British Foreign Secretary authorised the British agent at Jeddah to send Hussain a master piece of evasion, distortion, omission and which in effect derided that the Sykes Picot agreement existed."¹

Imperialist intrigues against the Muslim world constitute a tragic part of history. We are, however, concerned only with what Mirza Ghulam Ahmad and his successors say about the colonization of Jews in Palestine and dismemberment of Turkish Empire.

Prophecy about Israel Fulfilled : Qadianis had always held the belief that in accordance with the prophecies of the Promised Messiah, a Jewish state would be established. His prophecies about gathering of Jews in Palestine and change in the attitude of European nations for them are quite clear. The following prophetic utterances of the Mirza are given to elaborate his viewpoint: "I have saved Israel from detriment. The Pharaoh and Haman, the armies of both, in the wrong. Avenues useful for Arabs. Arabs set out from their home."²

Review of Religions, after giving these prophecies of Mirza Ghulam Ahmad says: The prophecy contains the revelation, "I have saved Israel from detriment. This indicates that the *calamity* was to result in some advantage for Jews."³

Giving a background to the Jewish 'nationalist' movement that emerged during the 1st World War, the paper adds :

"A very feature of the War (1914-18) was relief to the people of Israel. This feature of the prophecy received a clear fulfilment. The War was not yet over when, as a consequence of War itself, Mr(later Lord) Balfour declared that the people of Israel who had been without a "homeland" would be settled in their ancient "homeland", Palestine. The allied nations promised to compensate the people of Israel for injustices done to them in the past. In accordance with that declaration, Palestine was taken from Turkey and declared the national home of the Jews. The administration of Palestine was shaped so as to make it easy for Jews to make it their homeland. A very old demand of the Jews that conditions promoting their national cohesion should be created for them was met."⁴

The paper continues that the strangest thing about this part of the prophecy is its reference in the Holy Quran of gathering of Jews in Palestine in latter days. "The promise of latter days relates to the Promised Messiah. The regathering of Israel,

1. Knightly and Simpson, op. cit. P.801

2. Tazkira PP.561-62

3. Review of Religions, Rabwah November, 1976 P.320

4. Tazkira, P.563. Review of Religions, op cit P.P. 320-321

therefore, was to take place in the time of the Promised Messiah. .. The Quranic words 'We shall bring you together' refer to the present influence of Jews into Palestine. Jews from different countries are provided facilities of travel and rehabilitation. The revelation of the Promised Messiah said, 'I will, relieve the Children of Israel.' This indicated the end of opposition which nations of the world had offered so long to an independent home for Jews."¹

This makes Qadiani's attitude clear about the gathering of Jews in Palestine and the creation of their 'state' against all cannon of justice. Jews should be indebted to the Mirza for he prophesized them a bright future in early 20th century, many years before the Balfour Declaration. Bahaullah, a contemporary of the Mirza and a Jewish-Zionist agent also published his *Alwah*, revelations and utterances predicting the establishment of a state for Jews and sympathized with their 'nationalist aspirations.'

Meeting with Montague : During the war, Mirza Mahmud called on Montague, the Jew Secretary of State for India. He explained him Qadiani point of view on the question of Indian self Government² and discussed the prospective Qadiani role in the Indian politics. *Alfazi* Qadian called the meeting a land mark in the history of Ahmadyat. The discussions were said to have concerned 'with very important and necessary affairs.'³

In India, Mirza Mahmud was chalking out his Palestine policy in the light of new political developments in the Middle East while in Britain Qazi Muhammad Abdullah, Incharge of the London Ahmadya Mission had launched a pro-Jewish campaign in the European press, after the fall of Jerusalem and capture of Syria by the British forces. He contributed an article in the British press on the fall of Palestine and paid great tribute to the British Government and its policy of peace, justice and religious tolerance. He emphasized that only the British rule was best for the Muslims. Allenby's liberation of Jerusalem was discussed as a 'triumphant last crusade.' The copy of the article was sent to Llyod George, a pro-Zionist British Prime Minister to apprise him of the Ahmadya point of view on the establishment of a Jewish homeland. Sir Philip Sassoon, the Secretary to the Prime Minister and a die hard Jew wrote him a letter of thanks and conveyed Llyod George's highest appreciation for it.⁴

The War Ends : Turkey sued for an armistice with the Allies in October, 1918 and the German High Command did so after a month. The war came to an end.

The Muslims of India had great sympathies for Turkey and its Sultan. They felt the anguish of the crumbling Empire which subsequently culminated into Khilafat Movement. On the other hand, Qadianis rejoiced at the fall of Hejaz, Baghdad, Syria and Constantinople and celebrated the occasion with illuminations. They emphatically

1. Ibid P.321. See Also Mirza Mahmud Ahmad, invitation To Ahmadyat, Rabwah, 1961, P.276

2. Alfazi Qadian, 20 November, 1917

3. Ibid

4. Alfazi Qadian, 19 March, 1918

assured the British Government of the unflinching loyalty and whole-hearted devotion of Qadiani community at every critical juncture.¹ The underlying motive has been given by *Alfazi* :

"As a matter of fact, the British Government is a shield under the protection of which the Ahmadi sect goes on advancing further and further. Just move away from this shield and you will be pierced by a volley of poisoned arrows from all directions. Why should not then we be grateful to this Government? Our interests are linked with this Government to such an extent that its ruin will be our ruin and its progress our progress; where ever the British Empire spreads, we will find a field for our Missions."²

The Muslims generally refused to participate in the so-called peace celebrations and faced the repressive measures of the British Government. At the Amritsar Session of the Muslim League, it was declared that the Muslims should abstain from such celebrations as their holy places had been waned from the Muslim custody, and their religion forbade any such rejoicing and whenever there was any conflict between the command of their faith and the wishes of the officials, their first duty should be to obey the former, which no earthly consideration could possibly override. It was also resolved to launch an agitation, including the boycott of the British Army.

It is interesting to quote from a Christian missionary journal's confidential report about Muslim reaction to the Peace Conference celebration:

"As we go to press, the Victory Celebrations are almost on us. At the last moment, a fatwa has gone forth from Lukhnow to the effect that it is haram for Muslim to take part in the rejoicings. 'How can true believers, it runs, rejoice when there is the prospect of their last great power passing away, when the Khilafat of the Prince of Believers, the deputy of the Prophet of God, is like a lump of wax, nay, say rather when preparations are afoot for the ruin and destruction of Islam itself.' This is rather a time for mourning (Maulana Abdul Bari of Lukhnow).

The fatwa is being acted upon. In this city, as in many other, down every bye lane the notice is being distributed. Mass meetings of Hindus and Muslims making common cause are being called to put into effect the injunctions of Mahatma Gandhi and Maulana Abdul Bari. Muslim leaders have gone so far as to threaten the Muslims who take part in it.

Those who took part in Victory Celebrations were called traitors to Islam by the Muslim press. We have no hesitation in characterizing those who profess to be Musalman but had the heart and the audacity to join the Peace Celebrations, in spite of the fatwa of the ulema to the contrary, as no better than traitors to Islam whether

1. See *Tarikh-e-Ahmadyat* Vol V, P.177
2. *Alfazi Qadiani*, 19 October, 1915

they have become Kafirs or not it is not for us to say, it is for the ulema to express an opinion on the point (The Musalman Calcutta, Friday, January, 9, 1920).¹

Qadianis rejoiced the occasion and took active part in the Peace Celebrations.

Alfazi wrote:

"On 13th (November 1918) when Germany signed the Armistice and the War ended, a wave of happiness and joy passed through the heart of all the people (in Qadian) like an electric current. Whosoever heard the news, brimmed with happiness and joy. The offices of both the schools viz. Anjuman-i-Tarraqi-i-Islam and Saddar Anjuman-i-Ahmadya were closed. A meeting was held in Masjid-e-Mubarak after the Asr prayers. Maulana Syed Muhammad Sarwar Shah, in his address, expressed satisfaction over the British victory on behalf of Jamat Ahmadya. He stated that the victory would prove very beneficial for the long term objectives of Ahmadya Jamat."²

Tarikh-i-Ahmadyat says: "Congratulatory telegrams were sent on behalf of Hazrat Khalifa-ul-Masih-II and Hazur (Mirza Mahmud) himself sent a sum of Rs.500 to the Deputy Commissioner, Gurdaspur to spend it wherever he deemed necessary. Before that he had handed over a sum of Rs.5,000 to the Deputy Commissioner for the purposes of War when Turkey and Austria surrendered. On the occasion of rejoicing over the British victory, Maulvi Abdul Ghani, Secretary Anjuman-i-Ahmadya for War Assistance and Sheikh Yaqub Ali, Editor, *Alhakam*, Qadian sent congratulatory telegrams to His Honour Lt. Governor of the Punjab."³

Mirza Mahmud, in his *Present to the Prince of Wales* (1921) states :

'His Majesty, the King-Emperor and your Royal Highness are witnesses of the fulfilment of this (The Mirza's) prophecy by virtue of the victory which was vouchsafed to Britain as a result of the Promised Messiah's prayers; the Kaiser is a witness of its fulfilment by virtue of defeat sustained by him and the Czar has sealed its truth by the misery suffered by him.'⁴

Alfazi added that the British victory in the War was the result of Mirza Mahmud's prayers. 'It is a great blessing of God that with the increase in power and influence of the British, (in the conquered territories) those areas which were hitherto completely closed for the Ahmadya preaching had been opened for them. There was a dire need to preach Ahmadya beliefs in those countries.'⁵

Munir Report states that the celebrations at Qadian of the victory when Baghdad fell to the British in 1918 during the First War in which Turkey was defeated,

1. News and Notes Series VIII No.9 January 1920 (Confidential)

2. Alfazi Qadian, 18 November 1918

3. *Tarikh-i-Ahmadyat* Vol V, P.238

4. Mirza Mahmud, *A Present to His Royal Highness, The Prince of Wales*, Qadian, P.81

5. Alfazi Qadian, 23 November, 1918

caused bitter resentment among Musalmans and Ahmadyat began to be considered as a handmaid of the British.¹ This can be further confirmed from the addresses of Mirza Mahmud in which he dwelt on the British relations with the Ahmadya Community:

"The relations of the Ahmadya Community with the British Government are of a quite different nature from those of the other communities as they are interwoven. The farther the British rule spreads, the more chances do we get for advancing forward. And God forbid, if this Government suffers a set back, we too will not escape its consequences."²

The Lahore organ of Ahmadya community wrote that during the War, Qadian had turned itself into a political centre and people from every nook and corner of India had been sending letters on political matters to seek advice from Mian Mahmud. Even people from other parts of world like Afghanistan came to Qadian and Mian Sahib served as a an honest broker between them and the British Government. Qadian is a purely political centre and what Mian Sahib was doing could not be done even by great political conspirators.³

1. Munir Report, P.196

2. *Afazi Qadian*, 27 July, 1918

3. *Paigham-i-Sulh*, Lahore 5 December, 1917

AFTER THE WAR

Political happenings in India gave a new turn and outlook to the nationalist movement after the War. The declaration of the British Government of 20 August, 1917 made during the War recognized responsible Government as the goal of the British policy in India. As a result of it, the Government deputed E.S. Montague, the Secretary of State for India, a Jew, with a small committee (the Earl of Donoughmore, Sir William Duke, B. Basu and Charles Roberts MP) to consult the Indian Government and politician over this issue. The Secretary of State for India received addresses from deputationists and constitutional aspects with individuals and organizations of all political complexions were discussed.¹

Qadiani community, a handmaid of Imperialism got perturbed over the British declaration and felt their existence in jeopardy. *Review of Religions*, Qadian announced that the Ahmadya community was sending a deputation to meet the Secretary of State for India in order to present Ahmadya view-point to him. It would also wait on the Viceroy, Lord Chelmsford at Delhi. The paper also remarked that educated people of India are demanding Home Rule in the grant of which the Ahmadya community sees the ruins of its own interests.²

On 15 November, 1917 a 9-man Qadiani deputation led by Zafarullah presented an address to Montague at Delhi. An extreme concern was expressed on behalf of the community over the British policy and the goal of self Government for India was regarded suicidal for religious minorities specially for Ahmadya community.³ Mirza Mahmud prepared an address in which he set out his views in details and went to Delhi with a delegation to wait on the Governor-General and the Secretary of State for India. The address underlined the causes which led the people to demand Self-Government for India. It stressed the following points:

- i) Maltreatment shown by the English towards their subjects.
- ii) A discriminatory policy adopted by the Europeans against the Indians in the sphere of social life such as railway journey, possession of arms, court trials, etc.
- iii) Socio-economic problems caused by population growth.
- iv) Lack of education specially technical education.⁴

Sir Zafarullah says that the Secretary of State was much impressed with the address and sought clarification of certain points. He also said that he had taken careful note of the suggestions made in the address, two or three of which he intended to incorporate in his report so that they should not be overlooked when final proposals

1. Lal Bahadur, *The Muslim League*, Book Traders Lahore, 1979, P. 123

2. *Review of Religions*, Qadian October-November, 1917

3. Ahmadya Address Delhi, 15 November, 1917 Magazine Press, Qadian P. 13 See Also Malik Salahuddin MA.

Ashab-Ahmad, Vol XI, Rabwah, 1982 PP. 73-75

4. *Review of Religions*, December, 1917

would be formulated. This was the Khalifatul Masih's debut in the field of politics and public life.¹

Martial Law in Punjab : Indian participation in the War and the Montagu Declaration of 1917 led Indians to expect an appreciable measure of independence. But the Mont-Ford reforms that followed in 1919 were disappointing both to the Congress and the Muslim League. To crush the emerging freedom movement, the British Government enacted Rowlatt Act in March 1919 which was based on the Sedition Committee Report. The Act legalized imprisonment without a proper trial of any person suspected of seditions or subversive activities. The arrest of some leaders brought a direct clash between the Government and the masses. A woeful tragedy took place at Jallianwala Bagh, Amritsar on 13 April, 1919. General Dyer ordered the soldiers to fire on the peaceful crowd. It resulted in the death of four hundred men and between one to two thousand wounded. Martial Law was imposed in the Punjab and a reign of terror was let loose in many parts of India.²

Qadianis had no sympathies for the oppressed Muslims of India. During the Martial Law, their missionaries visited the main cities and towns of the Punjab and sang the psalm of loyalty for the British. They also spied on freedom fighters and got them arrested. Full cooperation was extended to the Martial Law functionaries³ to restore so-called peace in the country. Mirza Mahmud wrote a letter to the Viceroy at Simla during the April agitation explaining him that Qadianis were not involved in the hartals (strikes). He instructed his followers to keep their shops open during the strike. He formed a committee to explain the Rowlatt Act to the people. It was stressed that the Act was essential for the administrative reforms in India. A pamphlet in Gurmukhi, meant for Sikhs reminded them of a prophecy of a Guru of theirs which speaks of the establishment of British Government in India and of its being a just and equitable Government.⁴ The Punjab Government, in one of its public announcements, extolled the services rendered by the Qadiani community during disturbances in the Punjab.⁵ In a Friday address, Mirza Mahmud described the services rendered by Ahmadya community during the disturbances in the Punjab, after the enforcement of Rowlatt Act in the following words:

"When a strong protest started in India against the British Government it inflamed all sections of Indian opinion. The Hindus demanded the Home Rule and Muslims demonstrated in favour of Turkish Caliphate. There was not a single organization willing to cooperate with the British. At that perilous hour every one felt afraid except the Ahmadya Jamat which in the capacity of a party fully cooperated with the British. I remember the disturbance started over the Rowlatt Act. I sent members of my Jamat to invite the wealthy and influential persons of surrounding

1. Sir Zafarullah, Ahmadyat, London P.238
 2. Y.B.Mathur, Growth of Muslim Politics In India, P.138
 3. Tarikh-e-Ahmadyat, Vol V, P.248
 4. Lavan Spencer, Ahmadya Movement, Delhi, 1974 P.132
 5. Alfazi Qadian, 10 May, 1919

villages to Qadian so that I could advise them not to take part in riots... When we requested them to refrain from taking part in anti-British disturbances, they flew at us like hungry wolves. But we succeeded to make them understand our viewpoint. We very humbly advised them and in a beseeching way convinced them to keep away from these disturbances. That helped to promote peace in this area. Besides we sent our men in whole of the Punjab and actively worked to restore peace. That was such a dangerous time, as the English writers had admitted, that a spark of (uprisings) could have shocked the British a lot. We were, in turn, rebuked and even beaten up by the people but never turned traitors. We lived peacefully and advised others to do so."¹

In his *Present to the Prince of Wales*, Mirza Mahmud says:

"During the period when Martial Law was in force in the Punjab and the situation was fraught with danger, so much so that in certain cases even Government officials were compelled to leave their posts and seek safety elsewhere, the members of this community not only themselves continued loyal, but also induced a large number of other people to do the same. At some places the rioters inflicted loss and injuries on the members of the community but they could not shake them from their loyalty."² Sir Michael O'Dwyer, Lt. Governor of Punjab in a letter dated 15 April, 1919 wrote the following words to one of Mirza Mahmud's Secretaries:

'During the six years terms of his office, the Community under the guidance of its respected Head has throughout shown itself thoroughly loyal to the Government and eager to promote the welfare and progress of the country. His Honour has pleasure in acknowledging the valuable opinions received from the Community in many important questions bearing on these matters, and their active assistance in connection with the prosecution of War and the maintenance of internal peace, and shall be glad to bring them to the notice of his successor, who, he is sure can rely on receiving from the Community and its respected Head the same cooperation and support."³

Afghan War : During the World War I, Afghanistan remained neutral despite German efforts. In 1919, following the assassination of his father, Amanullah ascended the throne. He sought to terminate British control on Afghanistan's foreign affairs; this resulted in the Third Afghan War. Since Communist Revolution of Russia had changed the political scene in 1917, the Afghan War had great implication for the British foreign policy.⁴ The war started on 7 May, 1919. The British forces advanced towards Jalalabad but met some reverses. Marshal Nadir Khan seized the fort of Thal and the British were forced to start negotiations with Kabul. It resulted in the Treaty of Rawalpindi which was signed in August, 1919 and ratified in 1922. The British had to give up their control over the foreign policy of Afghanistan. At the very outbreak

1. Alfazl Qadian, 4 April, 1936

2. Mirza Mahmud, *A Present to His Royal Highness, The Prince of Wales*, Qadian, 1921, P.9

3. Mirza Mahmud Ahmad, *Hindu Muslim Problem and its Solution*, 1927 P.25

4. Alfazl Qadian, 10 May, 1919

of the war, Qadianis announced their full support to the British in men, money and materials because Kabul was the country where their missionaries were stoned to death.

Alfazi Qadian states:

"Kabul has declared war on the British due to its foolishness. It is obligatory for all the Ahmadis to serve the British Government and it is our foremost duty too. Moreover, the Afghan War had a special significance for us; as Kabul is a land where our precious men were executed mercilessly with out any reason. It is also closed to Ahmadyat and door of truth are shut on it. For the sake of propagation of truth, it is the religious duty of the Ahmadis to join the British Army and to assist the Government in order to remove the harsh obstructions (in the way of preachings). Thus go on endeavouring to set up those branches which had been prophesized by the Promised Messiah (Mirza Ghulam Ahmad)."¹

Similar views were expressed by a Missionary paper in its confidential report on the Afghan war:

"Thanksgiving for the breaking down of the stronghold of Islam through the War... That today there are only two lands closed to the Gospel, Arabian and Afghanistan; and of these the former is now being opened up, and that Baghdad is already in our hands; and for the latter, who can tell what will be the result of the War proposed by the Amir of Kabul."²

In an address to Lord Reading, the then Viceroy of India who was a Jew, Qadiani elders enumerated their services during the Afghan War by stating:

"When a war broke out with the Kabul Government our Jamat extended full support beyond our resources to the British Army. Besides other services, a double company was offered to the Government. The recruitments were stopped due to the end of the War. However more than one thousand persons offered their names for recruitment. Even the younger son of the founder, the brother of our present Imam (Mirz Mahmud) offered his services and had worked in the Transport Corps for six months in an honorary capacity."³

The Ahmadya Jamat presented an address of welcome to Sir Malcolm Hailey, Governor of the Punjab in 1924. He, in reply to the address said:

"Like my predecessor, Sir Edward Maclagen, I welcome the attitude you have adopted in political matters. You have, as a Community, shown yourself to be disciples of the doctrine that political improvement should be effected by reason and conviction, not by violent agitation or mass movement. You have as a body, shown by your attitude in the Great War, and in our trouble with Afghanistan in 1919, that you

1. Alfazi Qadian, 27 May, 1919
 2. News and Notes, Series VIII, No.2, June 1919 (Strictly Confidential)
 3. Alfazi Qadian, 4 July, 1921

were prepared to make sacrifices in a just cause, you have given hearty and practical support to the Territorial Movement. It would be out of place if I did not pay my tribute to your making an effort in reason in politics, and working for the stability of the society."¹

Spying Activities in Russia: The War provided a good opportunity to Mirza Mahmud to send many spies in different countries in the garb of Ahmadya missionaries. They were despatched specially to those countries where there was a dire need to serve the British and Zionist political interests. In close collaboration with the British Political Department, many trained spies went to the Middle East, Afghanistan, Turkey and Russia. Special importance was given to Russia as the anti-Imperialist policies of the Communist regime posed great threat to the British ascendancy in India.

To check the possible Russian advance, Britain tried to increase its influence in strategic parts of Central Asia which provided a good base to Indian Revolutionaries to carry out anti-British activities. A steady stream of Indian patriots flowed into that region after 1917. Towards the end of 1920 a large number of Muslims migrated to Kabul and then to Tashkent. They acquired arms and military training from Russia to wage an armed struggle against the British.² Those revolutionaries who subsequently returned India were arrested by the British Government. They were tried in the Peshawar Conspiracy Case and sentenced to various terms of imprisonment.

In early twenties, Communist Russia embarked on a policy to crush the uprisings of Uzbeks, Turkman and Kara-Kalpak dehkans, while the British sent their agents in Central Asia to counter Soviet plans. The American Consul, the French agent Castagne and the British Col. Bailey of Indian Political Department backed Ishaqabad uprisings, where Babis had established a strong centre. Col. Bailey arrived in Tashkent in 1919. He was threatened with arrest and even execution and had to go underground. After more than a year of hide and seek, he managed to elude capture by delightful ruse of going to Bolsheviks in disguise and offering to pursue and catch him. His offer was accepted and he chased himself with alacrity into Persia early in 1920 under the hail of bullets to the last.³

In Khiva and Bokhara a strong anti-Soviet and Pan-Islamist movement persisted. The Muslims waged a holy war against the Russians but did not succeed. In October, 1920 Bokhara went under Soviet control. British agents from all sides flocked Central Asia to fulfil their political ends. Turk Generals Enver Pasha and Jamal Pasha were in Bokhara and Afghanistan respectively. Their presence was closely watched by the British. Jamal reached Tashkent in August, 1920. He went to Kabul to start an Islamic Revolutionary League for freeing India. He organized armies in Afghanistan. He was, however, murdered at Tiflis on 21 July, 1922. Enver arrived in Bokhara in

1. Mirza Mahmud Ahmad, *Hindu-Muslim Problem and its Solution*, P.3

2. Josef Korbel, *Danger in Kashmir*, Princeton University Press, USA, 1966, P.28

3. Olaf Caroe, *Soviet Empire*, MacMillan Co London, 1967 P.115

October, 1921. His aim was to promote alliance with Bolshevism in the fight for Islamic ideals against the Imperialism. His exploits beyond Oxus caused great anxiety to the British in India. He was killed in ambush in 1922.¹

In 1921, Mirza Mahmud sent Molvi Muhammad Amin to spy on revolutionary centers in Central Asia. He had already been making statements concerning the setting up of missions in Bokhara, Iran, Afghanistan and other Arab countries.² Fateh Muhammad Sayal, a Qadiani missionary, gives the brief account of Molvi Amin's activities in Russia:

'In 1921, we sent our friend Moulvi Muhammad Amin Khan to Russia as a missionary. The relations between the British Government and Russia were constrained after the First War. He, therefore, could not acquire a passport. Molvi Sahib travelled to Iran on foot. He entered into the Russian territory through Iran. As he reached there, the Russian Government arrested him and put him in a prison on the charge of being a British spy. Molvi Sahib underwent imprisonment in different jails for two years. He bore great hardships. Many times the Russians wanted to shoot him dead. During these two years of imprisonment he was released for a few months. It helped him study the moral and religious conditions of the Muslims. He preached them to adhere firmly to the teachings of Islam. After two years when Molvi Amin returned to India our Imam (Mirza Mahmud) again sent him to Russia after a few days. This time he was accompanied by Molvi Zahur Hussain. They again entered into Russia through Iran.'³

A close study of Qadiani activities in Russia revealed that through the active support of the British Intelligence they aspired to set up a strong centre in Central Asia in the name of Ahmadya Mission to sabotage the activities of the revolutionaries of India. This is also confirmed from the writings of Mirza Mahmud, specially his book '*A Present to the Prince of Wales*' alludes to it.

Mirza Mahmud hints at Russia and Central Asia in the following words: 'Exalted Prince!' Another prophecy of his (Promised Messiah) concerning Russia is that the Government of that country would in the end vest in the hand of Ahmadees. Other prophecies are that His(Ahmad's) Movement will spread rapidly in Bokhara, not very long since.'⁴

This shows the high ambitions the Qadiani Community had nourished for their future political role in Central Asia.

In 1923, Molvi Amin again reached Russia. Many times he was arrested on the charges of spying for the British Imperialists by the Russian Government. He was lodged in jails of Ishqabad, Smarkand etc. and on the completion of his terms of

1. Alexander Bennigsen and Chantal Lemerrier Quelquejay, *Islam in Soviet Russia*, Pall Mall Press London, 1967, P.85

2. Mirza Mahmud Ahmad's Address, 17 March, 1919 Qadian, P.104

3. Fateh Muhammad Sayal, *Jamat Ahmadya Ki Islami Khidmat*, Lahore 1927, P.30

4. Mirza Mahmud Ahmad, *A Present to H.R.H. The Prince of Wales*, Qadian, 1922, P.93

impriosnment was deported to Iran or Afghanistan. But he continued to undertake his sinister missions.

Mirza Mahmud gives the following account of Molvi Amin's mission in Russia :

Since Muhammad Amin Khan had no passport, as soon as he reached the first Railway Station at Qabza he was held up on the charge of spying for the British. All that he possessed including clothes, books etc., were seized. He remained there for one month after which he was imprisoned at Ishaqabad Jail. From there he was removed to Tashkent via Samarkand under the guard of Muslim Russian Police where he was jailed. During his two month impriosnment, his statements were repeatedly recorded to prove him a British spy. When his statements could not serve their purpose they resorted to threats and tried to allure him. His photographs were taken so that he could easily be recognized and arrested again. At last he was taken to the Afghan border at Goshgi where he was deported to Herat (Afghanistan).

Since this Mujahid had determined to propagate truth in that territory, he preferred death to his return. He, anyhow, again managed to escape from the Russian Police and reached Bokhara. There he freely lived for two months but was, at last, arrested on the charge of spying for the British. He was subjected to torture and a heart-rendering treatment was meted out to him during his impriosnment. Subsequently under the guard of the Russian Muslim Police he was deported towards Iran.

Even after these events his thirst did not quench. He got an opportunity to escape at Kakan Railway Station from the Police custody and fled to Bokhara. All the way he travelled on foot. After one week he was arrested in Bokhara and was taken to Samarkand via Kakan. He, managed to escape from Police custody this time too and reached Bokhara.¹

Molvi Amin, gives an account of his so-called missionary activities in Central Asia:

"Although I had gone to Russia for the propagation of Ahmadyat yet I served the interest of the British Government also side by side my preaching because the interests of the Ahmadya sect and those of the British Government are closely interlinked with each other and whenever I preached my beliefs I must have to serve the British Government. The centre of our Ahmadya sect is in India, therefore, during my preaching I had to describe the religious freedom and blessings of the British rule in India."²

In the second week of October, 1924, three Qadiani agents viz, Molvi Muhammad Amin, Molvi Abdul Majid and Molvi Zahur Hussain left Qadian for

1. Alfazi Qadian, 14 August, 1923

2. Alfazi Qadian, 28 September, 1923

Russia.¹ They were briefed by the British Intelligence at Qadian before they undertook their missions. Molvi Zahur stayed at Mashhed due to his illness and Molvi Amin moved to Russia. In December, 1924 Molvi Zahur recovered from his illness and marched towards the Russian territory. He was arrested at Arthak Railway Station on the charge of being a British spy when he was about to board a train for Bokhara. Russian secret Police *Cheka* recorded Molvi Zahur's statements and put numerous questions to him on the relationship of the Ahmadya sect with the British Government. Molvi Zahur's account of his activities throws light on the role of Qadiani missionaries in Russia. He writes:

"The Russian Officer asked me some questions on politics and others on religion. He asked my opinion on the political movements started by Gandhi, Muhammad Ali and Shaukat Ali against the British Government. I answered that we Ahmadis worked under the guidance of our Imam. We did not take part in any movement that disturbed peace in the country and amounted to treason. We actively cooperated with the rulers to maintain peace wherever we lived."²

Molvi Zahur remained in Russian jails for about two years. In 1926, Mirza Mahmud requested the British Government to secure his release from the Communist regime. The British envoy in Moscow was asked to take up the matter with Russia which he did to save the life of Molvi Zahur.

In an address to Lord Irwin, the then Viceroy of India, Qadiani Community expressed their utmost gratitude for securing the release of Molvi Zahur from the Russian prison:

"On this occasion, we express our gratitude to the British Government for the help which it provided to us. A few days ago, during the time of His Excellency's Viceroyalty, one of our missionaries Molvi Zahur Hussain, who was under arrest in Russia that had impaired his health; had been released and was safely brought to our religious centre (Qadian). We again extend our thanks on this occasion (for securing his release)."³

It may, however, be mentioned that in 1937 certain well-informed Qadiani dissidents started a movement against the papacy of Mirza Mahmud Ahmad. They levelled grim charges of immorality against him and furnished very 'solid proofs' in support of their allegations. Prominent among them were Fakhur-ud-din Multani and Abdul Rahman Misri. Molvi Amin had friendly terms with some of them. He threatened to expose those political and clandestine activities of the Jamat in which he himself had seriously been involved for quite a long time. Fateh Muhammad Sayal, a blue-eyed boy of Mirza Mahmud picked up a quarrel with him and hacked him to

1. *Tarikh-e-Ahmadyat*, Vol V, P.443
 2. *Molvi Zahur Hussain, Aap Beeti*, Qadian, P.34
 3. *Alfazi Qadian*, 8 March, 1927

death. No legal action could, however, be taken against him as a parallel Government existed under the dictatorship of Mirza Mahmud in Qadian.¹

Turkey: After the 1st War, all that was left for the Turks to rule independently was a small area of the Black Sea. But when with the encouragement of the British, Greece invaded the Mediterranean coast of Anatolia, the resilient spirit of the Turks reasserted itself. Mustafa Kamal, who had fought brilliantly during the war, began to rally the forces of resistance in eastern Anatolia. A new national assembly meeting in Ankara elected him President and rejected the harsh terms of the Treaty of Sevres of August, 1920 which would have left Turkey helpless and deprived of some of its richest provinces. The bitter Greco-Turkish War of 1920-22 ended with the decisive defeat of the Greeks. When Mustafa Kamal's forces advanced towards the Dardanelles to drive the Greeks out of European Turkey, a clash with the British was only narrowly averted.

Mirza Mahmud sent his agents and spies under missionary cover to carry out subversive activities in Turkey. He, in collaboration with the British Intelligence sent Mustafa, the Lesser an Indian Muslim from Benaras alongwith Miraj Din, a notorious C.I.D. Superintendent of India to Turkey for the assassination of Mustafa Kamal. He was arrested before he could make any attempt on Kamal's life². He confessed his guilt and gave the names of those Turks who had been won over by the British Government through money. He also disclosed that he had been involved in the assassination of Amir Habibullah of Kabul. He had to get one lakh pounds for the assassination of Atta Turk. Muslims greatly resented the British conspiracy.³

During the post War days when the British influence sharply decreased in the wake of Turkish nationalist movement, Qadiani infiltrators landed in Istanbul and other parts of Turkey but were spotted and many of them arrested. Mirza Mahmud deplored the arrests of these Qadianis by the Turkish authorities.⁴

The Treaty of Sevres (1920) provided for a Kurdish State in the predominantly Kurdish areas of the collapsed Ottoman Empire. When Mustafa Kamal rejected the Treaty, the Imperialist plan of a Kurdish State met its own death. After three years when the Treaty of Lausanne was concluded on 23 July, 1923 there was a reference to that state. In 1924, Atta Turk abolished the institution of Khilafat.

In February, 1925 Kurds rose in revolt against him. They, under the leadership of Sheikh Saad, a hereditary Chief of Naqashbandi order wanted to revive Khilafat.⁵ Mustafa Kamal got alarmed at the Kurd uprisings and announced that Turkey was in danger because England was behind the Kurd revolt. It took two months

1. See Ch. Afzal Haq, *Tarikh-i-Ahrar*, P.189
 2. Agha Shorish Kashmiri, *Tarik-e-Khatama-e-Nabuwat*, Lahore, 1976
 3. Maulana Imanullah Khan, *Kamal Atta Turk* Lahore, P.124
 4. *Alfazi Qadian* 11 April, 1921
 5. Cap. Sheikh A Waheed, *The Kurds*, Lahore, 1855 P.183

to smash the revolt. Special military tribunals-called the Tribunals of Independence were set up. Forty six chiefs were hanged including Sheikh Saad.

Mustafa Kamal disclosed in the Assembly: England was behind it all. England had always used Kurds to injure Turkey in the World War. She had sent her agents, Lawrence and Noel to rouse them to stab Turkey in the back, at the Treaty of Sevres they had promised to make them into a separate State; her agents had been found there again this time, arming and inciting the tribes. England wanted Mosul and its oil. The Kurds were the key to Mosul and the oil of Iran. She was using this back handed blow to force Turkey to give up Mosul. Had not Sheikh Saad gone into battle shouting for the Sultan Caliph, for Vaheeddin, the traitor. They all know the connection between England and that old toad. And the opposition leaders had joined forces with this gang to break the Republic and destroy their Turkey. They were traitors, and they had been at work throughout the whole country stirring up the people. The Kurds were beaten, but Turkey was still in grave peril. The danger came from within, the country must be purged.¹

In 1958, after 33 years of revolt, Mirza Mahmud disclosed that Sheikh Saad Kurd was in fact an Ahmadi. He says, 'Saad Pasha, the Kurd leader who rebelled during the time of Mustafa Kamal was an Ahmadi. He was tried in a military court and his statement was published in the Turkish Press from where it was recorded by the Egyptian press.'²

This proves that Sheikh Saad's movement was inspired by the British Imperialism and Qadiani agents were actively behind it. There are evidences that Qadiani agents continued to operate in Turkey quite sometime. On 16 August, 1926, *Alfazi* Qadian stated that 'upheavals in Turkey had been proving the disloyalty of Turk functionaries and testify to the prophecies of the Promised Messiah, although the erstwhile Ottoman Empire had been completely replaced by a new regime.'³

Khilafat Movement: After signing the armistice, the Allies' hostility toward Turkey took a further militant turn which alarmed the Muslims of the subcontinent. A Muslim Conference was held at Lukhnow on 26 January, 1919 under the Presidentship of Maulana Abdul Bari and the Khilafat Committee was formed. A Khilafat Conference was convened at Delhi on 22 September, 1919 to chalk out a plan of action for making the movement successful. It was resolved to boycott victory celebrations, hold protest meetings and organize a movement if an unjust treaty was imposed on Turkey.

Qadianis showed increasing interest in the Khilafat movement. Mirza Mahmud wrote a paper for the All India Muslim Conference which was held at Lukhnow on 21 September, 1919 to consider the question of the future of Turkey. In his paper he emphasized that loyalty to the British Government must be maintained as a

1. H.C. Armstrong, *Grey Wolf*, Reprint Gosha Adab Quetta, 1978, PP.264-266
2. *Alfazi* Rabwah, 18 February, 1958
3. *Alfazi* Qadian, 18 August, 1926

religious duty since the Muslims had received many favours from the British Government. The Ahmadis were by no means prepared to accept the Sultan as the Khalifa in the true sense of the word. The person rightly entitled to be Khalifa can no other than this humble writer.¹ And 'The temporal sovereign of the Ahmadya community of India is His Majesty George V, King of Great Britain and Ireland and Emperor of India',² he added.

Mirza Mahmud stated that among the Allied powers the only one expressing any sympathy for Turkey and willing to render any help to her was Great Britain. It was the same Power which had been advocating the cause of the King of Hejaz in the Peace Conference as had been more than once admitted by the *Kibla* a semi-official organ of the Hejaz Government. All these good services of the British Government should always be borne in mind by the Muslamans whatever the course of action they might choose to adopt, lest in their precipitancy they should lose the last friend they have, and be guilty of ingratitude,³ he claimed.

He justified the British callous policy against the Ottoman Empire by stating that it had great sympathies for Muslims. The Muslims should realize, that since Britain had to take account of the military and monetary services of other nations which were far more than those rendered by the Muslims to bring the War to a victorious conclusion and certain agreements had been entered into by the belligerent states, the fulfilment of which was being pressed upon Britain by the powers concerned, these things had been preventing Britain from advocating the cause of the Muslims to the extent the latter would desire. He, in the end, advised that under these circumstances, no agitation should be started or allowed to start as might create impression that Britain had not been dealing fairly with the Muslamans. The Muslamans should do all they could to strengthen the hands of Great Britain and not to create internal difficulties in the country.⁴

He then emphasized in his paper:

"It is all the more necessary to remember this, because there are many selfish people, who would like to take advantage of the present situation, and use threat instead, where they should use prayer, and unfriendly pressure instead of friendly request. Since Britain has already been advocating the Muslim cause, the proper course for the Muslims should be to express their gratitude for what it had already done in the past, and request it to make increased efforts in the same direction in the future. There should be no conference, lectures, collection of funds, distribution of pamphlets and books sending money to the Committee in England but only a standing committee may be appointed to gather arguments in support of proposed propositions."⁵

1. Tarikh Vol V P. 249

2. Mirza Mahmud Ahmad, *The Future of Turkey*, Qadian, 1919

3. Mirza Mahmud Ahmad, *The Future of Turkey*, Qadian, 1919

4. Ibid

5. Ibid

In mid December 1919, a Qadiani delegation led by Zafarullah waited on Lt. Governor of Punjab, Sir Edward Maclagen. After expressing their utmost gratitude to the British Government and enumerating their services in the Ist World War,¹ the address dwelt on the Turkish question:

Religiously speaking, we do not admit owing any allegiance to the Sultan. We hold that only a successor of the Promised Messiah is entitled to be the spiritual Head of the Mussalmans, and for our temporal sovereign we recognize only the power under whose rule we live.²

The copies of address were circulated among members of the British Parliament to introduce them with the 'widely' spreading Ahmadya Jamat and its political belief.³

During the hey days of the Khilafat movement, Mirza Mahmud claimed to have received an invitation from Maulana Abdul Bari FarangiMahli for participation in Allahbad Khilafat Conference. He, on the one hand, apprehended attacks from Khilafat leaders and on the other hand a love and goodwill for his brethren and an earnest desire to be of some service to Islam persuaded him to acquaint them with his views on the subject regardless of the manner in which the same might be received.⁴

He sent a delegation with a paper giving Qadiani view point on Khilafat. He raised certain political questions about the justice of the mandate system in the Arab world and the Jewish settlement in Palestine. Lavan aptly questions. "Could one imagine such action being taken by Mirza Ghulam Ahmad or by Nur-ud-din? Qadiani Ahmadya participation at Allahbad, even at the possible cost of future persecution from the Sunni Community indicated that the Ahmadis had gone beyond deputations and letters to the Government. Now they were ready for direct confrontation with the nationalists, PanIslamic and Khilafatist-oriented Muslims."⁵

Qadianis and Christians, in their private meetings, expressed satisfaction over the subjugation of the Muslim countries. In a Confidential Report, a Christian paper observes:

"Hindu-Mohammadan bond on Khilafat issue are increasing. It is strange to find Hindus and Muslim fraternizing in this way. One wonders how much farther it will go, and whether it is true fraternity or temporary advantage...But further, it appears to most Christians that the time long foretold has come when the fall of the great Gentile power which for long centuries has trodden down the Holy City Jerusalem and the Holy Nation the Jews must take place."⁶

1. Alfazi Qadian, 22 December, 1919

2. Spencer, Ahmadya Movement P.133

3. Alfazi Qadian, 12 April, 1920

4. Lavan, op. cit. P.134

5. Spencer, op. cit. P.133

6. News and Notes, Series VIII, No.7 November, 1919 (Confidential)

Non-Cooperation Owing to the most extraordinary events which occurred one after the other starting with the passing of the Rowlatt Bill, Amritsar tragedy, Treaty of Sevres and Khilafat agitation, the programme of non-cooperation seemed inevitable. In August, 1920 the non-cooperation movement was at its swing. The people were asked to surrender all titles and honorary offices conferred by the British Government and refuse to attend official and semi-official functions organized by the Government. The withdrawal of students from the Government institutions, boycott of British courts and foreign goods were advocated.

To pacify strong anti-British sentiments, Mirza Mahmud strongly criticized the idea of non-cooperation against the Government and underlined its main implications for the Muslims of India at large.¹ He was obviously motivated more by love for his British masters than any sympathy for the Muslims aspirations, otherwise he would have upheld the cause of independence.

Hijrat: Non-cooperation was enforced by the hijrat movement. A section of ulema preached hijrat from the subcontinent to Afghanistan. The Kabul Government, at first, sympathised with the movement but in the end could not accommodate the influx of muhajirs.² It forced many Muslims to return to India. Some made their way to Russia and became protagonist of Communism. They subsequently formed the Communist party in India and launched certain terrorist movements for the end of the British rule in the subcontinent. Russia set up a large number of training camps in Central Asia for those firebrand revolutionaries.³

During the hijrat and non-cooperation movements, Mirza Mahmud wrote a pamphlet to explain Ahmadya political stance. He condemned the idea of Jihad, bitterly opposed the Hijrat and questioned the religious and legal soundness of the fatwas given for such movements. He denounced those who preached crusade against the British and resorted to an abusive language against the ulema and Hindu leaders for misguiding masses and arraying them against the British Government.⁴ In the end, he advised the Muslims to adopt peaceful method of expressing their views instead of agitational measures. Sultan of Turkey should only be called ruler revered by many Muslims, he emphasized, and not the caliph of all the Muslims of world. He offered to pay fifty thousand rupees and services of all of his foreign missionaries at the disposal of the Muslims, if his above referred proposal was endorsed.⁵

Address to Lord Reading : On 23 June, 1921 the Ahmadya Jamat presented an address of welcome to Lord Reading, the Jew Viceroy of India setting forth their utmost and unflinching loyalty to the British Crown and making certain suggestions regarding the internal Government of India. They referred to the Near East question and the future of Caliphate, and pointed out that Muslims entertained misgivings that

1. J.D.Shams, *Qayam-i-Pakistan Aur Jamat Ahmadya*, Rabwah, 1949, P.17

2. Dr Ishtiaq Hussain, *Ulema in Politics*, P.263

3. Josef Korbel, *Danger in Kashmir* P.283

4. *Alfazi Qadian*, 3 & 7 June, 1920

5. *Alfazi Qadian*, 4 April, 1936

the freeing of Hejaz from Turkish control might mean the bringing of it under the control of a European power. Mr. Churchill, the Secretary of State for Colonies had mentioned a scheme wherein "an annual subsidy to Hejaz Government was promised provided the latter should undertake to maintain internal peace and put its foreign policy under the control of Great Britain. It amounted to complete subject, with the difference that Great Britain would rule Hejaz not directly but through a Muslim Chief."

The address goes on to say: 'If the Hejaz Government is not able to take care of itself it may better be put under Turkish control subject to the same conditions under which Mr. Churchill proposes to place it under British Control.'¹ Lord Reading paid tribute to the services rendered by Qadian community during the War and expressed his full satisfaction over their loyalty.'²

Sawarajist Attacked: In early 20s, we see Qadianis denouncing the movements launched by Sawarajist and the Congress. They bitterly opposed Mahatma Gandhis' movements of satyagrah and sawaraj. Their papers came out with sharp criticism of Gandhi and stood staunchly with the Government. To combat mass movement and get the Ahmadiis trained to meet future challenges, Mirza Mahmud called on Ahmadi youth to join the British Army. He requested the British to establish a double company of Ahmadi soldiers. This would help create sectarian atmosphere among Ahmadi troops, some of whom he asserted were suffering subtle and even overt discrimination because of their religious beliefs.³ The Qadiani press also attacked the use of the political poem, psalm and song as means to express nationalist feeling. They interpreted the concept of sawaraj not in the sense of selfrule but gave a meaning of spiritual salvation to it. It was like the ideas of non-violence and self determination. Hindu-Muslim unity was half truth. 'The whole truth was God whose incarnation and manifestation was Mirza Ghulam Ahmad Qadiani, only his message (Ahmadyat) is based on truth.'⁴

1. Spencer op. cit. P.135

2. Alfazl Qadian 4 July 1921 and Review of Religions Qadian June, 1921

3. Spencer, op. cit. P.135

4. Ibid

PILGRIMAGE TO LONDON

In 1924, Mirza Mahmud made preparations to go London in order to attend the Exhibition World Faith Congress of the British Empire at Wembley. He claimed that he had already received revelations regarding the proposed journey to London. In *Al-Mubashrat*, the book of his dreams, revelations etc. we find some of his 'divine' revelations he had received three months before he undertook the proposed journey to London.¹

Tarikh Ahmadyat states: "When Hazrat Khalifatul Masih II pondered over the writings of the Promised Messiah, it transpired to him that in the Holy Quran it is said that *Zulqamain* (Qadiani give this name to Mirza Ghulam Ahmad-compiler) or his viceregent would go to Europe and there were also prophecies in the Hadith about his journey to Damascus. On his further meditation on *Zulqamain's* journey, it occurred to Hazoor (Mirza Mahmud) that his proposed journey to London would not exclusively be undertaken for Tabligh (preaching) but to prepare a scheme for '*Islamic Revolution*' in Western countries."²

Mirza Mahmud boasted that God revealed to him that he was '*William, the Conqueror*.'³ On 12 July, 1924 this self-styled William set out on his journey to England along with his twelve green turbaned disciples. On his way he stopped off at Port Said and visited among other places, Jerusalem and Damascus.

The world situation in 1924 was volatile both politically and economically. There was a world wide depression and slowing down of economic activities coupled with general unemployment. In Britain Ramsey MacDonald's Government was in power. The political scene in the Middle East was beset with danger for colonial powers. Turkey, under Mustafa Kamal marched towards progress. Syria was fighting to liberate its territory from the French colonialist. In Iraq, Sir Percy Cox persuaded Faisal and his Government to ratify an Anglo-Iraqi Treaty (1922) which provided for Britain's special interest. In Egypt, after a massive anti-British agitation Saad Zaghlul emerged as a nationalist leader. India passed through an economic and political crisis. Lord Reading, the Viceroy of India suppressed the freedom movements in India and being a Jew took keen interest in political developments of the Middle East.

Palestine, the hot bed of intrigues passed into the hands of British colonialists. From the time of Allenby's advance into Palestine until June, 1920, it was ruled by a military administration as Occupied Enemy Territory (OETA). It ended in early July, 1920 when Sir Herbert Samuel assumed Office as the first High Commissioner of newly mandated territory. Under the terms of mandate, Britain was made responsible for placing the country under such political, administrative, and economic conditions as would be conducive to the establishment of a '*Jewish National*

1. *Al Mubashrat, Adara-tul Musanifin, Rabwah, P.78*
 2. *Tarikh Val V, P.393*
 3. *Ibid P.384*

Home." A Jewish Agency, representing the World Zionist Organization was to be set up for the purpose of advising and cooperating with the British Administration. Its president was Weizman and David Ben Gurion was the head of its Standing Executive Committee. The Agency had close links with the India Office and the Viceroy of India, Lord Reading. Its Foreign Political Department was under the charge of Victor Arlosroff. The Arabs struggled under the dynamic leadership of Mufti Amin-ul-Hussaini for liberating their sacred soil from the Zionists and their Imperialist collaborators.

Britain's virtual seizure of Palestine gave her important strategic and political advantages. Its quarter of a century rule is a classic example of colonial enslavement and a policy of suppressing Arab aspirations. In September 1920, the British authorities published the first ordinance on Jewish immigration by setting an annual quota at 16,600 Jews. Mufti Amin-ul-Hussaini headed the anti-Jewish demonstration and was sentenced by a British military court to 15 years imprisonment in absentia. In subsequent years, there were several riots which resulted in a heavy loss of lives and the properties of the Arabs.

In the first week of April 1924, a high level Christian Missionary Conference was held at Jerusalem. Eighty one delegates from fifteen different countries participated. The first thing the Conference undertook, says a Christian paper, was to get before it a wide survey of the general conditions and accessibility found in the different lands. It was observed... 'The abolition of Caliphate by Turkey, the spread of Bolshevik propaganda, the abolition of monarchies, etc. had left the Muslim World a seething mass of groping humanity stunned and disintegrating, hunting for solutions of its vexing problems and planning its defences almost without reason.'¹

Egypt: Against this political scene, Mirza Mahmud set his foot on the soil of Middle East. On 29 July, he reached Cairo and stayed with Sheikh Mahmud Ahmad Irfani, a Qadiani agent working in Egypt since 1922. He held a series of meetings with the Cairo Intelligence Bureau and afterwards sought the advice of the British High Commissioner of Egypt on some political issues of the Middle East. Egyptian ulema condemned the presence and activities of Qadiani mission in Cairo.

Mirza Mahmud says:

'There are three parties in Egypt. One party is headed by Saeed Zaghlol, the Prime Minister of Egypt, the other belongs to Watnis and the third party is called *Hizab i Ahrar*. Abdul Aziz Shah Waish, a Watani is bitterly against Ahmadis. The Azhar Group and Sufi Syed Abu Ali Azam who met me, wanted to appoint someone as *Khalifa* for the Muslim World. This is not possible, only at the hands of a spiritual caliph people can assemble.'² He was obviously referring to himself.

1. News and Notes, Series XII, Nos 5 & 6 May and June 1924 (Confidential)

2. Altaf Qadian, 13 September, 1924

From Egypt he went to Jerusalem where he was accorded a warm welcome by a Zionist organization.

Jerusalem: On his arrival in Jerusalem, he announced that *on the basis of revelations and prophecies of the Promised Messiah (Mirza Qadiani), it had been a proven fact that Jews would succeed in colonizing Palestine.* Mirza Mahmud said that he had seen the 'pitiable condition' of Jews. They were bitterly weeping in front of the Wailing Wall. It was a highly pathetic scene. He was greatly moved by it.

I felt that these people had the right to get a part of the Solomon's Temple (Al Aqsa) to erect their synagogue for their prayers. More than that I had in my mind the condition of those Muslims who had not accepted the Promised Messiah and became Jews like people. I thought over their (Muslims) crimes and the punishment they would receive. It terrified and moved me. They are inviting the wrath of God without having any fear.¹

He then adds :

'I (Mirza Mahmud) saw Muslim chiefs (in Palestine) and found them satisfied. They thought they would succeed in ousting Jews. But I believe they are wrong. The Jewish nation has determined to occupy their ancestral land.² Though they, for some time, had not been successful in colonization as they were mostly businessmen and had less experience in agriculture, nevertheless it could not shake their determination. No wonder, if they met some set backs in their early attempts at colonization.³ The prophecies of the Holy Quran and certain revelations of the Promised Messiah reveal that Jews *must* succeed in colonizing this land (subsequent events testified Hazoor (Mirza Mahmud's) statement verbatim-Foot note by Dost Muhammad Qadiani in *Tarikh-e-Ahmadyat*).⁴ As far as I think Muslims should come to terms with the Christian and Jews. According to these terms Jews could settle in this country and Muslims could maintain their superiority as well. I had a scheme in my mind which I could not explain here.⁵

Sir Herbert Samuel (1870-1963), the High Commissioner of Palestine was in London at that time and Sir Gilbert Clayton was the officiating High Commissioner of Palestine. It may be recalled that Sir Clayton was a staunch Zionist and had been the head of Military Intelligence in Cairo during the War time. He was a close associate of Lawrence of Arabia and also worked as an adviser to General Allenby during his campaign in Syria. He was, in fact, the architect of the spying network in the Middle East which played an ignominious part to bring the Arabs under Imperialist-Zionist subjugation. Mirza Mahmud had very frank discussions with him. The President of the Jewish Agency and head of its Foreign Political Department took keen interest in

1. Alfazl Qadian, 13 September, 1924

2. *Tarikh Vol V, P.411*

3. Alfazl Qadian, 13 September, 1924

4. *Tarikh Vol V, P.411*

5. Alfazl Qadian, 13 September, 1924

the outcome of these meetings. Sir Clayton highly appreciated Ahmadya beliefs and discussed various aspects of Palestine question with him.

On 12 August, Mirza Mahmud was invited to tea by Mufti Amin-ul-Hussaini, President Supreme Council of Palestine. Also present there was Chief of the City. He explained him the nature and growth of Ahmadya missions. Discussions were held over wide range of subjects from Dajjal to Khatam-i-Nabuwat.¹ The Chief of the City felt aversion to his cacophony.

Mirza Mahmud then called on the High Commissioner of Palestine. He gives the following account of his meeting with Clayton:

The Governor is called High Commissioner (H.C) in Palestine. The H.C. of Palestine is nowadays in Britain and Sir Gilbert Clayton is working in his place. I met him and had discussions with him for an hour on Palestine affairs. He is a European and had sympathy with Muslims. He had prepared a scheme for future development of the country which I think could prove very beneficial. Regretably, he wants to get an early retirement. It is possible that other people may not execute it in a better way. The Muslims have complaints about their educational affairs. He admitted it and told me that he had sent a proposal to the British Government for the formation of a sub-committee vested with certain powers on educational matters.²

Mirza Mahmud then adds :

"In the very first meeting, Mr. Clayton expressed his very keen interest in our (Ahmadya) order. Although we have to leave next day, he insisted to have a lunch with him at 1:30 p.m. (on 13 August). Thus discussions were also held with him the next day for 1 1/2 hours. I got a lot of information from him regarding the affairs of Palestine. Clayton discussed the Indian politics as well besides conditions of Palestine."³

We gave him some proposals "Which he accepted with pleasure and respect. He was very pleased and at the time of our departure showed a map of Palestine to us which highlighted the Dead Sea. He, without any request from us, brought two letters for me. One was addressed to the Consul in Damascus and other to the Consul in Italy. He used a highly commendatory language and showered a lot of praise on us in them. He also showed his keen interest in our further stay in Palestine.

Mr. Clayton ordered the Railway authorities to provide all facilities to us during our journey to Damascus. A letter was also sent to the District Magistrate, Haifa for taking care of us."⁴

Damascus: In Damascus, a number of Qadiani agents had actively been working since the time of Zaindul Abdin (1912), the notorious Lawrence of Qadian. They established a mission there. Mirza Mahmud stayed in the Central Hotel. To attract Syrian

1. Alfazl Qadian, 13 September, 1924

2. Alfazl Qadian 4 September, 1924

3. Ibid

4. Alfazl Qadian, 4 September, 1924

Muslims, Qadiani agents resorted to free distribution of Ahmadya literature they had already prepared in Qadian for that purpose. The Syrian press strongly reacted over this vicious campaign and the ulema demanded the expulsion of Qadiani troupe from Damascus.

Mirza Mahmud gives an account of his activities in the following words: "As we arrived in Damascus, we faced a great difficulty in finding a place to stay. There was no one to pay attention towards us and our presence remained unnoticed for two days. I got afraid and prayed to God for the fulfilment of the prophecy concerning Damascus. I feared I had to leave after a short stay without any success. I prayed for my success. When I slept after praying, the following words were revealed to me which I slowly uttered "Abad-e-Mukaram" i.e. *My (God) servant upon whom the reverence is bestowed*. I was now sure of my success in preaching Ahmadya beliefs there. Thus the very next day people poured in. From morning till midnight two to twelve hundred persons awaited in front of the hotel. The owner of the hotel anticipated disturbances and the police arrived. The police officer also feared the eruption of disturbances. To dispel their fears, I stood in front of the people to show that they had not come to create any disturbance. A few among them hurled abuse on us but most of them expressed their feelings of love by pointing at me and saying, He is the son of Mahdi and also saluted. The police forced us to stay in hotel as they were afraid to take any responsibility of a mishap. We were confined in our room. I telephoned the British Consul at Damascus and explained him the position. He made necessary arrangements and the people could come after obtaining permission from us."¹

Syrian Muslims strongly protested to General Maxime Weyguard, the French High Commissioner of Syria against the presence and provocative activities of the Qadiani troupe and demanded their immediate expulsion from Damascus. They also demanded the confiscation of Qadiani literature they had been distributing in Syria. Mirza Mahmud tried his best through the good offices of the British Consul to prolong his stay in Damascus but could not succeed. On 18 August, the British Consul in Damascus called on Mirza Mahmud at the Central Hotel and briefed him on his future strategy. Mirza Mahmud also met the Governor of Syria Subhi Beg and explained him the nature of Ahmadya movement. Some ulema and Chiefs who were present there were bitterly against Ahmadya mission and demanded their immediate expulsion. Mirza Mahmud, in one of his Friday addresses, compares the British support given to Qadiani missions abroad with that of other colonial powers specially the French and states:

"When I reached Syria on my way to England, I published a pamphlet for Tabligh purpose. The Muslims strongly protested and demanded a ban on it. It was just a chance that on that day I had a meeting with the French Governor. When I met him he talked in a sweet manner and asked whether I would like to take a glass of

lemonade or a cup of coffee. He also enquired about my health and assured his full cooperation to me. All that was in line with our (Indian) traditions. During the course of discussion, there came up the question of Ahmadya tract which the Syrian Muslims demanded to be banned. I told him that people were protesting for nothing and sought his opinion on its ban. He expressed his firm belief that it was neither reasonable to ban it nor did he intend to interfere in religious matters. Afterwards, I came to know that the Government had, in fact, already proscribed it. When a complaint was lodged with certain officers that contrary to the Governor's assurance the said pamphlet had been proscribed, they informed us that it was perfectly in pursuance of the orders given by the Governor. Our men were also informed that the time, the Governor was offering a glass of lemonade and emphasizing his policy of non interference in religious matters, he had already instructed to ban that pamphlet."¹

During his stay in Damascus, Mirza Mahmud was interviewed by the correspondent of an Arab journal *Alif Ba* on 9 Muharrum, 1342 A.H. (14 August, 1924):

Q. What do you think about AlKhalafatulIslam (Caliphate in Islam) ?

A. I do not believe any one could have a right to proclaim his Caliphate except me. The Caliph of Islam whom the people all over the world whether living in East or West must obey is no one else except me.

Q. What is the future of the East? How can Ahmadya order exert influence on its political condition?

A. I do not dabble in politics. I may like to say that the Ahmadya order will spread all over the world. At that time all people will be like brothers and no one will be a ruler and a ruled one like these days.²

The Syrian newspapers specially *Fatiul Arab* and *Alif Ba* wrote convincing articles to expose Qadianism and its anti-Islamic and pro-Imperialist stance.

Tarikh-e-Ahmadyat observes :

"Despite adverse circumstances, God bestowed upon the Khalifa an extraordinary success and repute in completion of his mission."³

Italy: On 17 August, the Mirza and his party reached Italy. He called on Italian Fascist leader Mussolini on 19 August and explained him the aims and objects of the Ahmadya order. He requested the Pope to give him some time for exchange of views but he declined. The Assistant Editor of the daily *La Tribuna* held an interview with him. He

1. Alfazl Qadian, 22 November, 1934

2. Zafarul Islam, *Fazal-e-Omer Kay Zarin Karnamay*, Qadian 1939 P.143

3. *Tarikh-e-Ahmadyat*, Vol V P.412

asked him some questions on Indian politics. Regarding the possibilities of forging unity among different religious and ethnic groups in India, Mirza Mahmud explained that no unity could be achieved in a multi-religious society where mistrust prevailed. He criticized the Khilafat issue and claimed to be the true Khalifa.¹

London: On 22 August, he reached London and took up his residence at 6 Chesham Palace. A British paper reported 'His Holiness, the Khalifa tul Masih, Alhaj Mirza Bashiruddin Mahmud Ahmad, the head of the Ahmadya movement in Islam, who is to represent Islam at the forthcoming Conference of Religions of the Empire at Wembley arrived at Victoria station, London on August 22. Owing to a misunderstanding, the Khalifa arrived at a time when half of those who were to have assembled to welcome him were absent. Those present, however, joined him in saying prayer, and the luggage having been put in charge of one member of the party, they moved off to Ludgate Hill, and thence to St. Paul Churchyard. This was done to fulfil a tradition with Muhammadans which says that after coming from Damascus the Mahdi will pray at 'Bab-e-Lud' i.e. Ludgate. The Khalifa called at Damascus on his way to England. From Ludgate, His Holiness went to Chesham Palace where he is staying during his visit to London. He also proposes to visit Brighton to see the memorial erected there to Mohammadan soldiers who fell during the War.'²

According to *Tarikh-e-Ahmadyat*, Mirza Mahmud received an extraordinary coverage from the British press. A 'bigoted' Roman Catholic paper had to call it a 'conspiracy'.³ *Zionist-backed press was in the forefront to introduce Mirza Mahmud and Ahmadyat to the British public.*

Wembley Conference: The Conference on *living Religions within the Empire* was organized under the presidency of Sir Denison Ross by the School of Oriental Studies and the Sociological Society, was held at the Imperial Institute, South Kensington from 22 September to 23rd October, 1924.

The session devoted to Islam was presided over by Dr. Margoliouth and during that three discourses were delivered. Khawaja Kamalud Din's paper *The Basic Principles of Islam* was read by Yusif Ali. It consisted of a careful exegesis of the teaching of the Quran. The social influence of Islam was set forth in eloquent passages, and the moral qualities that are generated in man by obedience to faith. The paper explained the position of woman which was elevated by Islam to equality with man. Material progress was the closing subject of the paper.

The second paper was from Sheikh Khadum Dojaily, a learned Shia from Baghdad. He gave the historical development of Shia faith and explained the main elements of Shia creed. Then came Mirza Muhmud's paper entitled *Ahmadyat*.⁴ It was read out by Zafarullah Khan. Before that Theoder Morisson, the British MP intro-

1. Alfazl Qadian 20 September, 1924

2. Near East And India, London, 11 September, 1924

3. Tarikh Vol V, P.417

4. Mirza Mahmud Ahmad, Ahmadyat or the True Islam, Qadian Second Edit. 1937

duced him to the participants of the Conference. In his paper he introduced the Ahmadya movement, gave the main objects of religion and expounded an International Peace formula.¹ The formula was based on the following broad principles:

- 1) International conduct should be subject to acceptable individual moral standards. A League of Nations to be established.
- 2) Aggression should be collectively fought out by all the member nations of the International Peace Commission.
- 3) Treaties should be fully respected but unjust treaties should not be sought to be implemented.
- 4) Hard conditions should not be imposed on wrong doing party.
- 5) Nationalism should not encourage aggressive policies.
- 6) No power should covet what a neighbour possess and therefore should not disturb its peace not infringe its rights on frontiers.
- 7) No nation should harbor feelings of superiority.
- 8) There should be peace between Government and their respective peoples.
- 9) No nation should take advantage of any situation at the expense of a weak nation.
- 10) Nations should not take sides in disputes between sister nations but collectively endeavour to settle the differences amicably and justly.
- 11) Nations should be prepared to make sacrifices for international peace.
- 12) Nations should forget old jealousies and prejudices and act justly towards one another.
- 13) Each nations should be well prepared to fight back aggression so that its weak defences may not tempt a better equipped neighbour to invade its territory.²

Qadiani spies stoned: In the second week of his stay in London he received news of the death by stoning of a Qadiani missionary in Kabul. Naimatullah, like Molvi Latif was a British spy planted in Afghanistan. The Afghan police was suspicious of his activities and watched them closely. At last, he was arrested and confined in a cell. He was proved guilty of spying as well as apostasy from Islam and was stoned to death on 26 August, 1924.³

1. Review of Religions, Rabwah, March 1963

2. Ibid.

3. Text of the judgement delivered by the Afghan Court of Law and ratified by two Courts of Appeal was published in the Kabul paper Haqiqat, 6 September, 1924

Qadianis never lost any opportunity to spread their heretical beliefs in Afghanistan. They were well informed that any propaganda against established religion of the state was punishable by death but they openly defied the Ameer's decree of ban and forced the Kabul authorities to take action against them for the solidarity of the state.¹

A London paper reports: 'When the news of Naimatullah Khan's martyrdom was received in London, Hazrat Khalifatul Masih and his party were overwhelmed with grief and pity for the young martyr. A protest meeting was held in Essex Hall, Essex Street, which runs from the eastern end of the strand down to Victoria Embankment. It was presided over by Dr. Walter Walsh and was well attended.² Khawaja Nazir Ahmad, son of Khawaja Kamaluddin of Woking Mission was also present there. He sharply reacted over the text of the Resolution and called it 'one sided and partial.' This helped people know the other side of the story.

Zafarullah expressed his resentment over the cruel murder of the young 'martyr' and rebuked the ulema and the Amir. He called it a 'barbaric atrocity', and a 'story of meanness and deceit.'³

Telegrams of protest were sent to the League of Nations and the Prime Minister of Great Britain, France, and Italy and the President of the United States⁴ to apprise them of the policy of persecution adopted by the Afghan Government under Amanullah against Ahmadis. Zafarullah addressed a strong protest note to the Afghan Ambassador in Paris, who was also accredited to Britain. He tore it into pieces.⁵ Zafarullah also offered his services to serve as an Ahmadya missionary at Kabul.

Sir Zafarullah says that a year after the killing of Ahmadya missionary when King Amanullah and his consort Queen Surayah returned from their European tour, "Within weeks an uprising led by a scalawag overturned the monarchy, and sent the King and the Queen scampering into ignominious exile. Amanullah Khan settled in Rome to a life of low debauchery, his wife and daughter left him in disgust, and he dragged out the remaining few years of his miserable existence in loneliness. *Sic transit gloria mundi.*"⁶

In reply to Qadiani propaganda, the Afghan Government clarified that the freedom of religion given in the Republic's Constitution safeguarded the rights of followers of all religions, but was not a license for so-called Muslims to preach heretical doctrines. It was officially stated that the Qadianis were involved in politics and conspired to foment the 1924 rebellion of Khost against Amanullah Government.⁷

1. Sardar Iqbal Ali Shah, *Afghanistan and Afghans*, Reprint Gosh-e-Adab, Quetta 1978 P.215

2. See Alfazl Qadian, 18 October, 1924

3. Alfazl Qadian, 16 October, 1924

4. *The Near East and India* London, 28 August, 1924

5. Sir Zafarullah, *Tahdith-e-Naimat*, Lahore, P.219

6. Sir Zafarullah, *Servant of God*, P.51

7. *Aman-i-Afghan V*, No.13, 1-5, Annual Register 1925, quoted by Leon B. Puollada, *Reform and Rebellion in Afghanistan, 1919-29* Cornell University Press, USA 1973, P.124

The Secretary of State for India informed Mirza Mahmud in London that the Government would take up this matter with Afghan Government on *informal* basis. Sher Ali, Amir Ahmadya Community India sent telegrams to the Presidents of Muslims League and the Congress requesting them to condemn the killings. Gandhi, in his personal capacity, called the incident 'deplorable'.¹

A public meeting was held in London and a resolution was passed to express grief and resentment over the incident. Copies of resolution were sent to the Governments of Afghanistan, USA, France, Italy, Germany, Japan, Turkey, Egypt and India. The resolution was signed by the following eminent personalities of Britain.²

- 1) A.R.Nicholson M.A.DLitt, Prof Cambridge
- 2) H.G.Wells
- 3) Sir A.ConanDoyal, M.D.Litt
- 4) G.R.Esmod, Editor, *the Coast*, London
- 5) Sir Sydney Lee Land, D.D.Litt, Prof. English Literature
- 6) Sir Oliver Lodge, FRDSC
- 7) Sir Francis Younghusband, KES, LLD, DSC.

The Muslim press in India the *Siyasat* and *Zamindar* of Lahore, *Vakil*, Amritsar and *Hamdam* Lukhnow wrote on the issue and unveiled the political conspiracy of Qadian. They disclosed that Naimatullah was an accomplice of Khost rebels. The Kabul Government never persecuted Hindus, Sikhs and other minorities as they lived peacefully³ and did not conspire against the solidarity of the State.

The British papers viz *Daily News*, *Daily Express*, *Daily Chronicle* and *Daily Telegraph* splashed the news and wrote leading articles on 'persecution of Ahmadis'.⁴

A British paper, *The Near East and India* criticized Amir Amanullah of Kabul's reforming zeal. 'From the fact that Molvi Naimatullah Khan, who has thus met his death, enjoyed at one time the favour of the Amir, and that his offence was as much his adherence to a banned Muslim sect as his alleged complicity in political intrigue, it has to be inferred that this reversion to type represents a desperate attempt on the Amir's part to direct the storm which his measures have raised among his subjects.'⁵

To the great surprise of Qadian, the London press published a telegram received from the British Government, Simla stating that Naimatullah had been involved in political affairs and that resulted in his stoning to death by the Kabul Government. That was enough to sadden Mirza Mahmud. Qadian stood exposed.

1. Afrazi Qadian, 21 February, 1925

2. Afrazi Qadian, 24 April 1925

3. Afrazi Qadian, 18 September, 1924

4. Ibid

5. The Near East and India, London, 11 September, 1924

Mirza Mahmud lost no time to send a telegram to the Viceroy of India from London deploring the Simla's telegram published in the *Times*, London which stated the political involvement of Qadianis in Kabul affairs. He called it 'unbelievable and misconstrued' and stated :

"Foreign Political Department of India had already guessed in June the upcoming events. If the story of Molvi Naimatullah's assassination attempt on Amir Kabul is true then why the Kabul authorities arrested Ghulam Rasul and Abdul Haleem four or five months before the incident? Ghulam Rasul died due to police atrocities and Haleem was under arrest when I left Qadian. Moreover why did the Afghan Government force the British Government of India to call back Dr. Fazal Krim who is an Ahmadi and is serving in the British Embassy in Kabul?¹ These events show that all was a pre-planned affair. I do not believe that the Government of India, instead of sympathizing with the Ahmadis, who had a centre in India and who had made tremendous sacrifices for the Government and extended help to it under extraordinarily difficult conditions, would add to their anguish and grief by publishing and authenticating the ridiculous story of assassination attempt."²

Qadiani saboteurs continued to play a heinous role in Afghan politics in subsequent years. In February 1925, two more Qadian agents were arrested on the charge of conspiring against the integrity of the Afghan Republic and were put to death. The Interior Minister of Afghanistan issued the following statement on the execution of these Qadiani "spies":

"Two Kabulis viz, Mullah Abdul Hakeem Chahar Asani and Mullah Noor Ali shopkeeper embraced the Qadiani creed and were occupied in misleading the people from the right path. The Republic was forced to sue against them in the court. As a result of it, they were proved guilty and were done to death by the people on Thursday, the 11th of Rajab. Another case had also been pending against them for a long time and treacherous letters from foreigners against the interest of the Afghan Government were found in their possession. This shows that they had sold themselves to the enemies of Afghanistan. More details will be made public after further inquiry."³

Qadianis extended full support in men and money to the British in their offensive to oust King Amanullah Khan from his Kingdom. Bacha Saqao was promoted by the British to acquire the throne. It resulted in the death of hundreds of Afghan fighters. Qadianis claim that in accordance with the prophecy of the Mirza pronounced on 15 April, 1903 'About 85,000 men shall be slain in the dominion of Kabul', the civil war claimed 100,000 lives.

1. Naimatullah wrote Fazal Karim a letter during his arrest from Kabul jail and remained in contact with him till his death. (see Alfazl Qadian, 11 September 1924)

2. Alfazl Qadian, 16 October, 1924

3. Alfazl Qadian 3 March 1925. Also Tarikh Vol V, P.467 Lahore Jamat supported Qadiani point of view on killing of Qadiani apostates/spies in Kabul (Molvi Muhammad Ali The Ahmadya Movement and Jihad, Attitude towards Afghanistan, Civil Printing Press, Lahore, 1925)

On 9 March, General Nadir Khan returned from France, declared war against Bacha Saqao and captured Kabul. Unfortunately on 8 November, 1933 he was shot dead. Mirza Mahmud jubilantly declared: "Mirza Ghulam Ahmad's prophecy "Alas! Where is Nadir Shah gone"¹ had been fulfilled."

Qadiani conspiracies against the solidarity of Kabul regime never ended. The anti-Afghan posture of Qadian took different shapes at different occasions. They hated the Afghan rulers and openly condemned their policies.

London 'Mosque': Dr. Henry Leitner, an orientalist of repute and former Principal of the Oriental College, Lahore thought of establishing an Oriental Institute in London which should have a mosque attached to it. "He received substantial contributions from India, the largest subscribers were Her Highness, the Begum of Bhopal and Nawab Sir Salar Jang, Prime Minister of the State of Hyderabad. Dr. Leitner setup the Institute and mosque at Woking in Surrey, some 24 miles from London. The mosque was called Shah Jehan Mosque, in honour of Begum of Bhopal and adjacent to it were erected a residential building which was named Sir Salar Jang Memorial House. After Dr. Leitner's death the whole estate passed into the hands of his family headed by his eldest son."²

The Mosque and the Memorial House were looked after by his family but were not put to any practical use. Syed Amir Ali and other leading Muslims then in London requested them that the estate being a Muslim foundation should be handed over to them. It was not acceptable to them because they considered it their personal property. However, a compromise was reached whereby the family handed over the Mosque and Memorial House to the control and management of the Muslims and retained the Institute and the area attached to it."³

In 1912, Khawaja Kamaluddin was sent to England by Hakim Nuruddin to preach Qadiani beliefs. He requested Syed Amir Ali that he should be put in charge of the Mosque and the House so that the Mosque could be used as a place of worship and the Memorial House could be used as the residence of the Imam. Syed Amir Ali agreed and a formal deed of trust was concluded in 1913 whereby the management of the Mosque and the House was vested in him."⁴

In 1914, Qadiani community was divided into two belligerent groups. Fateh Muhammad Sayal, an agent of Mirza Mahmud planted in London to check the activities of Khawaja Kamaluddin was ousted by the Khawaja. Members of Jamat Ahmadya Lahore continued to use that platform for the propagation of their ideas. The Woking Mosque is now under the Muslim control.

1. Mirza Mahmud Ahmad, *Sar-zamin-i-Kabul Mein Aik Taza Nishan Ka Zahoor*, Qadian, November, 1933
 2. Sir Zafarullah, *Ahmadyat*, P.248
 3. *Ibid* P.249
 4. *Ibid* P.250

Qadiani Jamat felt a great need to establish their Mission in London. The house and ground at 63, Melrose Road, London were acquired from a Jew to build a Mosque.¹ Before leaving for India, Mirza Mahmud laid the foundation stone of the 'Mosque' in London. The stone laying ceremony was attended by Sir Alexander Drake, former Financial Commissioner of the Punjab, Mrs. Reni Spain of India Office, the Japanese Ambassador, the German Charge'de Affairs, the Estonian and Albanian Ministers, the Serbian consul and the Mayor of Wandsworth. The Turkish Minister was prevented by illness from attending.

It was announced that the 'Mosque' would be erected at a cost of about ten thousand pounds for which funds were said to be in hand. At the time of ceremony only the Mihrab or praying place was built.²

Mirza Mahmud also made it clear that the 'Mosque' was meant for the worship of God and would be open to Christians and Jews alike as they believed in God. He emphasized that humble efforts of the Ahmadya community would help in promotion of justice, amity and love.³

A report of the *Yorkshire Observer*, London says:

"This afternoon the foundation stone of the first London Mosque was laid at Southfields, under the auspices of the Ahmadya community which owes much to Western environment. His Holiness, the Khalfiatul Masih, who leads this Community, which was founded in the Punjab thirty four years ago, and who is the third in succession to the founder, presided. The assembly proved a picturesque one, and I noticed especially the green turbans signifying that the pilgrimage to Mecca had been made by their wearers and the red fezes."⁴

A confidential report of a Christian missionary journal says:

"Other Muslims treat the Ahmadya movement as an impostor, but it is, nevertheless, steadily gaining converts, particularly in Western countries. It stands towards Islam as Christianity stood in its early stages towards Judaism, and its founder claimed, of course, to be the Mahdi and the Messiah of prophecy."⁵

The paper adds:

"Many British residents in Muslim countries under our rule or influence deplored the indifferent manner in which the Government treated the recent proposal that it should lend its support to a project for building a 'Mosque' in London worthy of the religion. The French Government has built such a Mosque for the use of its Muslim subjects, and has thereby greatly increased its prestige."⁶

1. Dr. Muhammad Iqbal, *Tarikh-e-Masjid Fazel London, Qadian*, 1927, PP.32-34

2. *The Muslim World*, October 1925, P.409

3. *Tarikh-e-Ahmadyat* Vol V, P.427

4. *The Muslim World*, October/November 1925

5. *News and Notes* 1st January 1925 (Confidential)

6. Ibid

In the last week of October, 1924 Mirza Mahmud left for India. Before his departure he said:

'There is, in my opinion, a great responsibility on the shoulders of the English people. They are the nucleus and bond of the British Empire, which I hope will be strengthened more and never be shaken. For myself and my community I can assure my fellow subjects of the British Isles and other parts of the Empire that we will do our best to strengthen the movement of cooperation and unity in the British Empire, and with all the world.'¹

Opening Ceremony: The London 'Mosque' served as a powerful propaganda centre in promoting the Imperialists aims. It was a church as well as a synagogue. The opening of the 'Mosque' after its completion in 1926 was also an interesting episode. Mirza Mahmud, at first, proposed the name of Amir Zaid, the son of former Sharif of Mecca for the task. Subsequently his name was replaced by King Faisal of Iraq. An invitation was extended to him but he simply declined.² Mirza Mahmud's real intention in proposing the name of an eminent Arab Muslim was to establish the position of that structure as Mosque as well as to project the image of Qadiani Jamat as a missionary movement in Islam. He turned his attention towards Prince Faisal of Saudi Arabia (Shah Faisal Shaheed) and wrote to King Saud to instruct his son to inaugurate the function. He also requested St. John Philby, a great friend of King Saud whose association with the Saud family was not above-board, to persuade him to instruct his son to perform the ceremony.³ It may be mentioned here that Philby was the father of Kim Philby. Kim became a notorious double agent and said to have betrayed the British in the post War II period by siding with the Russians.⁴

In September 1926, Amir Faisal was on an official visit to London. Mirza Mahmud sent telegrams to the senior British officials including Mr. Jordan, British Consul at Jeddah and Mr. Victor Malet of Department of Foreign Affairs and made repeated requests to King Ibn Saud to instruct his son to perform the ceremony. The London Missionary, Abdul Rahim Dard continued to make announcements that the proposed opening ceremony would going to be performed by Amir Faisal without getting his formal consent and confirmation.

Mirza Mahmud went to the extent of urging upon King Saud that if he could not instruct his son to perform ceremony, his Government, having already lost the sympathies of a layman, would invite the wrath of wise and educated class of India.⁵

Amir Faisal did not perform the opening ceremony of the 'Mosque' despite strong persuasion from different British quarters. The arrival of Sir Abdul Qadir, President, Punjab Legislative Council and the editor of the *Makhzan*, Lahore helped

1. Near East and London, November, 1924

2. Tarikh-e-Ahmadyat Vol V, P. 548

3. Dr. Ismail, op. cit. PP. 32-33

4. Bruce Page, David Leitch and Philip Knightley, Philby—the Spy who Betrayed a Generation, London, 1980

5. Dr. Ismail, op. cit. P. 88

Imam Dard save his face. He had come to represent India in the League of Nations. He was persuaded to perform the opening ceremony of the Fazal 'Mosque', London. *Tarikh-e-Ahmadyat* says :

"Although Prince Faisal did not come yet Ahmadya Jamat gained what it planned after opening ceremony of the Fazal 'Mosque.' The British Press gave wider publicity to the London 'Mosque' and Ahmadya Jamat."¹

The *Near East and India*, London dwelt upon the misunderstanding by which the young Emir was appointed to open the Mosque and then debarred from doing so which caused a last minute choice to be made of a presider over picturesque and historic function. This fell upon Khan Bahadur, the Sheikh Abdul Qadir, member of the Indian Delegation to the League of Nations.

The Imam read out a message of the Khalifa, 'the key note of which was the duty which lay equally at the door of Christian and the Mussalman was to strive for peace and friendliness on earth. To this end, houses consecrated in the name of God might be made centres of union. The Iman, in his address confessed his inability to understand the change in attitude on the part of Ibn Saud towards this effort of the Ahmadya Community.

Sheikh Abdul Qadir protested his unworthiness to open the Mosque. First he was not a prince, and secondly he disliked ceremonies. He, however, expressed the hope that the British Government would follow the example of France, and build mosque in the capital of the British Empire.

Then came a striking address by a non Muslim, the Maharaja of Burdwan. He also conceived it his duty to attend the ceremony to give proof that Hindu and Muslim could live in amity. He was glad to have asked to attend a Muslim gathering, regarding this occasion, with Khan Bahadur presiding, as a manifestation of the catholicity of Islam. Among those who accepted the invitations to be present were some members of the diplomatic and consular corps, Viscount Versey, Lord Vesty, Lord Ashfield, Lord Riddle, Sir Newton Moor, MP; Col Sir Arthur Holbrook, MP; Sir Parkgoff MP; Sir Michael and Lady O'Dwyer, Sir William Simpson, Sir Henry Jackson, MP; Mr. H.St.J.B.Philby, Lt. Col T.S.B.Williams and Lt. Col. Cunliffeewen. It was noticeable that *no Muslim Country was officially represented.*² (Italics added).

The paper concluded that the 'Mosque' does itself represent the kind of compromise between East and West that the members of the Ahmadya Community endeavour to strike between Islam and Christianity.³

1. *Tarikh*, op. cit. P.548

2. *The Near East and India*, 7 October, 1928

3. *Ibid*

PALESTINE MISSION

Mirza Mahmud chalked out a vicious programme for the Middle East in accordance with the instructions of the Colonial Office, London. In October 1924, on his way back to India, he stayed at Grand Hotel, Paris alongwith Sir Zafarullah Khan. On 27 October, he went to a Cabaret called the *CabaretDuneont* to see a show of 'life and death.' He also desired to see the sexual behaviour and aspects of nudity of the European Society. He took Zafarullah to an opera house and saw obscene scenes and performance of French gay girls. This is his own confession.¹ He left the house only after the end of the show.²

On 29 October, he called on Lord Crew, the British Minister in Paris and discussed the political conditions of India. His point of view was appreciated by Lord Crew.³

During his short stay in Egypt, the Egyptian Muslims staged violent demonstration and disrupted the reception being arranged for Mirza Mahmud by some Ahmadis and pro-British elements. Mirza Mahmud says:

'When I was coming back from England in 1924, the Ahmadies of Egypt convened a meeting at Alexandria in order to decide about making arrangements for my reception, whereupon people accusing them of being agents of the British attacked them unaware and killed some innocent members of the party, causing great damage to the property of certain others.'⁴

In the light of "achievements of the tour" and in accordance with the advice he received from the senior British officials in London, Mirza Mahmud chalked out his future political programme. He paid a good deal of attention to the affairs of Middle East where Qadianism had no roots and tried to involve his community to serve Imperialist aims. He launched his vicious plan by setting up Ahmadya Missions in the Arab lands. For that purpose, he sent Waliullah Shah and Jalaluddin Shams to Middle East in June 1925.⁵ Both these Imperialist agents reached Syria which was then under the French control. Shams stayed in Syria and Waliullah proceeded to Iraq to deliver some important letters to certain British functionaries. He called on Sir Percy Cox, the British High Commissioner of Iraq to persuade King Faisal to remove the ban imposed by the Government on the activities of Qadiani Jamat in Iraq. Through the efforts of Sir Henry Dobbs, the new British High Commissioner, and with the active support of Rustam Bay Haider, Minister of Finance, Iraq, who was an old friend of Waliullah,⁶ King Faisal agreed to relax restrictions on Qadiani Jamat. Mirza Mahmud, in one of his addresses to his community explained its political significance and implications for Qadiani Jamat :

1. Alfazl Qadian, 18 January, 1934

2. Alfazl Qadian, 7 July, 1946

3. Alfazl Qadian, 13 April, 1926

4. Mirza Mahmud Ahmad, Hindu-Muslim Problem P.4

5. Tarikh-e-Ahmdiyat Vol V, P.483

6. Shiekh Mahmud Ahmad Ifrani, Qadian, Alamgir Electric Press, Lahore 1942, P.288

"To me, Shah Sahib had done a great job concerning Iraq during his journey (to Middle East). Politically, it would exert far-reaching effects. We had been trying through Government of India (to remove ban) but were not allowed to carry out our activities. Our men were expelled from Iraq on the charge of propagation of Ahmadya creed. Even holding of a meeting within the premises of a private house was not allowed. The removal of restriction is really an important achievement and has certain political implications. This will prove that Ahmadya nation can change the decisions of a Government." ¹

After fulfilling his political mission in Iraq, Waliullah returned to Damascus the place where he had been installed by the British to spy on Turks during the First World War. He called on French High Commissioner, General Maurice Sarrail and explained him the prospective political role of Qadiani Mission in Syria. By 1925, French rule in Syria was shaken to the foundations when the Druze rose in revolt and formed an alliance with the nationalists in Damascus. The French Imperialists imposed Martial Law to crush the uprising. At last an agreement was reached. Abdul Rahman Shah announced the formation of a revolutionary Government for Syria.² During the period of turmoil, Shams secretly propagated Qadiani beliefs. He published a tract *Al Haqiq-e-Ahmadya* and rendered Mirza Ghulam Ahmad's book *Kashti-e-Nooh* into Arabic.³ His anti-Jehad and pro-British writings forced Syrian Muslims to lodge protest with the Government and to make a demand for his expulsion from Syria.

In his Mission Report to Qadian, Shams stated the difficulties being faced in 'tabligh.' He hinted at the political unrest prevailing in Syria and paid great tribute to the British for the protection and help extended to the Ahmadya missionaries by their diplomatic missions abroad.⁴

In December, 1927 some Syrian nationalists provoked by his activities made an attempt on his life. He, however, narrowly escaped.⁵ Mirza Ahmud took strong exception to this attack. He sent protest letters to the British and French officials, specially to Henry Ponsot, the French High Commissioner in Syria. On the other hand, Syrian Muslims continued to press for his expulsion and closure of Qadiani Mission in Syria both for religious and political reasons.⁶

In 1928, Martial Law was lifted and Tajuddin Al-Hasni was invited to form a cabinet. Elections were announced to be held on 10 March, 1928 and a day before that the French Government served a 24-hour expulsion notice on Jalaluddin Shams.

1. Tarikh Ahmadyat Vol V, P.497

2. Peter Mansfield, op. cit., P.238

3. Tarikh-e-Ahmadyat, Vol V, P.497

4. Affazi Qadian, 6 August, 1926

5. Tarikh Vol V, 497

6. See Khalid-i-Ahmadyat- a short biography of J.D. Shams, Vol I, Rabwah, 1968, PP. 174-192

He, on the instructions of Mirza Mahmud, left for Palestine. Munirul Hasni, a Syrian Qadiani convert was appointed an Amir in his place.

Shams reached Palestine in March, 1928. In the words of Allah Ditta, a notorious Qadiani controversialist, he set up an Ahmadya mission at Mount Carmel in accordance with the prophecies of the Holy Scriptures.¹ Palestine was under the British mandate and Qadian mission had their full support. Ahmadi agents were active in Palestine since the time of Mirza Ghulam Ahmad. They maintained links with secret Jewish societies, Imperialist-backed nationalist organizations and Freemasonry. According to Dost Mohammad Shahid, the compiler of *Tarikh-e-Ahmadyat*, Muhammad Al Maghrabi of Tripoli had secretly been propagating Ahmadya creed for the last 23 years (since 1905).² Mirza Ghulam Ahmad himself had employed certain Arabs to distribute anti-Jehad and pro-British literature in the Arab World. At Acca near Haifa (now a centre of Bahaism) Sheikh Ibrahim, a member of Shazilya Sufi order was a Qadiani plant. By 1930, Saleh Abdul Qadir Owda of Kababir converted to Qadianism. On his arrival at Palestine, Shams found an already existing community of Ahmadis flourishing there.

Shams called on Sir Herbert Plumer, the High Commissioner of Palestine and held informal meetings with other British officials. Mirza Mahmud made contacts with the India Office, Lord Irwin, the Viceroy of India and Colonial Office, London to seek instructions on the future political role of Qadiani mission in Palestine. Jewish circles looked favourably to the formal establishment of an Ahmadya Mission in Palestine. The Mission was immediately turned into a headquarter for the whole of Middle East.³ Qadiani missionaries of Egypt, Syria, Iraq and the Gulf received guidelines from Palestine Mission to carry out their politico-religious activities. The head of the Palestine Mission frequently toured the Middle East and sent his secret reports to Qadian.

Palestine Mission played a leading role in fulfilling the political aims of Zionism. It is ridiculous to believe Jewish conversion to Ahmadyat, which is a plantation of their own. Jews had not spared Jesus Christ, the real Messiah, how could they believe in a false Messiah of Qadian. One who knows the Jewish mind can easily understand that Jews could never allow a mission to be established in Palestine if it went against the basic ideology of Zionist state. They never let anti-Jewish religious organizations flourish in the 'Promised Land.' Qadiani and Bahai missions were exceptions. The Qadiani Mission proved highly harmful to the political struggle of the Palestine Muslims. It aimed to sabotage their liberation movements and led to create reactionary pressure groups among Muslims by turning them into Ahmadya heretics. It also served as a base to launch and support pro-Imperialist political movements in Arab lands and to maintain the flow of spies to Middle East countries. Jewish Agency

1. Alfazl Qadian, 29 February, 1944

2. *Tarikh*, Vol V, P.489

3. *Afzagan Rabwah*, February 1956 P.18

subsidized the Mission for furtherance of its political ends. Jews could possibly have no objection to preaching of neo-Judaism under the cover of Ahmadyat.

Shams gradually intensified his 'missionary' activities. He distributed anti Jihad literature to pacify Arab resistance movement and compiled a pamphlet entitled *Al Jihad-ul-Islami* to prove that Jihad had been forbidden after the advent of Mirza Ghulam Ahmad, the Promised Messiah. It was a prototype copy of Mirza Ghulam Ahmad's booklet: *The British Government and Jihad*. Jewish organizations took keen interest in its dissemination on a massive scale during the days when Palestine was in the grip of severe riots. The disturbances started over a dispute concerning religious practices at the Wailing Wall in Jerusalem, took a sharp turn and culminated in a strong anti-Jewish movement. Mufti Amin-Al-Hussaini played a leading role in organizing the Jihad movement against the Zionist terrorists. To counteract malicious Qadiani propaganda campaign, *Al-Majlis-e-Islami Ala* and *Jamiat-ul-Shuban-ul-Muslmin* rendered significant services.¹

Once Shams was attacked by Arab Mujahidin but succeeded in escaping to nearby Jewish settlements. There remained a constant strife between Palestinians and Jewish-backed Qadiani elements in around mid-twenties in British mandated territory of Palestine. During his tenure, Shams was able to set up a 'Mosque' in Kababir (April, 1931) with the Zionist aid and extended the sphere of his activities to the Gulf States.

Jerusalem Congress: In 1924, after the riots of Wailing Wall i.e. Al-Aqsa Mosque-(the place where Angel Gabriel tethered Burak during the Night-Journey of the Holy Prophet (p.b.o.h), the League of Nations sent a Commission to decide the matter. Its report pointed out the Islamic right of property but Jews continued their violent attacks on Muslims. To meet Jewish challenge and to provide a common platform for Muslims of the world, Mufti-i-Azam gave a call for World Muslim Congress at Jerusalem from 7-16 December, 1931 (27th Rajab).

The Congress was held in Roozatul Muarif Hall, Jerusalem. Indian Muslims were represented by Allama Iqbal, Maulana Ghulam Rasul Mehr and Maulana Shaukat Ali. Allama Iqbal and Mehr, on their return from the Round Table Conference, London reached Cairo on 1st December, 1931. They were received by the representatives of *Shuban-ul-Muslmin*, *Jamiat-ul-Rabita Al-Hindia*, (a predominately Qadiani organization), Dr Abdul Hameed, Saeed Bey (member Parliament), Allama Rashid Raza (Editor, *Alminar*), Master Imam Din Sialkoti, Khurshid Alam, Shiekh Muhammad Hussain and Shiekh Mahmood Ahmad Irfani (Qadiani).² Irfani edited a paper *Al Alamul Islami*, in Arabic to propagate Imperialist point of view on political matters. He sowed the seeds of mistrust and created dissensions among Arab world. He was an active member of the *Rabita Hindiya*.

1. See Tarikh, Vol. V, P.580

2. Muhammad Hamza Farooqi, *Safar Nama-e-Iqbal* Karachi, P.137

On 2nd December, Shams reached Cairo. He met some Muslim leaders and exchanged ideas on Palestine affairs with them. Next day, the Muslim delegates left for Damascus and reached Jerusalem on 25 December to participate in the Congress. They were received at the Jerusalem Railway Station by Mufti Amin-ul-Hussaini and other leading members of the World Muslim Congress.

Qadianis and Jews lobbied to attend the Congress. Sir Wauchope, the British H.C. of Palestine persuaded some Muslim representatives to secure an entry for Qadianis but neither Jews nor Qadianis were allowed to attend any of its sessions. Journalists were admitted, except the first day, but no Jew or Qadiani could enter the hall in the garb of a journalist. A Christian magazine sent a Jew as its reporter, who was not admitted. The editor was asked to send any Christian or Muslim in his place.¹

Tarikh-e-Ahmadyat claims that Mirza Mahmud was invited to attend the Conference but he instructed Shams to represent.² It is a totally baseless and even ridiculous claim. Rather Muslim delegates kept a close watch on Jews and Qadianis. Shams was not allowed to attend the Conference. *Tarikh-i-Ahmadyat* admits that 'Although he was refused admission, it established the international position of Ahmadya community.'³

The World Muslim Congress was very successful. It was attended by leading political and religious personalities of the Muslim world. Abdul Aziz (Tunisia), Musa Jarullah (China), Raza Towfiq (Turkey), Saeed Al Jezairi (Algier), Rashid Raza (Egypt), Ziauddin TabaTabai (Former Premier of Iran), Sheikh Saeed Shamal (grandson of Imam Shamal of Russia) and representatives from Balkan, Yugoslavia, Africa, Java, Ceylone etc were present at the opening meeting which took place at Aqsa Mosque. Besides 133 delegates a large number of freedom fighters from Jerusalem and other parts of Palestine participated in the Congress.⁴

Qadiani agents launched a malicious campaign against Mufti-e-Azam, in collaboration with Jews and certain dissidents of Nashashabis who did not submit to the Mufti's taking the lead of the whole affairs and so adding to his influence.⁵ They gave to the outside world the gravest misgivings upon the bonafides of the Congress. Rumours were spread that Mufti-e-Azam would proclaim himself caliph in a few days.

The Zionists were alarmed at the united Muslim front while Muslims of the world came to know of the injustice being done to their Palestinian brethren. The Grand Mufti convinced the delegates that the Zionists had intended to conquer the Buraq Sharif (the Wailing Wall) for Judaism and their aims had also been extended to the Al-Aqsa Mosque. The resolutions of the Congress included the establishment

1. The Moslem World, October-December, 1931

2. Tarikh Vol, V, P.501

3. Ibid

4. Syara Digest Lahore, November 1974

5. Abu Mudassara, op. cit. P.188

of a Youngmen Muslim Association, a Muslim University in Jerusalem and provision of help to Arab peasants in Palestine.

In the last week of December, Sham left Palestine for India. Allah Ditta the new missionary arranged a farewell party in his honour which was attended, among others, by some Christians and Jews. They spoke high of him and paid him glowing tribute.¹

Invidious Policy: Allah Ditta was a Qadiani missionary in Palestine from September, 1931 to January 1936. He served his Zionist masters well. He continued to propagate the political theory of Qadian which centered on active cooperation with the British Imperialism and abrogation of Jihad. He also organized a para military organization to combat nationalist activities. It comprised notorious terrorists of Egypt, Syria and Palestine. Ali ul Tafaq, Ahmad Misri, Salim Rabani, Abdul Rehman Barjavi, Saleh Owdi, Khzir Afandi and score of other subversive elements had been active in Arab countries. They joined Qadiani organization at the behest of the Jewish Agency and sabotaged the activities of the organizations of Palestinian Arabs.²

In 1933, Allah Ditta visited Egypt. He held meetings with Saeed Bakht Wali a notorious agent of Cairo Intelligence, who played an active part to sabotage the movement launched against Christian missionaries in Egypt by the ulema. He desired to acquire his services for Palestine Mission. On his return, he requested the British Government to allow him entry into Palestine. The Government, at first, declined but afterwards conceded. Bakht Wali settled down in Palestine under the cover of a teacher in an Ahmadya school.

Allah Ditta says : 'After a long drawn correspondence for 8 months with the Palestine Government, entry to our friend Muhammad Saeed Bakht Wali has been allowed. He has arrived from Egypt. He had been studying in Al Azhar. On 1st April, 1934 he was appointed teacher in the Ahmadya school.'³

The same year, the French Government expelled the Ahmadya missionary from Syria for some unknown reasons:

'This year (1934) Munir ul Hasni, the (Qadiani) missionary at Syria was expelled by the French Government and reached Haifa (Palestine).'⁴

During his stay in Palestine, Allah Ditta completed the construction of the 'Mosque' at Kababir and a library, a book depot, and a printing press were established. Discussing the role of press he observes :

'Although we are in minority yet our opponents are afraid of us. The Egyptian, Syrian and Iraqi press consider it their foremost duty to oppose and create

1. Alfurqan Rabwah, Shams Number, January, 1968

2. Abu Mudassara, op. cit. P.119

3. Alfazi Qadian, 24 May, 1934

4. Tarikh-e-Ahmadyat Vol V, P.502

hatred against us. To counteract their propaganda and with a view to introducing Ahmadyat; the press is an indispensable necessity.¹ An Arabic journal, *Al-Bushra* was also launched to express Qadiani viewpoint on various religious and political issues of the time.

Mirza Mahmud paid him tribute in the following words:

'Moulvi Allah Ditta Sahib is doing well in Egypt and Syria. People in these countries are bitterly opposed to Ahmadyat. Some Ahmadis were even severely beaten. The Government is also against us. In Haifa, a large Jamat has been formed. Most of the members converted to Ahmadyat when Jalal-ul-Din Shams preached there. However Allah Ditta has intensified the activities.'²

Sir Zafarullah was in London in May, 1933 in connection with Round Table Conferences. He was sending letters to Mirza Mahmud to apprise him of the proceedings of the Conference and the British reaction towards Muslim demands. In his letter dated 26 May, 1933 he wrote: 'He had called on the Colonial Secretary to discuss Palestine affairs. Sir Fazl-i-Hussain had asked him to inform the British Government to adopt a sympathetic policy towards Arabs as there was an uproar going on in India over the issue. Also the Government of India should be apprised of the current state of Palestine affairs. I discussed various aspects of the issue with him and had an opportunity to discuss it with the High Commissioner of Palestine too who was in London these days.'³

In his letter, Zafarullah sought the permission of Mirza Mahmud to visit Palestine and Constantinople on his return from London. He sought his instructions regarding the specific problems he should consider during his proposed visit "as the High Commissioner of Palestine had specially promised to provide necessary facilities to enable him to know the policy of the Government and the way it was being implemented."⁴

Sir Zafarullah, in his autobiography discloses that he held a meeting with Sir Samuel Hoare, the Secretary of State for India in London over Palestine issue in 1934 and gave certain proposals to him. The Secretary of State conveyed these proposals to Sir P.K. Lister, the Colonial Secretary. Sir Arthur Wachaupé, the British High Commissioner of Palestine was in London at that time. He explained them the implication of sale of land by Arabs to Jews. Although, on the request of Sir Samuel Hoare, Sir Phillip Lister agreed to see him (Zafarullah) but showed little sympathy for Arabs.⁵

1. Alfazl Qadian, 8 March, 1934

2. Abu Mudassara, op. cit. P.121

3. Tarikh Vol VI PP258-259

4. Tarikh Vol VI P.259

5. Sir Zafarullah, *Tehdith-e-Naimat*, Lahore, P.486

Between 1931 and 1935, there was a great surge of Jewish immigration into Palestine. Initially it was encouraged by Zionist funds and the optimistic economic prospects in Palestine at a time when the rest of the world was suffering from a slump.

Qadiani agents organized armed bands in the name of Tabligh (Preaching) Days and anti-Jehad and pro-British literature was widely distributed in all parts of Palestine. From a report which Allah Ditta sent to Qadian, it appears that Qadiani elements were very active during Arab-Jewish riots. They supported British policy in Palestine and checked the Arab risings. In this report Allah Ditta admits that he sent 36 missionaries comprising 10 delegates to distant parts of Palestine on bikes to distribute specially prepared literature for the Tabligh Day.¹

In last quarter of 1935, Arab political groups in Palestine were sufficiently united to launch a movement against Zionists. Mirza Mahmud contacted the Colonial Office, London and instructed Moulvi Yar Muhammad, a Qadian missionary based in London to proceed to Haifa to prepare a detailed report on Palestine affairs. Yar Muhammad arrived in Palestine and met members of Jewish Agency and Sir Wachaupé, High Commissioner of Palestine to prepare his report.

In 1936, the new Qadiani missionary was sent to Palestine. During his 5 year tenure in Palestine, Allah Ditta organized resistance against Arab freedom fighters. Anti-Islamic literature was widely circulated and maximum support was extended at political level to Anglo-Zionist policies. The Qadiani journal *Al Bushra* provoked all sections of Muslims in Middle East. The Rector of Al Azhar University protested to the Home Minister against the distribution of Qadiani literature in Egypt and demanded a total ban on it.²

Palestine Mission contributed thousands of rupees to Qadiani exchequer. The total number of Qadianis living in Palestine were said to be 500 only but their contributions ran into thousands of rupees. Allah Ditta's own admission is stated below :

*"Ahmadya Jamat in Palestine is a very sincere one. Their annual subscriptions amount to thousands of rupees."*³

One can easily understand that Zionists placed large funds at the disposal of their Qadiani agents to help them carry out subversive activities in and outside Palestine. There were frequent instances of attacks and maltreatments meted out to Qadiani agents by freedom lovers in Arab lands.

In Iraq, after the death of Faisal in 1933, Ghazi came into power. The rival political factions encouraged tribalism and series of cabinets succeeded each other in office. In 1936, General Bakr Sidqi seized power. Qadiani agents were involved in Iraq

1. Alfazl Qadian, 13 September, 1935

2. Alfazl Qadian 26 February, 1936

3. Alfazl Qadian 29 February, 1944

politics at the instance of Sir Francis Humphrey, H.C. of Iraq. Haji Abdullah, Miraj Din, former CID Superintendent of India and Sheikh Ahmad Furqani watched the British oil interests in Iraq. In January 1935, Sheikh Ahmad Furqani was assassinated by Iraqi freedom fighters. He faced 10 years of boycott from Iraqi Muslims. He stayed with Mirza Mahmud at Baghdad when he was on his way to London in 1924.¹

In February, 1936 Allah Ditta left for Qadian. He was given a warm welcome by Mirza Mahmud. His 'services' in Palestine were lauded. Mohammad Salim became the new head of the Mission. After this arrival in Palestine, the new Qadiani missionary held a series of meetings with Zionist members of Jewish Agency to chalk out a future plan of action. In April, 1936 over 2 months after his arrival in Palestine, the Arab political groups united sufficiently to form an Arab High Committee under Syed Amin-ul-Hussaini. In reaction against the continuing fear of the growth of Jewish number in Palestine and more immediate alarm at the discovery that the Zionists were smuggling in arms, the Higher Committee called for a general strike which developed into a mass movement supported by Syrian and Iraqi volunteers.²

Captain Orde Wingate, a professional secret agent who was responsible for killing the successor of Mahdi of Sudan and had been associated with the Cairo Military Intelligence, was attached to the Command of the Jewish para military units for the purpose of turning them into professional military punitive detachments.³ One of their tasks was the forcible eviction of Arabs from their ancient lands.

Israel Bir, Ben-Gurion's adviser wrote the following about the functions of Zionist punitive detachments, after being trained by Wingate (Bir was describing the suppression of the 1936-38 Arab uprising):

'The special night units did more than other forces to suppress the (Arabs) disturbances, which were directed more against the British than the Jews as the Palestine-Royal Commission admitted. Wingate's special detachments were formed not only with the object of putting an end to the guerilla warfare (using the same tactics), but more specially for the purpose of protecting a valuable imperial objective, the Iraq oil pipe line which ended at Haifa.'⁴

Since Qadianis were involved in subversive activities, they were given official permission to carry shot guns with them. Some Qadiani functionaries of Zionist organizations had frequent clashes with Arab freedom fighters. Moulvi Salim, in one of his reports to Qadian says:

'The House of AlSyed Muhammad Saleh, a member of Kababir Jamat has been raided twice in the last six months by some vagabonds (Palestine freedom fighters-compiler). Although on both occasions they cannot succeed yet it became

1. Tarikh-e-Ahmadyat Vol VIII, P.156

2. Pater Mansfield, op. cit. P.250

3. Parkes, History of Palestine, London, 1949, P.323

4. Yuri Ivanov, Cautious Zionism P.78

necessary for us to protect ourselves. I wrote a detailed letter to the Deputy Commissioner Nothern District, Haifa and sought permission to possess arms. It brought no appreciable results. Later, he informed me that instructions had been issued to the Police to include the area of Kababir in their patrolling and an inquiry was being conducted. It was not a satisfactory reply. The second incident forced us to explain the state of affairs to Assistant Commissioner, Haifa. He was apprised of the history of Ahmadya movement. He was a Muslim. He listened to our request with care and allowed us to possess arms.

The Acting Assistant Commissioner was explained Ahmadya point of view concerning the political turmoil in Palestine. It was clarified that only the religion of Islam upheld peace and taught us to do justice under all circumstances ever to a bitter enemy. The meeting lasted for an hour. At last he promised to study the Ahmadya literature.

Ansarullah (an organization of Qadiani elders) toured various villages and distributed literature in Taira, Haifa, Manshia, Acca and in some open places. *The message of Ahmadyat was given to Palestine Arabs living in tents* (Italics added). Among others, Syed Muhammad Saleh, Syed Abdul Malik, Sh. Hussain Ali and Abdul Rahman Barjavi deserved special appreciation. They distributed more or less 250 tracts or hand bills. As a result of these efforts some people visited our centre to get further information. They were apprised of the Ahmadya movement and given literature for study.¹

In the middle of 1936, Britian increased her forces in Palestine from ten to thirty thousand men. The unrest reached such propotions that new Royal Commission was sent to Palestine under W.R.Peel. The Commission recommended the partitioning of Palestine, the formation of a Jewish State, the neutralization of the territory round Jerusalem and Bethlehem, and the incorporation of the rest of territory in Transjordan. The idea was rejected by both Arabs and Jews and in the following year was declared unworkable by Woodhead Technical Committee.²

The Arab and Indian press sharply criticized Royal Commission's plan. Adjournment motions were tabled in the Punjab and U.P. Assemblies which were opposed by the Government. On 27 July, 1937, Allama Iqbal issued a statement in condemnation of the partition of Palestine. It was read out at a public meeting held under the auspices of the Punjab Provincial Muslim League.

It was in 1932 when Mufti Aminul Hussaini visited the subcontinent and conveyed to Muslim leaders the plight of Palestinian Muslims. Indian Muslim organizations specially the League had been condemning the British policy to turn Palestine into a Jewish state. In the very first meeting of the Council of the Muslims League held in April, 1934 under the presidentship of the Quaid, the Council endorsed

1. Affazi Qadian 22 July, 1937
2. Peter Mansfield, op. cit. P.250

the proposal of a strong and influential deputation to wait on the Viceroy to lay before him the facts of how the Balfour Declaration had supported the Jews of the world to buy land and settle down in Palestine, which had deprived their original Arab inhabitants, Muslims and Christians of their rights, *and had received the place of the sacred land* (Italics added).¹

The Quaid-e-Azam criticized the Royal Commission recommendations in his Presidential address at Lukhnow session of the Muslim League held in 1937.² Under the directions of the Quaid-e-Azam, Palestine Day was observed on 26 August, 1938, and meetings were held to condemn the unjust, repressive and inhuman policy pursued by the British Imperialists in Palestine. Special prayers were offered for the complete success of Arab brethren in their honourable and just struggle.

Alfazi Qadian expressed its views on the Palestine issue. Discussing the Royal Commission Report, it posed question: "Whether the partition of Palestine would be in line with the just policy of Britain and satisfy the Palestinians, only the future would decide the issue."³

The Qadiani papers sharply criticized the convening of Palestine Conferences and observance of Palestine Days in India. The whole sequence of collection of money, passing of resolutions, condemnation of the British policy in Palestine, sending of delegation abroad to voice Indian Muslims sentiments was called a useless and futile exercise meant to dissipate the energies of Indian Muslims in unproductive affairs and to extract money for some selfish ends.⁴

Bloudan Congress: As discussed earlier, the last quarter of 1937 witnessed a great upsurge in Palestine. The Arab Higher Committee continued to protest against the British policy of increasing the pressure of Jewish immigration into Palestine. There were strong anti-Jewish riots by the Arabs. To meet the Arab threat, Qadianis activated their agents in Palestine. In May, 1937 Muhammad Sadiq, Mujahid Tehrik-e-Jahid scheme reached Palestine to assist Moulvi Salim in his work.⁵ Earlier, he undertook politically motivated tours to Egypt and Syria.

On 8 September, a Conference was held at Bloudan (Syria). It was attended by 400 delegates representing all Arab states including Palestine. The Conference was presided over by Tewfik-el-Suadi, a former Premier of Iraq. The resolutions passed in the Conference were unanimous and gave Pan-Arab expressions to Arab Higher Committees. The annulment of Balfour Declaration, abrogation of the British Mandate, and declaration of Palestine as an integral part of Arabian homeland were some of the major demands.

1. Syed Sharifuddin Pirzada, Foundations of Pakistan, P.232

2. Ibid P.278

3. Alfazi Qadian, 11 July, 1937

4. Alfazi Qadian, 30 September, 1937

5. Alfazi Qadian, 14 September, 1937

Moulvi Salim and his Qadiani associates carefully watched the proceedings of the Congress. Munirul Hasni, the Qadiani missionary in Syria made contacts with Arab delegates and lobbied for the Jews. He had the backing of the French High Commissioner Damien de Martel, as France did not like holding of such congresses in its mandated territory.¹

On 1st October 1937, members of the Arab Higher Committee were arrested in Palestine. A strict censorship was imposed on the press. Most of the Arab leaders were either arrested or deported to Seychelles. Multi-e-Azam escaped to Lebanon and continued to guide the Arab guerilla leaders during his exile. Meantime Sir Wauchope resigned and was replaced by Sir Harold MacMichael as new H.C. of Palestine.

Mirza Brothers in Egypt: In 1938, the Arab leaders resumed their struggle in Palestine. It was directed against the British and Zionist terrorists of secret army, the *Haganah*. The splinter group of the Haganah formed *Irgun* (National Military Organization) which soon developed into an armed terrorist force. In Egypt some new political developments took place in 1936. The Wafd Party softened its attitude towards Britain. It had come to accept that it could no longer remain in office against the opposition of both the British and the Palace. Britain, on the other hand, saw the advantage of dealing with politicians who had a popular support. It raised the bogey of Mussolini's African ambitions and signed Anglo-Egyptian Treaty (1936) for the defence of Egypt.²

In June, 1938 Mirza Mahmud sent his son Mirza Mubark Ahmad to Egypt presumably to study Arabic and gather information on Egyptian cotton. Before his departure for Egypt, Mirza Mahmud instructed him to meet Ahmadis living in Egypt, Palestine and Syria for the Ahmadya movement was not strong in those regions. He advised him to work for strengthening of their organizations by bringing new members into their fold.³

Mirza Nasir Ahmad, who afterwards became the third head of the community had just finished his studies in Oxford. He was instructed to join Mubarak in Egypt. Nasir was seen off by Sir Zafarullah at the London airport.

Mirza Mahmud despatched Chaudhry Muhammad Sharif (September, 1938) as a new missionary in Palestine. Although the British Government had imposed severe restrictions on the entry of foreigners in Aden and Palestine yet Sharif received permission. Mirza Mahmud instructed him to study the character of Arab nation.⁴

Qadiani brothers were interested in the forthcoming conference going to be held in Egypt on Palestine issue. Muhammad Ali Alooba Pasha of Egypt had invited Indian Muslim representatives to the Palestine Conference proposed to be held in

1. Abu Mudassara op. cit. P. 134

2. Peter Mansfield, op. cit. 246

3. Tarikh Vol VIII, P. 484

4. Tarikh-e-Jadid Rabwah, January, 1974

October 1938. The Muslim League and the Khilafat Committee decided to send four delegates - Rahman Siddiqui, Maulana Hasrat Mohani, Maulana Irfan and Ch. Khaliqzaman to the Conference. The Conference decided to send a delegation to London to explain the Palestine Muslims stand point before British Government alongside the Arab representatives from different countries. Rahman and Ch. Khaliq were nominated to represent the Indian Muslims in London.¹

The other area of concern for Mirza brothers was mounting anti-Ahmadya campaign going on in Egypt since early 30s. Mirza Nasir Ahmad sought the British support in setting up a pro-Ahmadya lobby in Cairo but failed. He also called on Sheikh ul Azhar to explain him Ahmadya creed but could not convince him. After three month stay in Egypt Mirza brothers returned home high and dry. They could not visit Palestine due to political reasons.

There is no evidence to prove that Mirza brothers learnt Arabic or acquired knowledge on Egyptian cotton. The Ahmadya missionaries could never gain any support from public. Allama Taqi-ud-Din Alhili, Prof. Bonn University, Germany wrote convincing articles in *Alfatah*, Cairo to prove that Ahmadyat was a heretical movement sponsored by the enemies of Islam to perpetuate their hold on Muslim world. The anti-Qadiani movement received a fresh spur in 1939 when two Albanian students of Lahore Section of Ahmadis got admission in Al-Azhar University. They wrote two pamphlets on Ahmadya creed and discussed some controvertial issues like death of Jesus with Muhammad Mustafa Al-Maraghi, the Sheikh-ul-Azhar. The matter also came to the notice of Allama Ilyas Burni, Prof Usmania University, Hyderabad, Deccan (compiler of *Qadiani Mazhab*). He sent a good deal of Ahmadya literature to the Sheikh and other members of the Faculty.² The Sheikh set up a Committee and as a result of its recommendations the Albanian students were expelled from the University. Syed Muhib-ud-Din Khatib, editor, *Alfatah* did excellent job in exposing the religio-political character of Qadianism.³ Ahmadi Hamdi Ismail, the missionary of Lahore Jamat in Egypt repented. The Egyptian press published anti-Ahmadya articles and reviews to acquaint the Muslims with Qadiani heresy.

In Palestine Chaudhry Muhammad Sharif faced tough resistance from Palestinian freedom fighters and the ulema in carraying out his pro-Imperialist plans *Tarikh-e-Ahmadyat* says:

"Chaudhry Muhammad Sharif's tenure in Palestine was beset with highly adverse circumstances. Arab-Jewish antagonism took an extreme turn. A plot was hatched to kill him which failed."⁴

1. Ch. Khaliq-uz-Zaman, Pathway to Pakistan, Karachi P.981

2. Tarikh-i-Ahmadyat Vol VIII P.625 and Allama Ilyas Burni, Qadiani Mazhab Vol VI, Lahore P.126

3. In 1957 the Education Department, Government of Egypt published a book *Al-fikar-ul-Khawalid*. It was an Arabic version of a book written by Moulvi Muhammad Ali, Amir Jamat Lahore. Syed Muhib-ul-Din Khatib strongly criticised the Government of Egypt in *Mujalah-tul Azhar* in its February, 1957 issue for its publication. (See Monthly Faran Karachi, May, 1958)

4. Tarikh Vol. V, P.504

London Conference: For a settlement over Palestine issue, Britain called a Round Table Conference of Muslim Heads in London in 1939. It acknowledged the Arab Worlds' interest in Palestine by inviting the states of Egypt, Iraq, Saudi Arabia, Transjordan and Yemen to attend but the Conference broke down in failure. No conceivable compromise was possible between Palestinian Arabs' just demands and the Zionists 'insistence to forcibly turn it into the Land of Israel.' Mufti-e-Azam was not allowed to attend the Conference. His cousin, Jamal Hussaini participated. Any how, the Palestine delegation set the tone of Arab conduct.¹

Jalaluddin Shams, the Qadiani missionary in London worked for the Jewish lobby. On 31 January, 1939 the day of Eid-ul-Azha, he organized a meeting in the premises of London 'Mosque' under the presidentship of Sir Francis Younghusband. Brig General Sir Percy Sykes addressed the meeting. He called the Palestine problem a complicated one as the Jews expelled from Germany and Italy were going there, even place of the size of the Wales could not accommodate them. He expressed the hope that the participants of the Conference could find out some solution. The participants of the London 'Mosque' meeting included British Knights, members of the Church of England, military officers, members of Parliament, Sir Abdul Qadir, Member Council for India and Sir Arthur Wauchope, former H.C. Palestine. J.D. Shams, in his concluding remarks revealed that Mirza Mahmud Ahmad had sent a telegram to the British Prime Minister congratulating him on his bold efforts for the cause of peace and expressed the hope that the efforts would also be made for establishment of that kind of peace in India and Palestine as had been done for Europe. He wished success to the Congress.²

The Conference failed to reach any agreement. Lord Halifax, the Foreign Secretary under some pressures from other Governments raised the time limit of transfer of power from 5 to 10 years which was not acceptable to the Arabs. Initially, he announced the immediate transfer of power to be developed into full-fledged Government.

The British Government issued a White Paper in May, 1939. It envisaged the creation of an independent binational state of Palestine in ten years and the limitation of Zionist immigration to 74,000 over the next five years. The Zionist called it an attempt to conciliate the Arabs during the expected war with Germany and strongly protested against it.³ The Arabs rejected it on the advice of Mufti-e-Azam Palestine.

Palestinian Arabs continued to clash with Qadiani secret agents at several occasions. A fatwa was issued by the ulema for the excommunication of Qadiani apostates operating as agents of Imperialism and Jewish militant organizations.

1. Sykes, *Cross Road to Israel*, P.202

2. *South Eastern Star*, London 3 February 1939 and *Tarikh* Vol VIII P.556

3. Sykes, *op. cit.* P.207

Qadianis were held responsible for killing some Muslim leaders with the Zionist assistance. The hatred mounted when a Muslim leader was assassinated.¹

1. See Tarikh-i-Ahmadyat Vol.VIII, P.625

POLITICAL AMBITIONS

The Hindu-Muslim unity of non-cooperation days ended with Moplah disturbances (1921) and the Chauri Chaura happenings in 1922. Movements like Shudhi or conversion of Muslims to Hinduism and Sangathan or organization of Hindus to meet Muslim challenge were launched. Swami Shardhanand, who took active part in non-cooperation and Kalilafat movements was jailed and significantly released before the expiry of his term, was the chief organizer of Shudhi movement. It has been said that Swami had been propped up by the Viceroy, Lord Reading who had met him after the Mopla riots.¹

Shudhi Threat: The Jamiat-ul-Ulema Hind espoused the cause of opposing these movements. The All India Anjuman Tabligh el Islam was formed to combine various schools of thought for joint work. The Tanzim movement was started in the Punjab. Khawaja Hassan Nizami, Maulana Zafar Ali and scores of other Muslim leaders saved Muslims from forcible conversions. Swami Shardhanand and his followers bitterly attacked Islam in their writings.² Qadianis seized the movement as favourable for asserting their influence. They posed themselves champions of Islam in order to win over the sympathies of Muslims. They tried to trick Muslims by making a plea for a common cause but no Muslim organization was prepared to welcome their suggestion.

Supported by the British secret funds, Qadianis poured out much abuse in the form of sharp speeches, articles, pamphlets³ and tracts with a view to promoting hatred among different sections of society. That in turn encouraged militant Hindu organizations to put out vile literature against Islam. Qadianis served the British interests well by creating bitter antagonism among Hindus and Muslims of India and cleverly sabotaged the unity cry of nationalist elements.⁴ The leading ulema issued a Fatwa against Qadianis to warn Malkana Muslims of their heretic beliefs.⁵ Mirza Mahmud appealed to Qadian Community to send him Rs.50,000 to field 150 missionaries in different parts of India to combat the Shudhi threat.⁶

To stop communal antagonism, a conference for communal unity was held at Delhi. The Hindu and Muslim leaders agreed to withdraw their missionaries from the scene. One party (Qadianis) still left in the field. Hakim Ajmal Khan and Dr Ansari sent telegram to Mirza Mahmud to send his representative to the Conference. Zulfiqar Ali Khan and Sheikh Yaqub Ali Irfani represented Jamat Ahmadya in the Conference. They did not agree to the peace move and announced to carry out propaganda against Hindus, ostensibly to bring back 20,000 converts into the fold of Islam.⁷ It was,

1. Ch. Khaliquezzaman, *Pathway to Pakistan*, 1961, P.20

2. See Shant Swami Anu Bahwa Nandji, *Kuliyat-e-Sinyasi* (a compilation of rare writings of Swami Shardhanand), Electric Press Delhi, 1928, PP 185-240

3. Mir Qasim Ali, *Bisween Sadi Ka Mehrashi* (Life Sketch of Swami Dayanand), Qadian September 1923 (1st Edition), Dayanandi Mission, a column in Farooq, Qadian etc.

4. See Alfazi Qadian 31 May and 11 June, 1923, Master Muhammad Shafi Aslam, Karzar-i-Shudhi - Also Alfazi Qadian 21 September, 1923

5. Alfazi Qadian, 12 March, 1923

6. Ibid

7. Ibid

however, decided to set up an Inquiry Committee and submit a report to the Congress giving the circumstances that led to that bitter antagonism. Zulfikar Ali Khan was one of the members of the Committee. Neither the Committee submitted any report nor Qadianis were able to bring back any apostate back to the fold of Islam. It was only a tall claim. Infact Qadiani activists withdrew swiftly from the scene when they found their interests at stake.

Views on Communal Issue: Mirza Mahmud Ahmad addressed a letter to the Viceroy of India, Lord Irwin on 15 February, 1927 giving his views and suggestions on communal problem of India. He emphasized that 'Britain should not hand over the reins of Government to the Indian until the position of the minorities is secure.' From political point of view, he suggested the continuance of communal representation as an unavoidable necessity for India. Change in the law of separate electorate under the then conditions prevailing in India was regarded harmful for peace in the country. He suggested that the existing system of electorate could not be changed by a mere majority votes in the Assembly unless three fourth of the representatives of the Community in the Assembly vote for it in three consecutive terms of the Assembly and unless the elected members of the community effected did not agree by a three fourth majority to enforce it in their provinces. He proposed that as a rule the representative of each community should be proportional to its strength, and if a weightage was given to it, care should be taken not to turn the majority of some other communities into a minority.

He also emphasized that there should be liberty of actions with regard to all religious and social rites with due regard to the susceptibilities of other communities. He gave suggestions to improve laws relating to the press and to public speeches with a view to checking the publication of objectionable writings. In the end he stated that the proposals given by Mirza Ghulam Ahmad in his booklet *The Message of Peace* should be adopted for communal harmony.¹

On 27 December, 1927 Abdul Rashid killed Swami Shardhanand. It resulted in communal disturbances at various places and contributed to the political tension in India. Mirza Mahmud expressed his bitter resentment over the 'brutal' assassination of the Swami at the hands of Abdul Rashid and called him an enemy of Islam because he had taken up the sword to defend the faith.² Moreover his action was declared extremely condemnable and contemptible for it disturbed the peace in the country and had defamed Islam.³

In the year 1927, an Araya Samaj member named Rajpal published a scurrilous attack upon Hazrat Muhammad (p.b.o.h). The Government of the Punjab prosecuted the publisher. The trying judge Mr. Phailbus found the accused guilty of publishing a grossly improper book and sentenced him to ten months rigorous

1. Mirza Mahmud Ahmad, *Hindu Muslim Problem*, Qadian, February 1927
 2. *Tarikh—Ahmadyat*, vol V, P. 555
 3. *Ibid* P.558

imprisonment and a fine of rupee one thousand. On appeal, the District and Sessions Judge Col. Nicolas upheld the conviction, but reduced the sentence to imprisonment for six months. The Hindus took the case to the High Court where Justice Kanwar Dalip Singh, a Christian Judge, acquitted the accused straight away holding that the offence charged for was not covered by the provisions of the Indian Penal Code (153A).¹

The general feeling among the Muslims was that the judgement was political in nature. The *Muslim Outlook*, a Lahore daily wrote an editorial 'Resign' in its issue of 14 June, 1927 demanding that Justice Dalip Singh should vacate his seat on the bench as he had betrayed a deplorable lack of experience. The paper demanded that an enquiry should be held to find out what were the circumstances under which such an extraordinary judgement was given.

Syed Dilawar Shah Bokhari, the Qadiani editor of the paper and Molvi Noor ul Haq its publisher were served with the contempt of court notice. Sir Zafarullah appeared on behalf of Dilawar Shah. A Division Bench of the High Court heard the case and by a majority judgement the editor was awarded six month imprisonment and a fine of Rs. 750 and the publisher was given 3 month rigorous imprisonment.²

Another Hindu journal *Vartman* Amritsar published an equally offensive article in its issue of May, 1927. Mirza Mahmud incorporated it into a poster and displayed it in the length and breadth of India³ to incite the feelings of Muslims of India. It pushed further antagonism among Hindus and Muslims and the communal frenzy reached its zenith. The Government confiscated all copies of the poster.⁴ The Hindu press demanded that Mirza Mahmud should be prosecuted for giving stupendous publicity to the article and be equally held responsible for this offensive act.⁵ But the Punjab Administration did not take any action.

To win the sympathies of the Muslims of India and to pose himself a spokesman of Islam, Mirza Mahmud proposed that firstly a Muslim delegation comprising different sects (obviously including Qadianis) should wait on the Governor of Punjab and demand the release of the Ahmadi Editor of *Muslim Outlook*, Lahore. Secondly, a memorandum signed by half a million persons from the Punjab, NWFP and Delhi be presented to the Government demanding proper safeguards for the respect of founders of religious and religious heads. He put forth a proposal for the removal of Justice Dalip Singh from the Punjab High Court Bench and appointment of a judge from the *Muslim Barristers of the Punjab* (Italics added). He should be a permanent judge of the Punjab High Court and through an out-of-turn seniority be appointed Chief Justice of the Punjab High Court after expiry of Sir ShadiLal's term

1. Afrazi, Qadian, 3 June, 1927
2. *Tarikh-i-Ahmadyat* Vol. V, PP 562-563
3. *Ibid* P.580
4. Afrazi Qadian, 28 June, 1927
5. *Tarikh op. cit.* p.581

of office.¹ The proposal was meant to secure an appointment of judgeship for Zafarullah Khan in the Punjab High Court,² who greatly aspired for it. Sir Malcolm Hailey, Governor of the Punjab was in favour of Zafarullah's appointment but the Muslims of India demanded the appointment of Dr Muhammad Iqbal on the Bench. Justice Shadi Lal, however, manoeuvred to appoint a judge of his choice on the Bench.

Sir Fazl-i-Hussain, in his letter to Sir Malcolm Hailey dated 5th August, 1925 states:

'High Court Judgeship--the matter seems to have travelled beyond our Province and it is such a pity. I trust your Excellency's and Government of India's choice will fall on some one in the Punjab Abdul Qadir, Mohammad Iqbal, Shah Nawaz, Shahabuddin to mention the names alphabetically are all capable lawyers of standing and anyone of them will discharge the functions of this office as well as several of his colleagues. I am inclined to go even so far as to submit that importing a Muslim from outside will be more open to criticism than not to appoint a Muslim, because the importation of an inferior man will cause more widespread irritation than the former. Amongst younger men, Dr. Shujaiddin and Zafarullah Khan are quite good, while Niaz Mohammad Vakil is a lawyer of considerable ability.'³

Sir Fazl-i-Hussain also persuaded Sir Zafarullah in his letter dated 27 September, 1928 to get the appointment of High Court Judge.⁴

Mufti Muhammad Sadiq, "Foreign Secretary to His Holiness the Khalifatul-Masih" addressed a letter on 27 August, 1927 to Lord Irwin, the Viceroy of India which emphasized the need to amend law to safeguard the honour of prophets, Avatars and founders of all religions.⁵

Lala Gayan Chand, the Editor of *Vartaman* was awarded six months rigorous imprisonment and a fine of Rs.200 in default to pay the fine he had to undergo three months rigorous imprisonment. The contributor of the article was awarded one year rigorous imprisonment and a fine of Rs five hundred, in default to pay the fine he had to undergo six months rigorous imprisonment. The decision was given by Acting Chief Judge Mr. Justice Broadway and Justice Scamp. It proved that the interpretation of article 153 A as given by Justice Dilip Singh was wrong.⁶ Allahabad High Court also gave a judgement in a similar offence (153 A) and convicted Pandit Kali Charan Sharma, compiler of '*Vachitran Jeavan*.'

The Muslim demand for an enactment of law to safeguard the honour of founders of religion gained further strength. On 24 August, 1927 a bill was introduced

1. Alfazl Qadian 15 July and 22nd July 1927

2. Mirza Sultan Ahmad, *Inkishaf-e-Haqiqat*, Ahmadya Anjuman Peshawar, 1929, P.7

3. Letters of Mian Fazle-i-Hussain, Ed. by Dr. Wahid Ahmad, Research Society of Pakistan Lahore, June 1976, P.13

4. Ibid P.591

5. Lavan, op. cit P.136

6. Alfazl Qadian, 16 August, 1927

in the Legislative Assembly which was debated and placed on the Statute Book within two days. Section 295 A of the IPC which amended the current law was drafted by Maulana Muhammad Ali. Mirza Mahmud was holidaying in Simla since mid August, 1927.

One of the implied motives of Mirza Mahmud in launching this movement was to save his own position. He was not moved by any feeling of love for Islam and Hazrat Muhammad (p.b.o.h), rather it was in his own interest to invoke law in order to save himself and his father from the onslaught of allegations and accusations of such persons as Molvi Abdul Karim of Mubahala. A brief background of the Mubahala campaign will help understand the matter in its right perspective.

Mubahala Campaign : Impelled by religious zeal, Fazal Karim, an iron smith left Jallendher in around 1914 and settled down in Qadian with his two sons Abdul Karim and Muhammad Zahid and a daughter Sakina. He was a devout Ahmadi and an ardent believer in Mirza Ghulam Ahmad's claims. Through their sustained efforts, the family setup a factory to manufacture machines for preparation of vermicellis and a small flour mill was installed in Qadian. Sakina was married to Mirza Abdul Haq, an advocate.

The minions of Qadiani Khalifa gave a very tough time to Fazal Karim and his sons from August 1919 to October 1923 because they criticized the conduct of Mirza Mahmud and some other members of the Mirza family. They were falsely implicated in some cases of non payment of dues by the Interior Ministry of Qadian and subjected to intimidation and threats. They continued to disapprove Mirza Mahmud's behaviour. Another vocal critic of Mirza Mahmud, Sheikh Abdullah, a Head Compounder in Noor Hospital, Qadian joined them. Mirza Mahmud reacted sharply and expelled all of them from Ahmadya Jamat. They were threatened by Qadiani goondas to leave Qadian. Fazal Karim and his sons narrated their woeful tales to the Muslims of Punjab.¹

In 1927, says a senior Lahore Jamat member, 'Mistri Abdul Karim and his relatives and friends, openly levelled a charge of adultery against him and furnished proofs of the same. They also challenged him to a 'Mutual Prayer for annihilation of the party in the wrong' (Mubahala) but Mirza Mahmud Ahmad made sundry excuses and could not accept the same. This, inspite of the fact, that Hazrat Mirza Ghulam Ahmad, the Promised Messiah, has laid down clearly two conditions in which a 'Prayer of this nature called Mubahala is permitted between two parties.'²

In his paper, 'Mubahila' Abdul Karim kept on levelling serious charges against Mirza Mahmud. He was called a 'debauch, lascivious,³ and morally bankrupt

1. See (i) Qadian Kay Fitney Ki Haqiqat, September, 1927 ii) Fitna-i-Qadian Ki Asl Haqiqat, September, 1927 iii) Khuli Chithi Bakhidmat Khalifa, Qadian 1927 O (iv) Inkishaf-i-Haqiqat, 1927 (A reply from Qadian may be seen in Alfazl Qadian 13 Decemer, 1927)]

2. Mumtaz Fauruqi, Fateh Haq, P.40

3. See Monthly Taid-ul-Islam Lahore, May, 1930

who had heaped up all the indulgences and glutted himself with them under a sacred mask.' Challenge after challenge were thrown to him for a Mubahala but he avoided it under various pretexts.¹ To take avengement of it, Qadiani goonda elements led by Muhammad Amin, Ch. Fateh Muhammad Syal and Naik Muhammad Afghan disgraced and bullied Abdul Karim and his family at the behest of Mirza Mahmud. They sued in the Court and requested Government of the Punjab to save them from the clutches of Qadiani 'rascals.' Nothing could be done against Mirza Mahmud and his terrorist squad because of his influence and collaboration with the government. District Magistrate, Gurdaspur had already ordered the Editor *Mubahala* under Section 144 IPC to stop publication of any poster and other 'obnoxious' material against Mirza Mahmud. To hoodwink and pacify the Qadiani Jamat, certain prophecies and dreams were put forth² by Qadiani mercenaries and all that was termed as deep conspiracy hatched by bigoted ulema, short sighted Hindus and members of the Lahore Jamat.³ The Mubahala campaign rapidly spread not only in the Punjab but the whole of India. Mirza Mahmud looked to the Punjab Government for a drastic step.

To put pressure on the Punjab Government, Mirza Mahmud ordered the heads of Foreign Missions to send telegrams to leading British papers and made appeal to the British public to put moral pressure on Indian authorities to intervene on behalf of the Ahmadya community to stop the propaganda campaign launched by dissidents against him. Imam Ahmad of Saltpond (Africa) Mission sent the following telegram to a London paper:

"Thousands of West African Ahmadis condemn the scandalous and most provocative propaganda against the Head of the Ahmadya Movement in India conducted by reactionaries. Since 1919 our Indian Community has kept peaceful on religious principles. When the police fled, their representatives preached cooperation from Congress platforms, they suffered boycotts and persecutions. The Punjab Government has failed to protect the honour of his Majesty's law abiding subjects. India needs organized loyal communities today and will need them tomorrow. We appeal to the British public to cause moral pressure to be brought on the Indian authorities."⁴

In short, Mirza Mahmud started a campaign for enactment of legislation against offensive publication in order to save his own skin and to give a false posture of being an exponent of Islamic cause. He appeared in real colours when in April, 1929 Ghazi Ilim Din, moved by the love of the Holy Prophet (p.b.o.h), killed Rajpal at Lahore. He was tried for murder, proudly confessed it and was sentenced to death.

1. See Mirza Mahmud Ahmad, *Taqrir-e-Dilpazir* Book Depot Qadian, December 1928, PP.28-30
2. See Mir Qasim Ali, *Fitna-Mistaryan*, Farooq Press Qadian, 1928; Allah Ditta, *A Reply to Mubahala*, Dr. Badar Din, *Fitna Mistaryan* etc.
3. *Affazi* Qadian, 19 April, 1929
4. *The Near East and India*, London 10 July, 1930

He went to his execution very cheerfully and met a martyr's death on 31 December, 1929.

Mirza Mahmud strongly criticized¹ Ilim Din as he had already done in case of the assassin of Swami Shardhanand. The incident was said to be the result of religious fanaticism and madness. All those who expressed their satisfaction over the killing of Rajpal were labelled guilty and enemies of their nation. He deplored the incident and suggested to Ilim Din's well-wishers and sympathizers to call on him to explain that he had committed an offence for which he should repent to save himself from God's punishment.²

On the contrary, when Qazi Muhammad Ali Qadiani killed Muhammad Hussain, a friend of Abdul Karim of Mubahala, he was given great respect and reverence by Mirza Mahmud himself. The trial court sentenced him to death. An appeal was made to the High Court. The High Court upheld the orders of the trial court. Then an appeal was made to the Privy Council but it was also rejected. He was hanged on 16 May, 1931 in Gurdaspur jail. Mirza Mahmud himself carried his funeral pyre for burial into Bahishti Maqbara (Cemetery of Paradise). He was called Shahid-e-Ahmadyat.³ But Abdul Rashid and Ghazi Ilim Din were condemned for their offences of murder and held sinful for their alleged 'obnoxious acts.'

Against Revolutionaries: The revolutionary or so-called 'terrorist' movement⁴ continued in the British India in one form or another after the War of Independence in 1857. The indiscriminate arrests and police measures did not stamp out the 'terrorist organizations.'⁵ The suspension of Non-cooperation movement by Mahatma Gandhi in 1922 and his imprisonment were followed by the revival of these activities. Its main centre was Bengal. Wider circulation of Red Bengal leaflets and a campaign of assassination of cruel police officers and the British officials of CID alarmed the Imperialists. Some manufactory of bombs were also discovered in Calcutta and other places. Revolutionary organizations extended their activities in the UP and styled themselves Hindustan Socialist Republican Army.⁶

There was a lull in activities of the revolutionaries after 1927 and the Government felt justified in relaxing rigours imposed upon them. By September, 1928 the Government released all detenus who had been interned under the Bengal Criminal Law Amendment Act and Ordinance of 1925, and the Act itself was allowed to lapse in 1930. But within a fortnight the revolutionary activities sharply increased.⁷ It included the murder of Europeans in hotels, clubs, missionary centres, burning of strategic places, disruption of means of communications etc. The Bengal Criminal Law

1. Tarikh Vol VI, P.149

2. Tarikh Vol VI, P.149

3. Tarikh Ahmadyat Vol VI, P.314

4. The growth of 'terrorism' was connected with the emergence and expansion of British Colonialism in India. Colonialism owed its origin to force and ruthless suppression of aspirations of natives. It naturally bred terrorism

5. R.C. Majumdar, History of the Freedom Movement, Vol IV, Book Traders, Lahore, 1979, P.488

6. Ibid P.501

7. Two Bengali Hindu Organizations Jugantar and Ana Shinian were mostly responsible for 'terrorist' activities in Bengal

Amendment was re-enacted in 1930 and the Bengal Emergency Power Ordinance, XI of 1931 was also issued to curb 'anarchist' and 'terrorist' movements.¹

Mirza Mahmud launched a strong movement against Bengal Revolutionaries in mid 1920s. His agents collaborated with the British Intelligence agencies to curb their activities and to unearth their secret organizations. He advised his followers to keep a close watch on the activities of the anarchist elements and claimed that God had appointed Ahmadya Community to wipe out that evil plan not only from India but also from Britain, if it existed there. Ahmadis had to put forth their best efforts to combat such activities.²

A Qadiani elder pays tribute to Mirza Mahmud for his efforts to curb Bengal 'terrorism':

"During those eventful days when there was an alarming increase of anarchical crimes in the country, lawlessness prevailed, murderous assaults and sensational dacoities were committed in broad day light and the British felt that their lives were in danger despite their rule in India, Hazrat Khalifatul Masih (Mirza Mahmud) prepared thousands of his followers to nip these heinous crimes. He endeavoured to kill that very spirit among the youth which prompted them to commit such brutalities endlessly... The British, their families and even the Government of India must be indebted to him for it... The reports of these officers can testify the circumstances under which we met Bengal anarchism... We fought against the forces of anarchy but eschewed to disclose the names of anarchists to the Government to get them arrested. In past record of our service there was one incident when we informed the Government of the secret activities of a person, only because he was not in India. It was not possible to make him understand our point of view. He was involved in a *great conspiracy* against the British Government when we gave information about him. The British Foreign Secretary expressed his inability to take any action against him. Luckily the Government of that country expelled him from the place where he had stayed and could have caused harm to the British Government."³

Simon Commission: In November, 1927 the British Government, in pursuance of the Act of 1919 sent a Commission under Sir John Simon to make recommendations for constitutional changes in India. There was a lot of resentment in India on the all-White composition of the Commission. Hartals and disturbances were held all over the country. *Alfazi* justified the arrival of Commission by saying: "Communalism has reached such an extent that no Indian organization can represent the whole of India. Hence the existing arrangement of all-white Commission is commendable in all respects."⁴

1. Majumdar, op. cit p. 502

2. Alfazi Qadian, 7 July, 1932

3. Alfazi Qadian, 4 April 1936 See Also Zafar Islam, *Fazle-i-Omer Kay Zarin Karnamay*, Qadian

4. Alfazi Qadiani, 21 November, 1927

Before the arrival of Commission in India, Sir Fazl-i-Hussain sent Zafarullah to London.¹ Fazl-i-Hussain promoted Zafarullah to secure a seat in the Punjab Legislative Council and made him a member of his Unionist Party. He requested his young collaborator, as Zafarullah calls himself, to proceed to England and acquaint members of the Parliament and other public men with the Muslim point of view. He agreed to comply with the request and spent a couple of months in London in discharge of the responsibility placed upon him. Under the instructions of Mirza Mahmud he received valuable help from Mr. A.R. Dard, Imam of the London 'Mosque.' On returning to Lahore he submitted a somewhat detailed report to Sir Fazl-i-Hussain who professed himself well satisfied with it.²

Mirza Mahmud, impelled by the love for his British masters and with a view to securing some safeguards for his community in the future constitutional set up of India, stressed the need for cooperation with the Commission both at provincial and central levels.³ Members of the Qadiani community prepared elaborate memorandums to put their point of view on political and constitutional issues and met the Commission at Gurdaspur and Lahore respectively. The Commission was apprised of the Ahmadya movement, its origin and political ideas. A group of leading Ahmadis placed before it certain proposals to provide some constitutional safeguards to the loyal Ahmadis of India. Ahmadya memorandum was endorsed by half a million signatures. The President of the Royal Commission, John Simon expressed his profound thanks for extending cooperation and putting forth the Ahmadya point of view on political issues and underlined the importance of Ahmadya community of India.⁴ Mirza Mahmud was so hopeful of the outcome of deliberations of Ahmadis with the Commission members that he, in his Advisory Committee Meeting on 6 April, 1928 predicted 'an unqualified victory over the world in due course of time.'⁵

Mirza Mahmud warned the Muslims against the 'danger' of non cooperation with the Commission and proposed that they should prepare their case for presentation before it in terms that could be understood by the Commission. He, *inter alia* dealt with the following political issues :

- (a) Muslims should take up the case of untouchables and create among them, as well as in the minds of the member of the Commission, an awareness of their rights.
- (b) Under the special conditions obtaining in India, Muslims should insist on separate electorates which should be provided in the Constitution of India, subject to repeal only with the willing and clear verdict of the Muslims.

1. Qadian setup Political Muslim League in London to explain their view point to British MPs and those interested in political affairs of India (Alfazi Qadian 30 August 1927)
 2. Sir Zafarullah, *Servant of God*, P.80
 3. Sir Zafarullah, *Ahmadyat*, P.239
 4. *Tarikh* Vol VI, P.11
 5. *Ibid*, P.16

- (c) The position of Muslims in Bengal and Punjab should be maintained as majorities. The principle should apply to all areas that might be carved out into autonomous provinces in the future.
- (d) Reforms should be extended to the NWFP and Sind should constitute an autonomous province.
- (e) The constitution should be very firm on the point that no community should be permitted, at any stage to restrict or curb the freedom of another community, in any matter under the label of religion, cultural or economic reform.
- (f) Propagation of faith should never be placed under any restriction at any time.
- (g) Status of Urdu be recognized as official language in all provinces where it was the popular tongue and Muslims should enjoy full freedom to use it as their medium of education.¹

Delhi Proposals: The All India Muslim League, though split into a left (Jinnah) and right (Shafi) wings by the appointment of the Simon Commission had earlier held a strong debate over the basic Muslims demands. It was in March, 1927 when Quaid-e-Azam, called a meeting of several prominent Muslims, most of whom were members of Central legislature at Delhi. At the end of deliberations following proposals were evolved as basis for Muslim representation in various legislatures in any scheme of constitution:

- i) Separation of Sind from Bombay Presidency.
- ii) Introduction of Reforms in NWFP and Baluchistan on the same footing as in other provinces. If these were done, Muslims were prepared to accept a joint electorate in 'all provinces so constituted' and were willing to make to Hindu Minorities in Sind, Baluchistan and NWFP the same concessions that Hindu minorities in other provinces were prepared to make to Muslim minorities.
- iii) Proportional representation on the basis of population in Bengal and the Punjab.
- iv) Muslim representation should not be less than 1/3 in Central legislature and 'that also by a mixed electorate'.²

These proposals were published on 20 March, 1927. In May, the Congress Committee passed a resolution which could be construed to mean a substantial acceptance of these proposals. However in December, 1927 the Congress in its

1. The Review of Regions, February, 1971

2. K.K.Aziz, The All India Muslims Conference (1928-35) Karachi, 1972, P.2

Madras Session called for an All Parties Conference to draft a 'Swaraj Constitution of India' and authorized its Working Committee to confer with similar Committees to be appointed by other parties. The Jinnah League, in its annual session at Calcutta, authorized its Council to appoint a subcommittee to confer with the Working Committee of the Congress in the light of Delhi proposals and without making any compromise on separate electorates only except the proposal about Sind, Baluchistan and the NWFP were accepted and implemented. Shafi League, in its meeting at Lahore, demanded retention of separate electorate, separation of Sind from Bombay and extension of reforms in Baluchistan and the NWFP.

Nehru Report : In pursuance of its Madras Resolution, the Congress issued invitations to all political groups to cooperate in preparing a 'Swaraj' constitution for India. The Jinnah League accepted the offer, the Shafi League decided to keep away.¹

The All Parties Conference first met at Delhi on 12 February, 1928 and adjourned in March after appointing two sub-committees; one to inquire financial implication of separation of Sind from Bombay and the other to investigate the feasibility and suitability of the system of proportional representation in India. When the Conference reassembled at Bombay it could not give any report. However, a small Committee was appointed under the Chairmanship of Motilal Nehru 'to view the communal problem as a whole and in relation to the constitution.' This Committee presented Nehru Report in August, 1928.²

On 3 November, 1928 the All India Congress Committee accepted the Nehru Report *intoto*. The Report was bitterly criticized by the Muslim members of Indian Legislative Assembly, Provincial Legislative Councils, All Indian Muslim Federation UP All-Parties Muslim Conference, Ali Brothers, All India Khalafat Conference and even the Jamiat-ul-Ulema-Hind.³

Mirza Mahmud carried out an analysis of the report which was published in seven instalments in *Alfazi* (2nd October, 1928-2nd November, 1928) and was subsequently issued in the form a book entitled *Muslim Rights and the Nehru Report* on 20 November, 1928.⁴

The book was more or less a summary of the demands put forth by Sir Shafi League.⁵ Mirza Mahmud emphasized that the All Parties Conference which entrusted Nehru Committee with the work of constitution framing was not representative in character as it did not, for example, consult Ahmadya Jamat at any level of its working although Ahmadis were numerically greater than Parsees.⁶ A salient feature of the analysis was the advice given to Britain to win the confidence of Muslims to perpetuate and consolidate its power in Asia as its exit from Europe in near future was imminent.⁷

1. K.K.Aziz, The All India Muslims Conference (1928-35) Karachi, 1972, P.2

2. Ibid P.4

3. Ibid P.5

4. Sir Zafarullah op. cit. P.240

5. Tarikh Vol VI, P.91

6. Mirza Mahmud, Nehru Report aur Musalmanon Kay Haqqoq (Urdu), Islamia Steam Press Lahore, 1928, P.5

7. Ibid P.109

Muslim Conference: One result of Nehru Report was the establishment of All India Muslim Conference. Its prime movers were persons like Sir Shafi, (Punjab), Sir Abdul Rahim Ghazvi, Dr Shafaat Ahmad (UP), Shafi Daudi (Patna), Abdullah Haroon (Sind), and Sir Abdul Qayyum (NWFP). The Conference extended invitation to Mr. M.A.Jinnah but he declined and considered it an attempt to sabotage Muslim unity.¹

In the first All India Muslim Conference held at Delhi in December, 1928 held under the Chairmanship of Sir Agha Khan, representatives from different political parties, prominent public figures, fiery nationalists and even Qadianis participated. A formal invitation was extended to Mirza Mahmud for representation of his community. He sent 20 Qadiani members as provincial representatives which included Hakim Abu Tahir, Amir Jamat Ahmadya, Calcutta, Hakim Khalil Ahmad Mongheri (Behar), Zafarullah (Punjab), Babu Ijaz Hussain (Delhi) and Mufti Muhammad Sadiq, a representative from the centre (Qadian).² The Conference, in its resolution, emphasized the need for separate electorates unlike the Quaid's approach of joint electorates conditioned by certain safeguards for the Muslims. It may be emphasized that the Quaid did not consider separate electorate as an end but a means to an end and was never ready to abandon this system without the fulfilment of conditions as incorporated in Delhi Proposals. He was the leading figure in formulating the Delhi Proposals and the Resolution of the Calcutta Session of the League in which the Muslim demands were ably recorded and put before the country. The draft resolution containing the fourteen points of the Quaid moved at the League Session on 28-31 March, 1929 at Delhi swept the All India Muslim Conference and it lost its importance for the future as its *Resolution* rather its base was weakened by the popularity of the 14 points. It made its lasting impact on the Simon Commission Report (1928-30), RTCS, (1930-32), the White Paper (1933), proceedings of the Select Committee (1933-34) and the Act of 1935.

Some writers claim that the Quaid prepared his points on the basis of the proposals of Delhi Muslim Conference.³ It is incorrect as the Delhi proposals themselves owed their formulation to the long chain of events which shaped them as Muslim demands. The credit goes to the Quaid for giving a remarkable document to the Muslims to help them chalk out their future course of action.

Civil Disobedience: The Congress, in its Lahore session in December, 1929 adopted the resolution for 'full independence of India outside the British Commonwealth.' In March 1930, Mahatma Gandhi began the Salt Satyagrah and the Civil Disobedience movements. No sooner did the Congress launch the movement than the Qadiani Community started a counter movement against it at the behest of the British.

The Lahore Ahmadya Jamat paper wrote :

1. K.k. Aziz, op. cit. P.33

2. Tarikh Vol VI, P.107

3. Tarikh Vol VI, P.105

"Nowadays the Congress had to face the Government and Qadianis alike. They are in a critical position. Qadiani missionaries are roaming about the villages to counteract the Congress propaganda against the Government through their lectures and addresses. A lesson of loyalty for the British is given to the public. The British are called God-sent rulers of India in accordance with the Quranic injunction of *Oi il Amar*.¹"

The paper condemned the espionage network of Qadian and deplored their political collaboration with the British Imperialism for fulfilling their nefarious designs. A strictly confidential circular was issued by Mufti Muhammad Sadiq, Nazar Amoor-e-Kharja (Incharge Department of Foreign Affairs, Qadian) to Qadiani Jamats advising them to keep a close check on the political movements of their areas and to inform the Centre of ups and downs of the Congress influence. It was also directed that the Centre should be informed immediately if any Government servant would take part in the political activities of the Congress or entertained its ideas.²

Qadiani elders continued to maintain their sinister collaboration with the British Imperialism and made frequent references to their fidelity. Mirza Mahmud claimed that in the last fifty years (1884-1934) the Ahmadis had very loyally served the British Government whenever it faced a critical situation. They extended full cooperation to the Government during the First World War, the Rowaltt Act disturbances and the Hijrat movement. They boldly faced the challenge of Non-cooperation Movement by distributing free literature, organizing lectures and public meetings against it in India. Equally the challenges of numerous Civil Disobedience movements, the Red Shirt threat and the Bengal Terrorism were met with courage. Qadiani Khalifa stressed in the foregoing address that Ahmadya Community, since its birth had always been pleased and proud of serving the British with unswerving loyalty and took pride in being the subjects of the King Emperor. He claimed to possess many baskets full of commendatory letters written either to him or to the Secretaries of his Jamat by the British Government officials paying high tribute to the spirit of loyalty of the Ahmadya community shown to the British at various occasions. He further emphasized that his Jamat had possessed several baskets full of medals which Ahmadis had earned for sacrificing their lives for the Government. These baskets even outweighed an official's weight, he claimed.³

He never hesitated to admit that Ahmadya movement had always opposed every political movement which posed threat to the suzerainty of Britain in the Indian sub-continent. He referred to counter movements which Ahmadis launched against the first organized resistance against the British in 1907, disturbances started after the

1. Paigham-e-Suth Lahore, 23 June, 1930

2. *Affazl Qadian*, 22 July, 1930

3. *Affazl Qadian*, 1st November, 1934

Partition of Bengal, Cawnpur Mosque agitation (1913) and the first (1919-21), second (1930) and the third Non-Cooperation movements (1932).¹

It was widely held that Ahmadya community was the handmaid of British Imperialism and its secret agency meant to serve its political interests. The top leadership of the Congress unequivocally condemned Qadiani Jamat as British stooges. Mirza Mahmud made reference to it in an address to his community:

"The idea that Ahmadis are the agents of the British was so deeply rooted in the hearts of people that even some top level political leaders asked me in a secret and confidential manner if I had entered into a secret alliance with the British. Dr Syed Mahmud, who is now (1935) the Secretary of the Congress, visited Qadian. He told me when Pandit Jawahar Lal Nehru returned after his tour from Europe, the very first thing he disclosed was his experience which he had learnt during his visit to Europe about the Ahmadya Community. He candidly declared if India aspired for the downfall of the British Government in the sub-continent it must take steps to weaken the Ahmadya Jamat at the first instance. This means that every one thinks Ahmadya Jamat as an agent of the British Government."²

In his several addresses, Mirza Mahmud enumerated the nature and extent of services rendered by Ahmadis for the strengthening and establishment of the British hegemony in India and abroad. Not only did Qadianis lay down their lives for the British Imperialism but also spent millions of rupees to check uprisings and political movements that threatened the British ascendancy in India and abroad. He proudly claimed that while the British officials received payments for their services, he and his community spent millions of rupees from their pockets to crush anti British movements in India. Their keen desire to establish the Government of the King Emperor had rendered them the enemy of the whole of India, he remarked.³

Ahmadya Mission, London watched the British Imperialist interests in all its colonies. It enjoyed a unique position in the eyes of top British officials and the Secretary of State for India. The Incharge of that Mission was always a close confidant of Mirza Mahmud because he had been entrusted with important political assignments which he carried out confidentially. Abdul Rahim Dard was the head of the Ahmadya Mission, London in 1928 when he was replaced by Molvi Farzand Ali as the new head. A grand party was organized by Dard in May, 1928 on the occasion of Eid-ul-Azha which was participated by leading British figures. It will be of interest to give a report of the party from a British paper :

"On 31st May, 1928 the second day of Eid-ul-Azha, a garden party was held, and an address on 'Islam' was given by Sir Denison Ross, at the Ahmadya Mission at Southfields. The party was attended by Viscount and Viscountess Allenby, Lord Leigh,

1. Ibid
2. Alfazl Qadiani, 6 August, 1935
3. Ibid

Sir William Bull, MP; Sir Clement Kinloch-Cook, MP; Lady Clement Cook; Sir Park Goof, MP; Sir Frank Sanderson MP; Sir Henry and Lady Cowan, Sir Murdoch MacDonald, MP; and Lady MacDonald; Cap Garro Jones, MP; Mr J.B. and Miss Couper, Colonel Applin, MP; Mr Rhys Davies, MP; Mr and Mrs Reginaled Elarry, Sir Stanford, London, Dr T.D.Ahmad, Mr M. Naseem, Mr.H.D.Watson, Rt.Rev. Bishop James, Secretary German Embassy, Secretary Persian Legation; Lt.Col. E.Murray, Secretary, British Empire League, Mr.G.R.S. Mead, Mr. H.R.Gibb, Sirdar Iqbal Ali Shah, Sir Edward Maclagen, former Lt.Governor of Punjab, and Mahraja of Burdwan.

Sir Edward Maclagen, who presided, after thanking the Imam A.R.Dard, for the "Catholic Comprehensiveness" of the invitations to the celebrations of the Id invitations which were extended to Muslims who were not of the Ahmadi persuasion as well as to Christians and Hindus-referred to the splendid spirit of patriotism and self-sacrifice shown by Ahmadya Community in the Punjab, particularly during the Great War. He added his regret at the impending departure of the Imam from London.

Sir Denison Ross recounted some of his experiences in living among Muslims in the study of Islam and applauded the growing spirit of historical research among Hindus and Muslims.

The Mahraja of Burdwan stated his pleasure at being present at such an undenominational assembly. Meetings of this kind, he said, where he could meet his Muslim friends, could not fail to cement the friendship between peoples of different faith.

The Imam Dard referred to his belief that all worshipers of the Heavenly Father whether Muslim, Christian or Jew could fitly meet together on such occasions as this. Tolerance was one of the fundamentals of his creed. He then announced the fact that he had, for reasons of health, been recalled to India by the Head of the Ahmadya Community, and introduced to the audience, his successor, Mr.Farazand Ali, to whom he hoped that the same kindness and support which had been extended to himself would be shown."¹

RTCs London: The Simon Commission Report was published in May 1930. It proved most disappointing and was widely condemned in India. To discuss the political situation of India, some loyal elements called an All Muslim Parties Conference which was held in Simla in July, 1930. All pro-British political leaders, nawabs and landlords participated. The Indian press called it an 'All India Toadies Conference.' Mirza Mahmud attended it on the request of Sir Zafarullah. He emphasized that leaders should advise Muslims to wait the outcome of forthcoming Round Table Conference in London before taking any further action. He apprehended that some elements

1. The Near East and India, London 7 June, 1928

might exploit the situation for leading a Civil Disobedience Movement.¹ He was obviously referring to the Congress.

The Labour Government announced Dominion Status for India and invited representatives of the British India and Indian states for consultation to a Round Table Conference to be held in London. On this occasion Mirza Mahmud prepared and published an analysis of the Simon Report. This booklet was published under the title *The Solution of the Political Problem of India*. It was widely circulated among Muslim representatives of RTC in London in 1930-32.

In this booklet, he proposed a provisional form of Central Government for India and emphasized its ill-preparedness for independence, taking among others, its military needs which it had to carry for its survival.² He asserted that the delegates of RTC should begin by considering the Simon Commission Report and the related questions of fitness of India for independence. The latter question required a moral, political and religious answer, he continued. A religious answer could not be given because of the broad religious difference between Europeans and Indians, but certainly, moral and political answer could be ventured. To both of these, his answer was clear 'yes.' England was morally and politically obliged by previous commitments to grant eventual independence to India. "But Mahmud Ahmad stood far from a radical position," says Lavan, "when he expressed his continued support of the British presence in India in the sentence. In short, separation from England is not only impossible but it is also opposed to the Divine Scheme of things."³ He maintained that the British political system laid the basis for polarization of the work. A mere thought of disassociating India from England is against the will of God and one who thinks of it is an arch enemy of the country. Even, to him, the demand for Dominion Status for India was a curse.⁴

Mirza Mahmud exonerated England from the charge of continual communalism in India and fully supported the Simon Commission proposals, especially appreciating their recognition of the need to protect the interests of minority groups. He proposed a vassal pattern for India in the proposed future constitutional set up :

"I deem it necessary to state here that if India is to continue as a part of the British Commonwealth of Nations under the British Crown, as I think it must, also I for one shall not hesitate to sacrifice even the strongest political alliance on this account, then it is necessary that the British element must be retained for a long time to come. At present all the British dominions are either wholly colonized by the British blood, such as Australia and Newzealand, or partly by the British and partly by the non-British elements, such as the Dominions of Canada and South Africa. These dominions can easily maintain their connection with the mother country owing to the

1. Tarikh Vol VI, P.238

2. Mirza Mahmud, *The Solution of Political Problem of India*, Qadian, 1930, P.139

3. Lavan, op. cit., P.139

4. Mirza Mahmud, op. cit. P.142

ties of kinship and language, but in a land like India which is inhabited by quite a different people from the British, who widely differ from the latter in speech, race, religion and civilization, it is hut necessary that some sort of connection be maintained between the two in order that free and autonomous India may be in a position to keep alive with her feelings of friendliness towards Great Britain. And the best way to effect it is to retain the services of British officials, otherwise the feeling of being one Empire will never be maintained, and there will be fear of India cutting adrift from the British Commonwealth Nations, which I think will result not in the desired self-Government but in conditions as worse as slavery.¹

First RTC: The first RTC opened on 12 November, 1930 in London. It was boycotted by the Congress. Sir Fazl-i- Hussain, the Member of the Viceroy's Executive Council sent Zafarullah, his 'principal collaborator' and Shafaat Ahmad to London to exercise check on activities of the Quaid-e-Azam. Zafarullah's public career during 1920s had widened his influence and respect with the British after his appointment as Senior Crown Counsel on the Delhi Conspiracy Case in 1930-31, in which Bhagat Singh and Dutt were involved.² Sir Fazl-i-Hussain, in a letter dated 20 May, 1930 addressed to Sir Malcolm Hailey, the Governor of UP, explained :

"Again, frankly, I do not like the idea of Jinnah doing all the talking and of course there being no one strong-minded enough to make a protest in case Jinnah starts upon expressing his views when those views are not acceptable to the Indian Muslim. I want some one who would frankly say that it is not the Indian Muslim view. It is a difficult thing to say that and an unpleasant one, and the higher the position of a representative, the more difficult it is for him to say so in a Conference. I believe Shafaat Ahmad and Zafarullah will not hesitate, while Shafi's repudiation may be attributed to rivalry."³

There was no appreciable progress achieved in the First Round Table Conference. The Quaid attended the session and helped evolve a formula for the Hindu-Muslim agreement which was vetoed by Jayakar. The first session of RTC closed on 19 January 1931, with a statement by the British Prime Minister, Ramsay McDonald that the Government accepted the proposals for full responsible Government with 'some features of dualism' at a federated centre.

A happy development had already taken place in India. Dr. Iqbal, as President of the Muslim League, in its Allahabad Session (1930) suggested the idea of the separate state for the predominantly Muslim areas of North West India. The Hindu press brought the idea under attack and rejected it as a solution of India's problem.

1. Ibid P.357

2. Lavan, op. cit. P.140 Also Zafarullah, *Servant of God*, London, 1983, P.55

3. Letters of Mian Fazle Hussain, P.77 See Also Ashiq Hussain Batalvi, *Iqbal Kay Akhbari Do Saal*, P.249

A Present to Lord Irwin: Lord Irwin's term of Viceroyalty in India ended in 1931. The people of India did not like him for his repressive policy. There was a time when the conservatives demanded his recall. At the time of his departure to London, Mirza Mahmud, in accordance with his traditional policy, put up a display of sychophancy for his master. He sent a three-man delegation comprising Zafarullah Khan, Chaudhry Fateh Muhammad Khan and A.R.Dard which waited on him and presented him a nicelybound book written by Mirza Mahmud. It was presented in a beautiful casket on his behalf and on behalf of ten thousand members of his community who lived in one hundred cities of all the provinces of India. It gave a brief history of Ahmadyat with special emphasis on Ahmadya relations with the British and the services rendered by the community during the past political turmoils. Ahmadya-British relations were so close and intimate, the book says, that people took the 'wrong' impression that Ahmadis were British spies.

Lord Irwin, in his letter to 'His Holiness' Mirza Mahmud, duly recognized and appreciated the services rendered by Ahmadya Community during his term of Viceroyalty in India. He assured him of his interest and sympathy with the Ahmadya Community even after leaving India.¹

Languid Session: On 1st December, 1931 the second RTC ended and Zafarullah wasted no time to leave for India to preside over the League's session at Delhi. Certain pro-British elements pushed his candidature in the League's Council for the presidency of the Muslim League for that session. Before undertaking this venture, he wrote a letter to Mirza Mahmud for his advice. The letter is recorded in *Tarikh-e-Ahmadyat*. It says:

"It is a unique political occasion. I have accepted to preside over the session with a view to providing political guidance and advice to Indian Muslims in the capacity of Hazoor's (Mirza Mahmud) mouthpiece. I earnestly request your honour to spare some time and write the address for me... Moreover after the announcement of my name as the President of the League, Jamiat-ul-Ulema etc would protest and oppose it. They continue to do so during the session. We may make efforts that a large number of Ahmadi members should participate in the session to make a big gathering and to get the desired resolutions passed...In writing the address Hazoor may take note of the predicament of Indian Muslims in the context of current politics; review the present political events and guide in preparation of a future programme of action. Hazoor may also emphasise the future need to work on cooperative basis under a system."²

The venue of Muslim League Session was Jeewan Hall, Delhi. When the Muslims came to know that a Qadiani was going to preside over the 22nd session of the Muslim League, they staged a violent demonstration and occupied the Hall.

1. Mirza Mahmud Ahmad, *Tohfa Lord Irwin*, Allah Bux Steam Press Qadian, March 1931
2. *Tarikh-e-Ahmadyat* Vol VI, P.339

Anti-Zafarullah demonstration forced the participants to move to some other place.¹ At last the so-called 'session' was held at the residence of Nawab Muhammad Ali under close guard. Zafarullah, in his "presidential" address, discussed the political issues like Dominion Status for India, All India Federation, provincial autonomy, constitutional safeguards for minorities, rights of Kashmir Muslim, and revolutionary and anarchial crimes committed by certain elements in the country.²

It was a "languid and attenuated House of scarcely 120 people in all. During this session the quorum at the annual session was reached from 75 to 50, the annual subscription from Rs.6 to Rs.1 and the admission of Rs. 5 was abolished altogether to attract new members."³ The other important amendment in the Leagues Constitution related to the very object of the League which had been defined as "the attainment of Swaraj for India by all peaceful and legitimate means." This was changed to "the attainment of full responsible Government for India by all peaceful and legitimate means with adequate and effective safeguards for Musalmans."⁴ Dr M.U.S.Jung suggested the retention of the word Swaraj (independence) while Mr.Sabri wanted to substitute it with the phrase "complete independence." Both the amendments were rejected by a large majority, only a couple of members voting for them.

Among the resolutions passed, one related to the appointment of a committee to negotiate with the Working Committee of All India Muslim Conference to bring a union between the two bodies. The committee was to submit its report by March, 1932 to the League's Council which would take steps "as may be necessary to effect the proposal of amalgamation and frame a constitution of the resulting organization. The Committee comprised : Zafarullah, President of the League, S.M. Abdullah and Mirza Ijaz Hussain as Joint Secretaries of the League."⁵

It was a deep rooted conspiracy to use the League's platform for the imperial game. Qadianis wanted to gain hold over the League and to finish its independent status by merging it in the Muslim Conference.

Pakistan Scheme: Zafarullah was nominated by the British for all three RTCs. At the end of the meetings, his name was included in the Joint Select Committee formed to examine witnesses on the feasibility of proposals with regard to the future constitution of India. When the delegates of the Conference and the league appeared before the Joint Select Committee a fourpage leaflet *Now or Never : All we to Live or Perish Forever?* attracted attention of some members of the RTC. Zafarullah dismissed Pakistan scheme and remarked before the Joint Select Committee of Parliament on 1st August, 1933 that it was only a 'student's scheme' and there was nothing in it. He

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1. Tarikh Vol VI, P.340
 2. Sharifuddin Pirzada, Foundations of Pakistan, P.187
 3. Damodar P. Singhal, Pakistan, P.56
 4. Pirzada, op. cit. P.181
 5. Pirzada, op. cit. P.192

called the scheme 'chimerical' and 'impractical' which meant the Federation of certain provinces.¹ He, however, justified his stand afterwards (1982) by arguing that since Ch. Rahmat Ali's Pakistan scheme involved an exchange of population from one part of India to another that was the reason he called it 'chimerical' and 'impractical' in nature.²

Zafarullah had a remarkable record of service at his credit for his British masters. In lieu of his services he was knighted at the end of the RTCs. Sir Samuel Hoare, the Secretary of State for India paid him glowing tribute and expressed his firm belief over his glorious future in India and hoped that he would continue to be sincere to the British.³ He also earned the favour and support of some other British officials like Sir Findlater Stewart, Permanent Under Secretary of State for India and Sir Maurice Gwyer, Chief Treasury Counsel, who subsequently became Chief Justice of India.⁴

Quaid Returns to India : The Quaid-e Azam was so disgusted with the discussions of the RTC as well as manoeuvrings of the British agents that he decided to settle in London with the intention of carrying on practice as an advocate before the Judicial Committee of the Privy Council. He was not invited to latter sittings of the RTC because he was the strongest opponent of the Federal scheme.

Qadianis claim⁵ that Mirza Mahmud Ahmad directed Abdul Rahim Dard, Qadiani Missionary at London to persuade the Quaid to return to India and again take part in politics. Dard allegedly had many interviews with Mr. Jinnah. Eventually Mr. Jinnah changed his mind and agreed to return to India and resume the political struggle for Indian Muslims. The start was made in London. Dard arranged a meeting on the lawns of the London 'Mosque' on 7 April, 1933 on the occasion of Eid ul Azha. Some 200 politicians and intellectuals attended. Those included Pethick Lawrence, Sir Edward McLagen, Prof. AR Gibb, Sir Denison Ross, etc. Sir Nairne Stewart Sandeman Presided. Mr. Jinnah spoke on *India of the Future*. He started his talk with the announcement. 'The eloquent persuasion of the Imam left me no escape.....'

The *Sunday Times*, London reported in the issue of 9 April, 1933. 'There was also a large gathering in the grounds of the Mosque in the Melrose Road, Wimbledon, when Mr. Jinnah, the famous Indian Muslim spoke on India's future. Mr. Jinnah made unfavourable comments on the Indian White Paper from a national point of view. The Chairman Sir N. Stewart Sandeman, MP took up the Churchill's attitude on the subject and this led to heckling by some of the Muslim students, who were however, eventually calmed by the Imam of the Mosque.'⁶

1. Minutes of Evidence given before the Joint Committee on Indian Constitutional Reform Session 1932-33 Vol II P.1496

2. Pakistan Times, Lahore 13 February, 1982

3. Aifazi Qadian, 24 July 1934

4. Sir Zafarullah, Servant of God, P.71

5. Sir Zafarullah, Ahmadyat, P.243 Also Shah Waliullah, Hamari Hijrat Aur Gayam-i-Pakistan, Lahore, 1949, P.21

6. Review of Religions, Rabwah, March 1984

There is no concrete proof to substantiate Qadiani claim.¹ Rather the attitude of Zafarullah in the RTCs and the role of Qadian leadership played in mid 30's are sufficient evidences to reject the absurd contention of Qadiani writers. The Quaid came to India in September 1931 and spent a few days in Bombay. He addressed a public meeting in which he advised Muslims to close up their ranks. Liaquat Ali visited London in 1933 and persuaded him to lead the nation. In April 1934, he again came back to India for about a month. The main object of his visit was to address a League Council Meeting and to persuade Muslims to accept the Communal Award and make preparations for the next elections. In January, 1935 the Quaid returned to India to attend the session of the Central Legislative Assembly to which he had returned unopposed earlier in October, 1934 in his absence. He was also elected the permanent President of the League in 1934.²

The Quaid was slow in making up his mind to accept the challenge to build up moribund Muslim League into an effective organization and visited India several times during 1934-35 in an effort to gauge the situation, before finally settling again in Bombay. There was no element of Qadiani persuasion in making his decision to return to India. Qadianis never extended cooperation to the Quaid after his return. They bitterly opposed the Muslim League policy in general and in Punjab in particular due to their sinister collaboration with the Unionists. In late 30s they openly sided with the Congress and were jubilant on the formation of Congress Ministries in six provinces of India.

1. Afrazi 27 April 1933 says nothing of the sort while giving a report of the meeting.

2. The Partition of India—Policies and Perspective, Edit by C.M. Phillips and M.D. Wain Wright, London, 1970 P.35

QADIANI INTRIGUES IN KASHMIR

Qadian always yearned for Kashmir. Mirza Mahmud discloses that his grandfather Mirza Ghulam Murtaza was a great friend of Shiekh Imamuddin, the last Governor of Kashmir appointed by the Sikh darbar. When he was ordered by the Sikh darbar to take charge in Kashmir, he insisted to take Mirza Ghulam Murtaza with him. Mirza Ghulam Murtaza was in Kashmir with Imamuddin at the time of Anglo-Sikh war (1846). The British crushed the Sikh power in the Punjab and Kashmir was sold out to Gulab Singh in March 1846 for Rs.75 lacs in accordance with the Treaty of Amritsar. Gulab Singh had some difficulty in obtaining actual possession of Kashmir. Imamuddin made for a time, successful resistance and it was not till the end of 1846 that Gulab Singh was established in Kashmir with the aid of the British troops and those of Lahore darbar. Mirza Mahmud further says that Imamuddin wanted to form a confederacy of states surrounding Kashmir. He, however, could not carry out his plan for the fear that nawabs of hilly states might not be in a position to fight against the British. Further, it was not considered advisable to have direct confrontation with the British. This was said to be the first reason which led Mirza Mahmud Ahmad to dabble in Kashmir affairs.¹

The second reason given by him is that Hakim Nuruddin, the teacher, father-in-law and the first Khalifa of Ahmadya Community was the court physician in Kashmir darbar. Amar Singh, the father of Hari Singh, (the last Maharja of Kashmir) and his brother Ram Singh were said to have studied the Holy Quran from the Hakim. Partab Singh, the elder brother of Amar Singh came to know of it. He ordered the Hakim's immediate expulsion from the State². This is not the correct reason given for his expulsion.

The actual story is that after the death of Ranbir Singh in 1885 he was succeeded by his eldest son Partab Singh. In 1889 Partab Singh was condemned by the British for his alleged pro-Russian policy. On that pretext, the British made a plan to annex Kashmir and some parts of Gilgit.³ This plan was foiled by an Indian nationalist Sufi Amba Parshad who by posing himself deaf and dumb got himself employed with the British representative, stole the secret documents, and got them published in the *Amrit Bazar Patrika*, Calcutta. It created a lot of stir in the British Parliament and the Calcutta Administration. The British, however, snubbed the Maharja and a Council was organized to carry out administration of the State. It comprised Maharaja's two brothers: Ram Singh and Amar Singh and certain selected officials from British service. They were to take no important step without consulting the Resident. In November, 1891 the Maharja was restored to a portion of his power. After assumption

1. Tarikh—Ahmadyat Vol VI, P.435—436

2. Ibid

3. See Molvi Hashmat ullah Lakhnavi, Tarikh—i—Jammu, Lahore, 1968

of power he ordered the immediate expulsion of the Hakim from the State. The Hakim was an agent of the British Intelligence and was responsible to keep a watch on Partab Singh's political activities. He kept the British Resident informed of all the Court intrigues.¹ On the directives of his Imperialist masters he and Muharram Ali Chishti plotted to establish a vassal state on the borders of Kashmir (in Kishtwar)² to render it as a buffer zone to check Russian incursions. The plot could not be materialized due to some political reasons. Amar Singh played in the Hakim's hands and aspired for power.

The third reason given by Mirza Mahmud for taking interest in Kashmir affairs was the plight of Kashmir Muslims which he had seen during his three visits to Kashmir. He first visited Kashmir in July, 1909 to see "Jesus' tomb" in Khanyar street, Srinagar. In June, 1921 he paid second visit, a political one, to explore the possibility of sending his agents in Central Asia by making Kashmir a launching pad. The British policy in those days was directed towards Communist Russia.³ Molvi Muhammad Amin and Molvi Zahoor Hussain undertook espionage missions and were arrested by the Russian police several times. Mirza Mahmud hinted at the possibility of setting up of an Ahmadya state in the hey days of Qadiani infiltration in Central Asia.⁴

Mirza Mahmud paid the third visit to Kashmir in June, 1929. By 1929, the Russian Revolution (1917) had made a considerable headway. It posed a great threat to British Imperialism in India. Communist Russia continued to make appeals to Muslims of the east to throw off the yoke of Imperialism and help the Russian Revolution. These slogans caused great embarrassment to the British. However Russia's need for imports and credits from the West and its signing of a commercial treaty with Britain in March, 1921 forced her to abstain from any attempt militarily or diplomatic to encourage peoples of Asia in any form of hostile action against the British interests or Empire especially in India and in the independent state of Afghanistan. Despite Russia continued to help Indian Revolutionaries in one way or the other. Tashkent was the main training centre for Indian revolutionaries. A school was also founded at Samarkand in 1920 which was attended by 3500 experts who were sent to India well provided with money to undertake revolutionary activities. The Soviet Minister at Kabul Raskolnikov gave special attention to the tribesmen in Waziristan.⁵

Even after the Russian assurances of not interfering in the internal affairs of India, the Colonial Department of the Communist Party of Britain continued to direct the activities of Indian Communists.⁶ After the Sixth Congress of the Third International in 1928 the Communists intensified their activities in India. They earlier

1. Mumtaz Ahmad, *Masala—Kashmir*, Lahore P.58

2. Rafiq Dilawari, *Asma—Talbis*, Lahore 1937, PP.468-469

3. Josef Korbel, *Danger in Kashmir*, USA 1966 P.274

4. Mirza Mahmud, *A Present to the Prince of Wales* P.93 and Afzal Qadian, 12 March, 1922

5. Korbel, *op.cit* P.281

6. *Ibid*

led workers into a strike like that of Bombay, Bengal and the UP (the Cawnpore Conspiracy Case, 1924) and its leaders were sent behind the bars (The Meerut Conspiracy case). In 1930, a Draft Programme of Action asked for a violent overthrow of the Indian Government and the establishment of a Soviet Government.¹ Alarmed by these announcements the British took great interest in emerging political developments in strategic areas of Kashmir. They wanted to plant their loyal agents in those areas where Russian infiltration could be possible.

The most dependable agents of Imperialism could be none except Qadianis. They had a 'brilliant' record of spying, sabotage and pro-British activities. Any movement launched through them could be properly checked and maintained. They could also be relied upon in all matters. In India they had already proved their worth by launching counter offensives against the national independence movements. During the days of Cawnpore Mosque agitation, Jalianwallah Bagh Tragedy, Khilafat and Civil Disobedience Movements, they collaborated with the British to undermine the efforts of the freedom fighters. They were specially active against Communists and so-called Bengali terrorists. Their existence on Kashmir borders could serve to meet the Communist incursions and check the flow of revolutionaries from Sinkiang into Kashmir.

Stir in Kashmir: In the last year of 20s, the political situation in Kashmir become explosive and volatile. In March 1929, Sir Albion Bannerji, the Political Affairs Minister resigned in protest against the bad state of affairs in Kashmir and made startling observations on the plight of Kashmir Muslims which caused a stir in the State. Soon after that Mirza Mahmud paid his third political visit to Kashmir (June 1929) to give a final shape to his pre-conceived subversive plan. He directed Qadiani workers to infiltrate into rank and file of all those parties likely to form the nucleus for future political leadership. There were scores of Qadianis in Kashmir. As many as 85 Qadiani Centres² manned by clever missionaries worked enthusiastically to exploit the political situation prevailing in Kashmir for their nefarious ends. Mirza Mahmud, sanguine of these developments, raised the slogan of an Ahmadya state and aspired to establish it any where in India as a future base.³ He was obviously making reference to Kashmir.

The year 1930 witnessed a great political upsurge in Kashmir. The incident of sacrilege of the Holy Quran and interruption of the Eid Khutba at congregational prayers in Jammu infuriated the Muslims. They assembled at Jamia Mosque in Srinagar to protest against the high-handedness of the Dogra rulers. On 21st June, a protest meeting was held at KhanQah-e-Moallah Mosque at Srinagar. At the end of the meeting, Abdul Qadeer, a young pathan from the UP and a guide by profession

1. Korbel, op.cit P.281

2. *Tarikh-e-Ahmadyat* Vol. VI, P.480

3. *Alfazi Qadian* 25 April, 1930

delivered a fiery speech against the Dogra ruler and was arrested and tried for sedition.¹

On 13 July, 1931 thousands of people assembled outside the Srinagar jail where the trial was being held. They were interested in the fate of Abdul Qadeer. The police opened fire on the peaceful demonstrators killing twenty three men and wounding forty. A wave of indignation swept the whole of India. The Muslims of India protested against the Dogra atrocities and sympathized with the Kashmir Muslims.

Contemporary observers were divided about the causes of the Kashmir outbreak. Spokesmen for the Darbar and some British politicians thought that it was the work of outside agitators-Bolshevist agents, as one British MP Lt. Col Sir Smiles put it in the House of Commons,² but the majority of Simla's men on the spot preferred to emphasize internal factors. According to E.M. Jenkins, the Deputy Commissioner of Amritsar, 'the root of the trouble is in the State and not in the Punjab. To hold otherwise is to live in fool's paradise.'³ By the root of the trouble, he meant the invidious position of Muslims in Kashmir Society.

Kashmir Committee: On 25 July, 1931 Mirza Mahmud invited leading Muslims of India for consultation on Kashmir affairs at the residence of Nawab Zulfiqar Ali Khan at Simla. The participants included Sir Fazl-i-Hussain, Kh. Hasan Nizami, Dr. Muhammad Iqbal, Sir Zulfiqar Ali, Nawab Kanjpura, Sheikh Rahim Bux (retired session judge), Syed Mohsin Shah (advocate), Molvi Ismail Ghaznavi, Molvi Noorul Haq (Editor, *Muslim Outlook*, Lahore), Syed Habib (Editor, *Siyasat*, Lahore), Meerak Shah, A.R.Saghir and Abdul Latif (brother of Sir Abdul Qayyum of NWFP). Ch. Zahoor Ahmad (Qadiani) attended as the Press Secretary.⁴

An All India Kashmir Committee (AIKC) was formed with Mirza Mahmud as its president. He declined to be the dictator of the Committee.⁵ A.R.Dard became its Secretary. It aimed to wage a constitutional struggle for the restoration of the rights of Kashmir Muslims.⁶

Ian Copland explains the Qadiani motive in taking interest in Kashmir affairs by formation of an AIKC:

'To this missionary-oriented sect(Qadian), Kashmir represented a natural field for expansion. Qadian, the Ahmadya headquarter was situated at Gurdaspur district which abutted the Jammu frontier: and the Ahmadya creed embraced the belief that Srinagar was the last resting place of Jesus Christ revered by all Muslims

1. Ian Copland, (Prof Monash University, Australia), *Islam And Political Mobilization in Kashmir (1931-34)* Pacific Affairs, Summer, 1981, P.231

2. Lt. Col Sir Walter Smiles in the House of Commons, 22 February, 1932 Great Britain: Parliamentary Debates, Vol 262, C.ii

3. Note dated 14 February, 1932. The Deputy Political Secretary thought a copy of this Report would 'help to correct' some of the Residents impressions (Minute dated 23 February, 1932) I (ndia) Official R(cords) R/1/29/880 quoted by Copland

4. Tarikh Vol VI, P.462

5. Ibid P.468

6. Seeking intervention of Viceroy in the affairs of Kashmir, appointment of a British Prime Minister, Presentation of demands of Kashmiri Muslims to the Maharaja, exposure of the atrocities of Kashmir State officials and adoption of measures for release of political prisoners were the main objectives of the Committee. (the Zamindar Lahore, Qadian Number 3 August, 1937)

as prophet. However it was the July agitation which suggested to the Ahmadya Khalifa, Mirza Bashiruddin Mahmud Ahmad that the time was ripe for a concerted missionary push, championed the civil rights cause would establish a firm foothold in the hearts and minds of the Kashmiri people, and he hoped to put this goodwill to work in his campaign for converts. Nevertheless it is doubtful whether he would have chanced his arm on such a risky venture had the sect not possessed some important local contacts in Srinagar notably Jamaluddin (the brother of Khawaja Kamaluddin) and the Darbar's Director of Public Instruction, and the ubiquitous (Sheikh) Abdullah.¹

The main office of AIKC was setup in Qadian. Mirza Mahmud formed a Publicity Committee at Qadian and all the Qadian papers got engaged in projecting the image of Mirza Mahmud as a political sage, a well-wisher of Muslims, and protagonist of Kashmir Muslim cause. A section of the Muslim press in India also created a pastiche and adorned their pages with laudatory remarks about Kashmir Committee. *Alfazi* Qadian which specialized in the art of fawning, introduced certain Qadianis or pro-Qadiani elements of Kashmir as the outspoken leaders of oppressed people of Kashmir. It was a carefully contrived charade by the mercenaries of Qadian and a group of feudal aristocracy under Sir Fazle-i-Hussain to fabricate their popularity in India. In the Valley of Kashmir cheer boys of Mirza Mahmud took pains to mollify critics to manipulate support.

Majlis-i-Ahrar: Qadiani manoeuvres in Kashmir were challenged by newly formed political body of Punjab Muslims-*Majlis-i-Ahrar-i-Islam*. They were former Khalifites, differed with the Congress over certain issues and afterwards announced the formation of their party in a meeting at Habibia Hall, Lahore on 11 July, 1931. They were also opposed to the policies of Muslims League. The declared objectives of the party were to secure independence for the country, promote better relations with other communities and establish an Islamic system in the country. They were anti-Imperialist and progressive in outlook. Chaudhry Afzal Haq was the moving force behind the party. The other prominent Ahrar leaders were Syed Attaullah Shah Bokhari, Maulana Mazhar Ali Azhar,² Sheikh Hussam ud din, Master Tajuddin Ansari, and Syed Habib ur Rehman Ludhianvi. It was a galaxy of spell binders. They attacked Capitalism, challenged feudalism and spoke in the language of a common man. They targeted Qadianyat for it represented the high point of toadyism and servility. The involvement of Qadian in the politics of Kashmir was a source of concern to them. They firmly held that the AIKC was a tool of British Imperialism and Ahmadis, the most loyal of all sections of British India were playing their game.²

Ian Copland elaborates: "The Ahmadyas adopted a two-pronged strategy with regard to Kashmir. The first, of which they made no secret, was to capture control of AIKC, a Lahore-based lobby group founded by Sir Fazal-i-Hussain (Italics added). How they

1. Ian Copland, op. cit. P.236
2. Abdullah Malik, Punjab Kee Siyasi Tehrikain, Lahore P.166

managed this, given the hostility with which the Qadianis were regarded in orthodox circles, is a puzzle, but manage it they did.¹ The second part of the strategy was to utilize the Committee's prestige to put pressure on the Government of India.

Kaul as New Dewan: The establishment of the AIKC was coincided by the appointment of Hari Kishan Kaul as the Prime Minister of Kashmir. On 25 July, the Maharaja sacked Prime Minister Wakefield who was accused of encouraging agitation in Kashmir. Kaul adopted a repressive policy, detained many political workers and suspended some Muslim civil servants from their job. Kaul was afterwards joined by his brother Dya, a former Dewan of Patiala and a man known to the British as a notorious intriguer.²

Mirza Mahmud chalked out a programme of action for the AIKC. Kashmir Day was celebrated on 14 August and A.R. Dard travelled to Simla to brief the Political Secretary, Sir Charles Watson.³ Mahmud Ahmad reasoned that the British would have to intervene sooner or later in order to placate their own Muslim subjects. His job was to see that the latter made their voices heard.

Copland discussing Qadiani strategy further states: "Of more immediate benefits, however, were the Ahmadya's clandestine operations in Kashmir itself."⁴ Unbeknown to the rest of the AIKC, Mahmud Ahmad made contacts with Sh. Abdullah in Srinagar and arranged to support the Youngmen's Association with propaganda and funds.⁵ Abdul Rahim Dard arranged a secret meeting between Sheikh Abdullah and Mirza Mahmud at Garhi Habibullah on Kashmir border. He persuaded him to raise a voice in support of All India Kashmir Committee to establish its representative character and to afford an opportunity to its President to address the British as an advocate of Kashmir Muslim cause.⁶

The Sheikh agreed and played in the hands of Qadiani elements. He also threw up his job with the Education Department and opened a small office in Srinagar, staffed by full time political workers.⁷ "Over the following weeks branches were established in Jammu and other provincial towns, and a flood of new members recruited. Many of the latter were young militants who itched for a chance to get even with the Darbar for its role in the July riots but Abdullah took Mahmud Ahmad's advice and stayed his hand."⁸ In official history of Ahmadyat photo copies of Sheikh Abdullah's letters have been given in which he had asked for financial help, advice and support from Qadian.⁹

From AIKC Platform: Mirza Mahmud had a meeting first with the Political Secretary of the Government of India in charge of the States and latter called on the Viceroy,

1. Ian Copland, op. cit. P. 236 See also Lavan op. cit. P. 149

2. Ibid. Political Secretary to Resident, 25 September 1931

3. Note by Watson on interview with Dard and M. Rahim Bakshah dt: 21 August, 1931 IOR, R/1/29/779

4. Ibid

5. Ibid

6. Tarikh Ahmadyat Vol VI, PP 489-490

7. Resident to Pol. Secy, 8 June 1933 IOR, R/1/29/1031

8. Memo by Resident, 28 September, 1931, IOR, R/1/29/780

9. Tarikh Vol VI, PP, 490-492

Lord Willigdon on 1st August, 1931 and stressed the desirability of British interference in the internal affairs of Kashmir. The Viceroy demanded time for taking any suitable action. However, he liked Mirza Mahmud's proposal for sending a delegation to Kashmir comprising Nawab Zulfiqar Ali, Khan Bahadur Rahim Bux, Khawaja Hasan Nizami, Dard and Maulana Ismail Ghaznavi to look into the situation. Later the name of Dr Iqbal was included into it. Dr Iqbal strongly opposed this proposal as it was considered to be against the larger interest of Kashmir Muslims. He thought that it was premature at that stage and would only provide a tool to the Kashmir Government to exploit the affairs in Kashmir. He, instead, proposed to send a three-man mission including Mirza Mahmud, to London to explain the problem to the British public and Parliament. He promised to criticize boldly Kashmir Administration in case he found some time during the RTC. Mirza Mahmud claims that he knew well the Maharaja would not agree to the proposal so he cared not consider Dr Iqbal's suggestion. He was on look to find an opportunity to persuade the Viceroy to interfere in the State affairs. The Maharaja rejected the delegation proposal as was anticipated. Mirza Mahmud claims that the Viceroy came to realize that the British Government had to interfere sooner or later in Kashmir affairs.¹

Sir Agha Khan, Sir Shafi, Dr Iqbal and Sir Zafarullah called on the Secretary of State for India separately during the RTC London and discussed Kashmir issue with him. The Secretary of State for India later informed the President AIKC (Mirza Mahmud) that the correspondence had been started with the State on the issue.²

The AIKC held meeting in Sialkot on 12-13 September, 1931. Another meeting was held at Lahore on 24 October, 1931. The Committee arranged for the publication of Kashmir news in the British press. Certain sections of the British press supported the demand of Kashmir Muslims which included the expulsion of Kaul from the State and introduction of reforms. Farzad Ali of London 'Mosque' organized a campaign in London. The matter was raised several times in the British Parliament.³ The British public opinion was not much in favour of the Maharaja. He had flamboyantly delivered pro-Congress speech at the RTC, enraging his Imperialist masters. Forgetting his position as vassal he had also been rather haughty towards the British Resident ever since he ascended the throne.⁴

Pandit Kaul, in a bid to pacify the mass movement of Kashmir Muslims, utilized the services of his close friend Sir Mehr Shah of the Punjab to arrange a meeting with some Muslim representatives. Both parties agreed that Muslims would call off agitation and Kaul would suspend emergency regulations and orders in force since two months. Muslim civil servants would be restored to their posts.⁵

1. Tarikh-i-Ahmadya Vol VI, P.499

2. Ibid P. 508

3. M. Yusuf Saraf, Kashmiris Fight For Freedom (1819-1946), Lahore, 1977, P. 461

4. Prem Nath Bazaz, A History of Struggle for Freedom in Kashmir, P.149

5. Tarikh-i-Ahmadyat, Vol VI P.515

In August, Government ordered the release of some Kashmir leaders. They, however, impressed upon the Government that unless their demands were accepted, there was no sense in releasing them. The Government thereupon allowed them to present a memorandum of their grievances to the Maharaja. The initial draft was prepared by Ghulam Ahmad Ashai (Qadiani). It was carried to Lahore by A.R. Dard to be shown to the AIKC. It was still under scrutiny when Abdullah was arrested on 21 September. A public meeting was held in Srinagar and a 'War Council' was formed to carry out the agitation.

On the occasion of his 26th birthday on 3 October, 1931 the Maharaja in a darbar held in Srinagar announced the release of all political prisoners and withdrawal of Notification No. 19 L as well as other emergency laws. The Muslims were called upon to present their erstwhile memorandum of grievances on 16 October, 1931. The memorandum drafted by AIKC was presented to the Maharaja by an eleven member delegation which gave an outline of the constitutional reforms.

A Massive Movement: The Majlis-i-Ahrar-i-Islam wasted no time to expose Qadiani designs. The eminent Ahrar leaders like Ch. Afzal Haq, Maulana Habibur Rahman Ludhianvi, Maulana Daud Ghaznavi, Maulana Atta Ullah Shah Bokhari, Maulana Mazhar Ali Azhar and several others played a prominent role for the cause of Kashmir Muslims.¹ Their movement had urban middle class character in contrast to pro-British feudalistic nature of AIKC.

The fiery speeches of Ahrar leaders roused the sympathies of Muslims of India for their Kashmir brethren. These speeches also indicated a strong anti-Imperialist and anti-Ahmadya trends. Maulana Atta Ullah Shah Bokhari sharply attacked Qadianis in his addresses and asserted that they licked the boots of the British. The Ahrar also opposed Sheikh Abdullah because he received support from the Kashmir Committee and Ahmadis. It is interesting to note that British Resident in his report of 3 October, 1931 referred to the arrest of Sheikh Abdullah, a 'Qadiani'.²

The Ahrar leaders saw behind the Kashmir events a deep British conspiracy and apprised Muslims of secret Qadiani motives. They explained that Qadianis were cleverly building up their influence in Kashmir. They had been playing the Imperialist game behind the facade of the Kashmir Committee. The Ahrar leaders disclosed that Khawaja Jamaluddin, brother of Khawaja Kamaluddin of Lahore section had used his influence as Director of Public Instruction to fill all educational institutions with Lahori Qadianis.³ Qadianis also received a good indirect support from Khalifa Abdul Rahim Qadiani. He was the son of Khalifa Nuruddin Gujrati. Hakim Nuruddin and Nuruddin Khalifa were fast friends. During their stay in Jammu in 1890s, Khalifa collected 'evidences' to prove that the Christ's 'tomb' existed in Kashmir. Khalifa

1. Y.B. Mathur, *Growth of Muslim Politics in India* P.107 see also Ch. Afzal Haq, *Tarikh-e-Ahrar*, Multan, Janbaz Mirza Karwan-e-Ahrar, Vol 1-2 Lahore

2. Government of India File No.35, Report ending 3 October, 1931, IOR, RV/128/780

3. Spencer Lavan, *The Ahmadya Movement*, Delhi, 1974 P.146

Rahim was Personal Secretary to Maharaja Hari Singh. He also served as Assistant Foreign and Political Secretary to Sir G.E.C. Wakefield, the ousted Premier of Kashmir. They said to have collaborated with the British and were removed from service during the hey days of Kashmir movement.¹

M. Yusuf Saraf discusses the Ahrar movement in Kashmir and their reaction to a Qadian dominated AIKC:

"The fact that the AIKC was headed by Amir of the Ahmadi Jamat, and its Secretary was also an Ahmadi and that the campaign was being conducted mainly with the funds provided by Ahmadis, was considered by them as an unhappy sign from the religious point of view. There had been acute differences between the Ahmadis and the general body of Muslims. There was a section of Muslims, Ahrar included who did not take kindly to the Kashmir agitation for real power being led or conducted in Punjab by the Ahmadis. One reason was that it provided the latter with an opportunity to reach the general mass of Muslims on a question that stirred their hearts and this enabled them to establish their bonafides. There were also elements who thought that the Ahmadis thereby wanted to make inroad in the Valley and then use it as a base to spread their influence in northern India. The Ahrars also seem to have thought that the Ahmadis, being wedded, as a matter of fundamental policy to loyalty to the British Crown, could not revolutionize the situation or go beyond certain limits which according to their light, did not furnish the requisite answer to the dictates of the situation. They also seem to have believed that it afforded them (Ahmadis) an opportunity of mass contacts as well as of winning the respect of the Muslim masses. Therefore, they decided not to associate themselves with the AIKC but, nevertheless, make their contribution, independently... They, therefore, decided to storm the State with what may be called a civil invasion by sending in a mass of volunteers and thus involve not only the British Government but exhaust the resources of the State. Consequently towards the middle of September some volunteers started entering into State from different directions, but the movement could not gain momentum. Abdul-lah was released on 4 October and the way cleared for presentation of a memorandum."²

Forced by these emerging developments, the Ahrars thought to suspend their movement for the time being. On the instance of Kaul, negotiations began between them and the Kashmir Government. The Ahrar leader Mazhar Ali agreed to suspend his Jatha bandi on the undertaking that he would henceforth be employed by the Darbar as its sole medium of communication with the Punjab Muslims.³ The Darbar later denied that any such understanding had reached.⁴ The Ahrar leader

1. Lavan, op. cit. PP. 150-51

2. Saraf, op. cit. P. 462

3. Resident to Political Secretary 9 October 1931 Indian Official Record, R/R/29/780

4. Ian Copland op. cit. P. 240 Resident to Political Secretary 9 October, 1931

realized the duplicity of the Darbar and on 30 October led the first of a new batch of Jathas across the Kashmir frontier with Sialkot as the base camp.

The Ahrar, despite the condemnation of the Congress members and of Mahatma Gandhi himself from London, appointed Mazhar Ali as dictator of Kashmir Programme¹ to continue the movement. The Maharaja realized that it was difficult to stop the Ahrar movement. He invoked the infamous Treaty of Amritsar (1846) and appealed to the Governor General for British troops in consultation with the Resident who already anticipated a wide spread rebellion. The Punjab Government was asked to stop the entry of volunteers into Kashmir.²

It was difficult to check this mass movement as the slogan of 'Kashmir chalo' had stirred the imagination of suppressed people. Thousands of Muslims were arrested at the borders of Sialkot, Mirpur, Azad Pattan and Kohala. No less than 2376 were succeeded to cross the border by the beginning of November, contrary to the British anticipations.³ Over 40 thousand Ahrar volunteers were jailed and 22 laid down their lives. It was a massive movement and was widely hailed.⁴

Glancy Commission: The British Government professed a policy of non-interference in the internal affairs of the states. Sir Charles Watson, the Political Secretary of India told A.R.Dard in an interview that the Maharaja could be trusted to do the right things for the Muslim subjects.⁵ Laissez-faire was not only traditional but expedient. With the RTC in London, the Raj could not afford to alienate its well-to-do Muslim clients in the Punjab whose support was vital to the success of negotiations yet neither could they afford to neglect the interests of one of their major princely allies whose attitude could affect the future of the embryonic federal scheme. Caught between the two stools, the British procrastinated in the hope that the crisis would dissolve of its own accord.

By September, the failure of this policy was obvious to all. The position of the Muslims had not improved and disorder was growing, giving rise to fears that the safety of the Punjab canal system and the lives of the European holidaying in the 'happy Valley' might be at risk.⁶

Declaration: On 25 September, following a Summit Conference at Viceregal Lodge Sir Charles Watson called on the Maharaja to get rid of Dya Kishan Kaul and to accept the services of Sir J.B.Glancy to head an inquiry into grievances of Kashmir Muslim. The participants included the Viceroy, the Governor of the Punjab, the C-in-C, Sir James Crerar, Sir Henry Craik, Lt. Gen. Sir Keith Wigran, Sir Watson and W.H.Emerson.⁷

1. Ibid see also Ch. Afzal Haque, *Tarikh-e-Ahrar*, Multan, P.38 and Master Tajuddin Ansari, *Tehrik-e-Kashmir Aur Ahrar*, Multan, P.6
 2. Copland, op. cit. P.234
 3. Chief Secretary Punjab to Resident Kashmir 26 October, and 2 November, 1931 IOR, R/129/780
 4. Ashraf Ata, *Kuch Shakista Dastanian Kuch Preshan Tazkeray*, Lahore, 1966
 5. Note by Watson on Interview with Dard and Zulfiqar Ali Khan 27 July 1931, IOR/R/129/779
 6. Political Secretary to Resident 25 September 1931 IOR/129/780
 7. Ian Copland, op. cit. P.242

Mirza Mahmud claims that the declaration made by the Kashmir Government to look into Kashmir Muslim grievances was the result of his efforts and the AIKC. Hari Kishan Kaul prepared the declaration and sent its copy to Latimer, the Resident who desired to discuss it with A.R.Dard on (12 November, 1931) in the presence of J.B.Glancy. Dard agreed to it and promised not to oppose the declaration in the public meeting going to be held next day.¹

The Ahrar movement eroded the position of the AIKC and even the Viceroy expressed his scepticism about it to Mirza Mahmud. Subsequently he, in a reply to a letter from Mirza Mahmud, stated on 13 November, 1931 that 'he regretted very much to learn that you were dissatisfied with his previous reply and felt that the efforts made by you and your community in the interest of peace in Kashmir had received scanty appreciation or little attention from the Government of India. 'His Excellency is sure that this is due to some misunderstanding for it has certainly never been his intention to belittle in any way the loyal assistance which your community is always ready to render to the Government.'² Expressing his inability to interfere in internal affairs of an Indian state, he felt assured that he could rely upon him and the other members of AIKC to use their best efforts to produce the peaceful atmosphere which would go far to assist an early and satisfactory solution.³

Ahrar slated : Qadianis took every possible step to defame the Ahrar leaders. They were obviously embarrassed by the massive movement which had shaken the Maharaja Government. Mirza Mahmud responded by starting a propaganda campaign against Kashmir Government when it invited the Ahrar leaders to talks and sought interviews with the high Government officials in India. A.R.Dard visited Political Secretary to the Government of India and called for the dismissal of Kaul. Qadianis spoke with greater confidence in those days as the top most link between them and the Government i.e. Sir Zafarullah had been writing to Mirza Mahmud on several occasions during his stay in London for RTC. He conveyed the British policy to him and gave his suggestions for taking further necessary step from the platform of AIKC. In December, he hurriedly left for India to chair the Delhi session of the Muslim League. There he also spoke on Kashmir issue in the closed door session of the League as Muslims did not allow to hold an open session. He stressed the need for cooperation to arrive at some solution.⁴

Mufti's Mission : The Majlis-i-Ahrar requested Mufti Kifatullah, president *Jamiat-i-ulema-i-Hind* in late November, 1931 to help in arriving at a compromise solution with the Maharaja on behalf of the Ahrar. Mufti Kifatullah and Maulana Ahmad Saeed called on the Maharaja on 2 December, 1931. They proposed to consult the jailed Ahrar leaders to come to an agreed stand. Through the efforts of Sir Fazl-i-Hussain,

1. An unpublished article of Mirza Mahmud quoted in *Tarikh-e-Ahmadyat* Vol VI, P.533

2. Mirza Mahmud Al Maud-An Address delivered on 8 December, 1944 at Qadian, Al-Shirkat Rabwah, P.169

3. Ibid

4. Lavan, op. cit. P.152

the Ahrar leaders were brought to Borstal Jail Lahore and held long discussions with Mufti Kifatullah. They stressed the need of a representative Government for Kashmir and the necessity of making further negotiations with a responsible representative of the Kashmir Darbar in order to assure just treatment for Kashmir Muslim.¹ The Ahrar representatives hotly pursued the matter with Kaul but he sidetracked the real issue and requested Mufti Kifatullah to make contacts with Sir Sikandar Hayat and Sir Henry Craig in order to convene the meeting of the Working Committee of the Ahrar leaders then jailed in the Punjab. A meeting with Sir Sikandar Hayat, then Revenue Member of the Punjab Government was convened at his residence on 5 January, 1932. It was attended, among others, by Mirza Mahmud, Chaudhry Afzal Haq, Nawab Muzaffar Ali Qizalbash and Malik Barkat Ali as representative of the Muslim League. Sir Sikandar conveyed on behalf of the Government of India, the announcement made by the Kashmir Government at the instance of the former about the appointment of the Glancy Commission; while the Ahrars rejected the announcement on the spot, others sought to consider its implications. Sikandar spoke in his personal and not official capacity. The Punjab Government then arranged to convene a second meeting of the Ahrar Working Committee at Borstal Jail, Lahore on 6 January, 1932. The Working Committee was unwilling to discuss the problem unless the other basic issues were settled.

Maulana Abuzar, the son of Syed Attaullah Shah Bokhari states that the back door manoeuvrings of Sir Fazl-i-Hussain, Qadianis and other loyalists intensified as they saw a bright political future for the Ahrar in making fruitful negotiations with the Kashmir Darbar. They conspired to bring the talks to an abrupt end.²

Accommodating Dewan: There also started a movement by the Muslims in Jammu and Poonch and other parts of Kashmir against the Dogra rule. It continued despite strict measures and enforcement of an additional force of brigade strength to Kashmir. 'To save the Maharaja from unfateful end, the Chancellor of the Chamber of Princes, the Nawab of Bhopal sent the Director of Chamber's Special Organization, Kilash Haskar to Srinagar to work out a face saving compromise. He persuaded the Maharaja to sack Kaul and to appoint in his stead a 'friendly' Englishman and former Dewan of Rewa, Col Colvin. Having sold the plan to the Maharaja, Haskar hastened back to Delhi and in the company of Bhopal put the same proposal to the Viceroy, Lord Willingdon, again with complete success.'³

Haskar writing to Sir Tej Bahadur Sapru discloses :

'The result of our interview, which lasted for one and a half hours, was that we got the Viceroy at least tentatively to agree to all our proposals. He definitely promised that he would not hold a pistol to the Maharaja's head, and that he will

1. Abuzar Bokhari, *Ahrar Aur Sarkar Ki Khato Kitab*, Majlis-i- Ahrar, Multan, 1968, PP 14-27

2. Abuzar, *op. cit.* P.4

3. Coptand *op. cit.* P.242

entirely leave the initiative to the Maharaja, so long as he was assured by me that the needful was done.¹

Approved in the Political Department, the Haskar-Willingdon pact was coldly received in Lahore who doubted whether political officers steeped in the Butlerian mystique of the "two Indias",² the one British and Progressive the other oriental and unchanging were the best sort of people to entrust with the reformation of Kashmir.³ As it turned out, the local Government's misgivings were well justified. Colvin proved to be an accommodating Dewan quickly dismissing any suggestion of whole sale change,⁴ and adopting a hard line towards the Muslim elite.⁵ Latimer, moreover shared his view that nothing was "to be gained by precipitate action, so it was left to kind of the British triumvirate, Glancy, to make out a case for reform. Yet Glancy's Report, when it finally appeared in March, 1932, satisfied nobody."⁶

On 22 March, 1932 EJD Colvin was appointed Prime Minister of Kashmir. After a fortnight, on 4 April, 1932 a 12-man deputation of AIKC led by Zafarullah met the Viceroy in New Delhi to press for immediate implementation of Glancy Commission Report, increased representation for Muslims on the Glancy Committee on constitutional reforms, release of political prisoners, and immediate stoppage of the migration of State Muslims to Punjab. The Viceroy advised the deputation to take up these matters with the Kashmir Government. Another deputation of the AIKC met Col Colvin at Jammu on 23 April, 1932 and presented almost similar demands to him.⁷

Qadianis Ousted: In May, 1933 eleven Muslim members of Kashmir Committee wrote a letter to Mirza Mahmud requesting him to hold a special session of the Committee to prepare a constitution for the Committee and to elect a non Ahmadi President.⁸ The Qadianis got alarmed at these developments. Mirza Muhammad Ahmad foresaw that he could no more use the AIKC platform for his political motives. To win cheap popularity, he asked the Qadiani agents to start a low key agitation in Kashmir to protest against the imprisonment of Sheikh Abdullah. On the other hand, they manoeuvred to bring Mir Waiz Maulana Yusuf Shah and Mir Waiz Hamdan group into an open conflict with each other in Srinagar. Although the conflict dissipated by the end of June 1932, the arrival in Srinagar of two Qadianis: Zainul Abidin, the notorious Lawrence of Qadian and Sh. Bashir Ahmad, an advocate from Lahore (both were related to Mirza Mahmud) caused the British Resident in Kashmir

1. Haskar to Sir Tej Bahadur Sapru, 7 February, 1932 Sapru Papers, Vol 6/7 Micro film 2142, National Library of Australia, Canberra. (Copland op. cit)
2. Sir Terence Keyes, Resident Hyderabad to Sir Maurice Gwyer, 6 March, 1932 Keyes Collection IOL Mss Sur 131 Vol 31. Sir Hascourt Butler was Political Secretary 1908-10 and Chairman of the Indian State Committee (1928-29) (Copland op. cit)
3. Sir Malcolm Darling, Chief Commissioner of Rawalpindi to Chief Commissioner of Punjab 16 February, 1932 IOR, R/124/870]
4. Colvin to Resident, 16-17 March 1932, quoted by Copland
5. Resident to Political Secretary 10 August, 1933 IO.R/R/29/1031
6. Copland, op. cit. P.243
7. M.Yousuf Saraf, op. cit. P.461
8. Tarikh Vol. VI, P.608

to feel that their presence in the State would reawaken the local tension.¹ They were sent by Mirza Mahmud to Kashmir. Waliullah had to call on Col Colvin and Sh. Bashir Ahmad was interested to fight the cases of Kashmiris.² Both Qadianis were, therefore, deported from the state. At the same time Col Colvin met with another Punjab deputation which asked that Sir Muhammad Iqbal be allowed to enter Kashmir to join a conciliation board. Colvin, adamant against any Punjabi intervention, would only promise that, if there were no agitation for six weeks, he would free Abdullah but under no circumstances could Iqbal visit Kashmir.³

Government reports dated 1st July, 1933 indicated that Iqbal and Malik Barkat Ali planned a Srinagar trip to 'stir up agitation.' The rumours about Dr Iqbal also suggested that some militant Kashmir Muslims who supported him were planning to publish a tract in answer to three recently disseminated in Kashmir by Ahmadis. It was reported further that Mufti Kifatullah would contribute money and men to the Kashmir cause if all Qadianis were dismissed from the Kashmir Committee. A private meeting held in Srinagar was attended among other by Maulana Zafar Ali Khan and Daud Ghaznavi to press the need of a Committee free of Qadianis. Dr Iqbal was invited to lead the organization.⁴

In the second week of July, a poster which appeared in Kashmir under the signatures of Dr Iqbal, Barkat Ali and Mohsin Shah caused a stir in the Valley. The Punjab Government, on advice from Resident in Kashmir advised Dr Iqbal 'to keep his hands off Kashmir.'⁵ Dr Iqbal maintained that civil disobedience and even a hijrat from Kashmir were contemplated by Muslims who could no longer tolerate the situation and that the AIKC only wanted to see 'normal conditions' in the State, and that he could not speak for the future actions of the Committee (not actually in existence at the moment). In conclusion, Dr Iqbal urged official pressure on the Maharaja to remedy the grievous conditions of the Kashmir Muslims community.⁶

New AIKC: Dr Iqbal became the new President of AIKC. The selfish Mirza lost all love and sympathies for Kashmir Muslims. He withdrew all aid and directed Ahmadi workers and lawyers to extend no cooperation to the new President. Qadiani elements also started a malicious campaign against Allama Iqbal and the Kashmir Committee.

In a statement issued on 7 June 1933, Dr Iqbal observed:

"Recently several Muslims from Jammu and Kashmir have brought to me and other Muslims in Lahore various reports about Kashmir affairs. It was, however, easy to see that their object was to poison the minds of British Indian Muslims against the Muslims of Kashmir. I can not say why these people have undertaken this curious

1. Government of India Foreign and Political File P.(Secret) quoted by Lavan P.155

2. Zahur Ahmad, *Kashmir Kee Kahani*, Lahore 1968, P.269

3. Government of India Foreign and Political File 257 P (Secret) Report of 29 June, 1933 from Col Colvin (quoted by Lavan)

4. Political File 150, Lahore Diary on Kashmir, 1st July, 1933

5. DO No.15267-70 S.B.Simla, 11 July 1933; G.C.Garbett to Dr Iqbal, Lavan, op. cit. P.155

6. Ibid P.156

mission. I, however, consider it my duty to warn, whosoever may be at the back of this move, that members of the Kashmir Committee are not fools and will not fall into the traps which are perhaps being laid for them."¹

On 20 June, 1933 the Allama resigned from the Presidentship of the Kashmir Committee. He observed that his presidentship was a temporary arrangement as the Committee itself was formed to meet a situation which had arisen in Kashmir. He deplored that Qadiani members of the Committee recognized no loyalty except to their head, i.e. Mirza Mahmud.² He referred to Sir Zafarullah's statement that he did not recognize any committee and whatever he or his colleagues had done was performed in obedience to the demand of their religious leaders.

Sir Fazle Hussain, in his letter to Sir Zafarullah on 26 June, 1933 writes on Kashmir Committee :

"I am afraid there has been some intrigue about the Kashmir Committee here. Mirza Sahib resigned and Iqbal became President. Now Iqbal has resigned and given a statement to the press ascribing his resignation to the disruptive influences of Mirza Sahib's followers in the Committee. He and some others are carrying on a propaganda against different people for different reasons. I have always desired this question of sectarianism being kept very much in the background, but for personal reason some Muslim leaders feel that by bringing in this element they might be improving their position in the political world. Nothing should be done on the other side to raise the controversy because the mere fact of the controversy having been raised, it does all the damage that one would like to avoid. Is it possible for you to mention this to Mirza Sahib ?."³

A new AIKC was established on 2 July, 1933 at Lahore. Dr Iqbal was elected provincial President and Malik Barkat Ali as Secretary and Maulana Zafar Ali Khan as one of the eight Vice Presidents, with a Working Committee of 35 members. At the end of the meeting the Committee passed a resolution for the restoration of legitimate rule for the Muslim majority in Kashmir. Some pro-Qadiani elements proposed to sabotage the newly born Committee and tried to reinstate Qadiani Khalifa Mirza Mahmud as President but their attempt miserably failed.

Ian Copland while discussing the quick crumbling of the Kashmir movement emphasizes :

"To the extent that the movement was inspired and supported by external forces, it was materially weakened from 1933 on by the withdrawal of the Ahrars and the demise of the AIKC. The departure of the Ahrars was brought about by a combination of British repression (as by 1934 most of the senior Ahrar leader were in

1. Latif Ahmad Sherwani, *Speeches, Writings and Statements of Iqbal*, Iqbal Academy Lahore, 1977, P.231
 2. Sherwani, op. cit. p.232
 3. letters of Sir Fazle Hussain, pp 310-311

Jail) and financial stringency, but the AIKC's troubles were a product of factional fighting. In July 1933, an alliance of orthodox Muslims led by Sir Muhammad Iqbal and Malik Barkat Ali with the promise of monetary aid from the Jamiat-ul-ulema i Hind formed a new Kashmir Committee representative of all shades of Muslim opinion,¹ a move hotly opposed by the Ahmadyas. However, when it came to a show of strength it was Dr Iqbal who produced the members.² Mahmud Ahmad held a meeting at the Cecil Hotel, Lahore in opposition to the 'official' meeting chaired by Dr Iqbal. But attendance was poor. The daily *Herald* Lahore, 19 July, 1933 gave a list of delegates. Mahmud Ahmad was forced to retire, humiliated from the scene. Meanwhile the adverse publicity which accompanied the split caused Mahmud Ahmad to think again about the potential benefits of his association with the movement, and, after consultation with Abdullah, the Khalifa issued a statement promising that the Ahmadis will not do any propaganda for Ahmadyat among the Muslims (of Kashmir) for two years, nor will they hold any religious discussions with other Muslims adding that he had already declined an invitation to head a reconstituted AIKC.³ In terms of the organization's image, Mirza's retirement probably did the Jammu and Kashmir Muslim Conference some good by helping to quieten speculation about Abdullah's religious leanings-but in financial terms, the loss of his patronage was sorely felt.⁴

The activities of the new AIKC led by Dr Iqbal were closely watched by the Government. 'Through out the summer, their reluctance to prosecute Iqbal or his supporters prevented decisive intervention. Fortunately for the British, the Committee seemed unable to get off the ground. Members never tested the Kashmir Government ban on the organization by trying to cross the border.'⁵

No Committees: Dis-satisfied with the Glancy Commission Report, Abdullah, after his release planned to start agitation in July, 1932. His strategy was to unify the Muslim movement and to consolidate his hold over the Kashmir people. He went to Lahore to bury the hatchet with the Ahrars,⁶ but had a little success. In November, he launched a new political party, the Jammu and Kashmir Muslim Conference with himself as president while there was a great need for unity, the Muslims of Kashmir, unfortunately divided into two factions in Srinagar Mir Waiz Maulana Yousaf Shah group was called loyalists and the Abdullah-Hamdani group were termed Qadiani agents.

Spencer says that Kashmir Administration also pressed the Punjab Government to suppress the Punjab based Committees. Col Colvin reacted to a series of grievance resolutions passed by the Committee on 31 July, 1933 by asking 'Delhi' to give the Committee a 'hint' that in any future agitation, the Government of India

1. Lahore Intelligence Diary, 1st July, 1933 IOR, R/1/29/1004 quoted by Copland

2. Ibid

3. Mirza Mahmud's Pamphlet-Haqiqat-i-Haif May 1934, IOR, R 11/29/1157

4. Copland P.249

5. Lavan op. cit. P.156

6. Punjab Intelligence Bureau Report dated 7 July, 1932 and Maulana Mo'in-ud-Din, Dictator Majlis-i-Ahrar-i-Hind Lahore to Secretary Majlis-i-Ahrar-i-Islam Delhi, July 1932 IOR, R/1/29/829. It seems that the Ahrar were prepared to do business with Abdullah a) Because of their own perilous condition and b) Because some of the Ahrar leaders-such as Ataulah Shah Bukhari-had recently moved closer to the Congress, which was intent on adopting Abdullah as another Abdul Ghaflar Khan; [Mathur op. cit. P.113]

would stand behind the Kashmir State Government. Besides, Colvin affirmed there would be no point to more agitation as progress was being made on the Glancy Report recommendations. Although others in the Government at Delhi felt that the Maharaja was implementing reforms too slowly, Col Bailey, now the Resident in Kashmir, supported Colvin in asking 'Delhi to suppress such Punjabi Muslim groups as the Kashmir Committee.'¹

Partition Plan: It will be of interest to give some details of a partition plan of Jammu and Kashmir which took shape in 1933. In accordance with the British Plan, Maharaja Hari Sing was expected to part with the Valley and Gilgit which were to be placed under Sir Agha Khan as ruler. In return, the Maharaja was to be given the district of Kangra in the Punjab.² The scheme was discussed in the Joint Select Committee of the Round Table Conference in 1933. Sir Samuel Hoare, Secretary of the State for India welcomed the scheme and wrote to the Governor General of India. The Maharaja resisted the partition scheme. Political developments of the year 1933 in Kashmir particularly an imminent rapprochement between the British and the Kashmir Government resulted in the suspension of the Plan.

Qadiani Apology: The deportation of Zain-ul-Abidin and Bashir Ahmad from Kashmir shortly after their arrival on 28 June certainly shocked the Ahmadiya community. Sir Bertrand Glancy became the focus of much Ahmadi discontent after unsuccessful attempts to change his orientation toward the organization. A representative of the Khalifa, Maulavi Farzand Ali, argued to Glancy that the arguments given for the expulsion were inconsistent with an earlier letter Zain-ul-Abidin had received praising him for his moderate position. Glancy responded by noting that the expulsion did not impugn his character. The Kashmir Government simply saw no need for Zain-ul-Abidin to be there. In a rather patronizing manner, Glancy informed Farzand Ali that he feared Zain-ul-Abidin had overstepped the directions which the Mirza had given him and 'failed to adhere to the policy of peace with which one liked to associate the Qadiani movement.....'³ Glancy refused to help get an Ahmadi into Kashmir and followed the line which the Punjab Government already had taken with the Ahmadiis. The organization should keep out of Kashmir where a 'potential conflagration' might occur. The Darbar was doing its best, he insisted, 'to carry out reforms and in the interests of the people no kind of encouragements should be given to any disturbances.'⁴ In his report Glancy noted that Farzand Ali had declared Sheikh Abdullah to be unstable, an indication of growing Ahmadi resentment against 'Abdullah for his attempt to gain support from any group. Glancy also reported that Molawi Farzand

1. Government of India Foreign Political Department File No. 204 P(Secret) and File 150 'Apprehended Revival of Agitation in Kashmir. The Question of Issuing to Sir Muhammad Iqbal and Members of AikC against starting agitation against the State, letter of 11 February, 1933 from Resident in Kashmir, Sialkot to Delhi'
2. India Office Records, Private Papers of Sir Samuel Hoare, Secretary of State for India
3. Government of India, Foreign and Political File 427P 9(Secret) 'Deputation of Syed Zainul Abidin and Bashir Ahmad Advocates.....(quoted by Lavan)
4. Ibid

promised to tell the Mirza about conversation. 'I hope that he will retain an accurate memory of our conversation', he concluded sarcastically.¹

On 21 July, 1933 Farzand Ali and Zain-ul-Abedin revisited Glancy. The meeting was uncomfortable for all three men, with Glancy commenting in his report that he was unfavourably impressed with Zain-ul-Abedin. He also believed Farzand Ali regretted he had brought Zain-ul-Abedin. A letter from Zain-ul-Abedin to Glancy before the Ahmadi departed from Simla made the situation worse. He again justified his right to be in Kashmir and claimed that Mir Waiz Muhammad Yusuf of the Azad group wanted every Ahmadi out of Kashmir if he could arrange it. Supporting 'Abdullah, Zain-ul-Abedin claimed that he was in jail while Muhammad Yusuf and his party had really caused difficulties in the State.' A letter from Farzand Ali soon followed apologizing for the remarks made by Zain-ul-Abedin.

Another Ahmadi, Soofee Abdul Qadir, stopped off to see Glancy in Simla on August 4. Abdul Qadir came on the pretext of apologizing for his role during '1931 pro-cow slaughter agitation in Kashmir.' Since the Mirza did not favour this kind of agitation, Qadir felt he must explain his involvement. At the same time, he also informed Glancy that the Kashmir Committee (probably the Ahmadis) felt 'Abdullah unreliable.² The only good feature about 'Abdullah supposedly was his voice, a remark alluding to his speech-making ability.³

The largest problem facing both the Kashmir and Punjab Governments with respect to the Ahmadiya during the remainder of 1933 and 1934 was the dissemination of several immoderate Ahmadi tracts. Written by Mirza Mahmud himself, they principally justified Ahmadi involvement in Kashmir. The most controversial was *Haqiqat-i-Hal* (Written in early 1934) in which the Mirza indicated continued support for 'Abdullah.⁴

Mirza Mahmud moved in several directions. First, he sent A.R.Dard to England to publicize the issue in the press and in Parliament. He also provided funds for legal assistance to Muslims in Mirpur, attempted to get prisoners released and tried to get a cancellation of the recent externment of Mir Waiz Hamdani. Zain ul Abedin, Zafar Ullah Khan and others were despatched for high level talks with the Government. Although advising Kashmir Muslims against civil disobedience, the Mirza's practical suggestions were vague. His only specific points consisted of declarations against the Azad Party of Yusuf Shah and an admonition to Muslims to oppose the Azad Party staunchly in the 1934 legislative elections because they were 'in league' with the Government of Kashmir. Mirza concluded his tract with an appeal for Muslim

1. Government of India, Foreign and Political File 427P 9Secret) 'Deputation of Syed Zainul Abidin and Bashir Ahmad Advocates....(quoted by Lavan)

2. Ibid

3. Ibid

4. See *Tarikh* Vol VI, Appendix

unity, law and order, and a programme to bring oppressive officers of Kashmir to justice.¹

Through out all these events, the Ahmadya attempted to keep a missionary foothold in Kashmir despite the disclaimers of Mahmud Ahmad. An Urdu paper of Srinagar, *Islam*, in a series of articles exposed Qadianism and their political designs as the British agents. On 16 July, 1934 Zainul-Abedin met with R.E.L Wingate, Political Secretary of the Government of India and drew his attention to those articles² and to the expulsion of Mubarak Ahmad Qadiani in Kashmir. He told him that Mir Waiz Yousaf and Azad party had turned both the Government and the Muslims of Kashmir against Ahmadis. He urged Wingate to inform Darbar that Ahmadis were 'peaceful and loyal.' While not promising any action, Wingate noted in his report that Col Lang, the new Resident in Kashmir, and Col Colvin should, in fact, be informed of this information.³

An overview: A close look at the events of 1931-34 reveals that Qadianis, the loyal agents of British Imperialism, started a movement ostensibly for the Kashmir Muslim was actually meant to set up a power base in Kashmir through 85 actively functioning Ahmadya Missions. The AIKC was the brain child of Sir Fazl-i-Hussain and a tool in the hand of Mirza Mahmud to get political muscle, pave way for an entry into the body politic of India and to serve the Imperialist interests. On the other hand, the British wanted to promote Qadianism in Kashmir to check the activities of infiltrators from Russia. When the movement subsided, the Government of India paid a sum of Rs.161,260 to the Punjab Government, as expenditure for the maintainance of law and order. The Maharaja looked to the British for favour and by 1935 when Russia grabbed Sinkiang, the British took direct control of Gilgit and Kashmir territories adjacent to Russian border on 60 year lease from the Maharaja of Kashmir.⁴ The plan to partition Kashmir was also in the mind of the Britishers which was subsequently dropped. The Ahrar movement exposed Qadiani designs and frustrated their plans politically. Their movement contributed a great deal to the political awakening in the state.⁵

"The deathknell", says Prof Lavan, "on Ahmadi activities, came a few days later. E.C.Garbett of the Punjab Government informed Wingate that legal action could not be taken against the Mirza Mahmud's tracts, but he also suggested strongly that the Government give no future interview to Ahmadis as they were using these

1. Government of India, Foreign and Political (Political Branch) File No.19-1-Activities of S.M.Abdullah, a Qadiani from the report of Col L.E.Lang (Resident in Kashmir, to Glancy at Simla May 17, 1934 including abstract translations of Haqiqat-i-Hall-Lavan, op. cit. P.162
2. Zainul Abedin sent Wingate the contents of 17 articles and tracts published mainly in *Islam*, Srinagar between 29 July, 1933 to 19 July, 1934, included numerous anti-Ahmadi statements of Mir Yousaf Shah. The tracts; Fitna Qadiani, Plague Rats of Qadian etc exposed Qadianyat. The Paper published an intercepted letter from Abdullah to Mirza Mahmud which indicted that the Sheikh was a practising Ahmadya (Article Haqiqat Ashkar ho Gai (Reality Brought to Light) Indian Official Records R/1/29/1031-Lavan op. cit. PP.162-3
3. Lavan, op. cit. P.180
4. Bazaz, A History of Struggle for Freedom in Kashmir P.149
5. P.Lakhan Pal, Essential Documents and Notes on Kashmir Dispute, Delhi 1965, P.16 Sheikh Abdullah's autobiography Aatish-i-Chanar (Chaudhry Academy Lahore, 1966) gives the role of the Ahrar and Qadianis in Kashmir movement of early 30s, see PP.136-147

occasions as propaganda. Garbett's critical but perceptive remark soon became a policy of both the Punjab and Delhi Government and helped explain the ambiguous role the Government took towards the Ahmadis in their direct confrontations with the Ahrars in the Punjab during late 1934-36... The Ahmadya while claiming to be in Kashmir for religious reasons and intensely loyal to Government, in fact were acting in a most political manner which ran counter to British support of the Darbar in Kashmir."¹

Prof Copland makes the following appraisal of the Kashmir movement. 'The Ahmadya gained some new converts but scarcely in the numbers that Mirza Mahmud had anticipated when he launched the Kashmir operation nor sufficient, it would seem, to recompense the Qadiani leadership for the adverse publicity generated by their association with Abdullah and Hamudani. Moreover, the Ahmadyas' role in Kashmir cost them much official sympathy, exemplified by the Punjab Government's prosecution of the Secretary of the Pathankot branch in January, 1934 for publishing an inflammatory tract and its refusal, later in the year, to intervene to prevent the Ahrars holding a Tabligh Conference within a shouting distance of the Ahmadya headquarters at Qadian.

The Ahrars, too, failed to profit as expected from their Kashmir investment. For all their flag waving or, perhaps, because of it they made no permanent impact on the conservative Punjabi Islamic leaders on whom they were counting for electoral support. Indeed, whatever short term popularity the Ahrars did acquire as a result of their efforts in Kashmir was soon dissipated when the sect refused to take part in the Shahidganj Mosque dispute of 1936 a stance ironically dictated by lessons learned in the earlier agitation.²

1. Lavan, *op. cit.* P.160
2. Copland, *op. cit.* P.255

AHRAR CONFERENCE

Mirza Mahmud wielded absolute power in Qadian. It was his own estate. No one could dare to challenge his authority. Extreme excesses were perpetrated on innocent Qadianis if they dared to criticise the private life of the Khalifa. Qadian had all the characteristics of a Government being run parallel to the British Government. People called it a state within a state.

The organization of Qadian Jamat smacked all elements of a Government. To carry out the work of the movement there was one lifeless Anjuman (Sadar Anjuman Ahmadya) under an autocratic head called Khalifa. The Anjuman looked after all the executive, educational and other affairs of the community, including looking after the comforts of guests who came to Qadian and maintaining schools for secular and religious instructions of the community.

All the work connected with the management of the movement was carried out by a number of Secretaries under the direction of the head of the community. The main super structure of the establishment is stated below:

- i) There was a Chief Secretary who presided over Cabinet meetings and supervised the work of different Secretaries.
- ii) Secretary for Missionary work was in charge of all missionary activities of the movement and supervised the work of different missions established in various part of India and other countries. He was also the Director of the Ahmadya Press and the Publishing Department.
- iii) Secretary for Education dealt with affairs of education.
- iv) Home Secretary had the charge of social, economic, judicial and other miscellaneous works.
- v) Foreign Secretary had the charge of work connected with the relation of the community with the Government and other communities.
- vi) Secretary for Literary Department was responsible to produce suitable literature and organize a Central Ahmadya Library and carry on research work.
- vii) Secretary Commerce was incharge of Industrial and Commerce Departments.
- viii) Finance Secretary managed financial affairs of the Community.

Besides there was a Private Secretary to the Khalifa, an Accountant and an Auditor of Accounts.¹

1. The Way To Peace And Happiness, Anjuman Ahmadya Hyderabad (Deccan) P.283

The sources of finance for the establishment included (i) general contribution of about 1/16 of total income of every earning member, (ii) special contribution of 1/10 of overall income to get a burial place in the Cemetery of Paradise, (iii) Zakat contributions (iv) Fitrana, Eid Fund, Marriage Fund, alms for orphans and poor, expansion of place of worship funds and various other contributions.¹ Every penny was under the control of Mirza Mahmud. He also acquired money from unknown sources and kept it in the banks in India and abroad in his own name or in the name of his family members.

As stated earlier, the Qadianis had become increasingly involved in political issues of thirties viz, Kashmir, Muslim League, Round Table Conferences, Simon Report etc. Sir Zafarullah became the member of the Viceroy's Executive Council through the efforts of Sir Fazl-i-Hussain,² despite strong protest campaign launched by the Ahrar and the *Zamindar*, Lahore, a very popular Muslim daily of the Punjab.³ The political influence of the reactionary groups flourished under the patronage of the British Imperialism in the Punjab. The credit goes to the Ahrar in launching a bitter campaign against the toadies and pro-British elements. Since Fazl-i-Hussain patronized and sympathized with the Qadianis, the Ahrar leaders started an indirect campaign against him and his Unionist Party by making Qadianis their target of attack.⁴ The Ahrar firmly believed that Qadianis had been openly collaborating with the British Imperialism and clandestinely worked as Fifth Columnists among Muslims.⁵ It was an open secret backed by hundreds of statements and writings of Qadiani elders. Its very recent example was the address of welcome 22-man delegation presented to Lord Willingdon at Delhi when he came to India as Viceroy. Qadianis pledged that no power on earth could move them from the path of unflinching loyalty towards the British Government despite all odds, opposition and misconceptions created by hostile elements.⁶ The Viceroy expressed his profound satisfaction over it and highly appreciated the Ahmadya policy of cooperation with the Government. He promised to convey the feelings of Qadiani delegations to the King Emperor and hoped that they would continue to be loyal to the Government.⁷

Sir Zafarullah sent a letter to Sir Fazl-i-Hussain from London on 24 September, 1934 concerning strong Muslim protest on his appointment as Member of the Viceroy's Executive Council. Sir Fazl-i-Hussain states:

"Well, you will soon be here and know all about this agitation. It is based on, what you call, the score of religious doctrine, hut the moving spirit is that this unity of doctrine with other Ahmadis makes one partial to them and

1. Farzand Ali, *Nizam-i-Bait-ul-Mali*, Qadian, PP.24-27

2. Abdul Majid Salik, *Yarani-i-Kohan*, Lahore, 1967 P.82 Also Noor Ahmad, *Marital Law Say Marital Law Tak*, Lahore, P.165

3. Inayat Nasim Sodharvi, *Zafar Ali Khan Aur Un Ka Aihad*, Lahore, 1982 P.394 Maulana Zafar Ali's letter dated 24 Nov., 1934 to King George V advocating the Muslim demand for removal of Sir Zafarullah from the Council resulted in the confiscation of the security of the paper

4. Abdullah Malik, *Punjab Kee Siyasee Tehrikain*, Lahore, P.209

5. Ch. Afzal Haq, *Tarikh-e-Ahrar*, Lahore, 1968 P.180

6. Alfazl Qadian, 29 March, 1934

7. Alfazl Qadian, 13 April, 1934

help them against non-Ahmadi Muslims. They actually stated to, firstly, that a number of such men were appointed in 1932, though temporarily; secondly, that the position is abused by Ahmadi preachers in doing propaganda amongst Muslims of converting Muslims to the Ahmadi creed on account of this position; thirdly, that it gives a general prestige to a sect which one should try to suppress rather than encourage: for instance, your visit to Qadian in 1932."¹

O' Brein's Theory : The Ahmadya Establishment in Qadian led certain British officials to believe that Ahmadis could establish a state in Qadian after acquiring sufficient strength in collaboration with the British. A former Commissioner of the Punjab, Mr. Obrein discussed openly the Ahmadya political designs of setting up a state of their own, when they found it opportune.² Mirza Mahmud disclosed that Sir W.M. Hailey, the Governor of the Punjab (1924-28) received certain secret reports regarding the establishment of an Ahmadya state and he himself had to visit Gurdaspur twice or thrice for further investigations.³ In 1932, every British official right from Governor of the Punjab up to the Viceroy of India believed in Obrein's theory.⁴ The Qadian baby turned out to be juvenile and recalcitrant.

As a first attack on Qadiani hierarchy the Ahrar sent their two workers to Qadian on 6 October, 1933. They were maltreated and attacked by Qadiani goondas. The Ahrar protested against it and appointed Maulana Inayat Ullah Chishti as a whole-time missionary in Qadian.⁵ In early 1934, an office of the Majlis-e-Ahrar was set up in Qadian. The Qadian press continued to attack the Ahrar leaders while the Punjab Government put certain restrictions on the Muslim dailies viz the *Ahsan* and *Zamindar* Lahore for publishing anti-Ahmadya material.

The Ahrar, in the first instance, decided to hold a Conference at a place in the close vicinity of Qadian on 21-23rd October, 1934 and sought permission from one Ishar Singh, a resident of Qadian to hold it on his land.⁶ The Qadianis resorted to goondaism and prevented them from holding the conference by building a wall in the village round the site. Unable to find another site, Ahrar arranged for the Conference on the DAV High School premises in Rajada, a village one mile from Qadian. Contrary to Qadian expectation, the Government granted permission to the Ahrar to hold the Conference, lest the Ahrar claimed undue interference with their religious rights. The Government did try without success to convince the Ahrar to abandon the confrontation. As an alternative, the Government took firm steps to maintain peace at Qadian.

1. Letters of Sir Fazle Hussain, P380

2. Tarikh-e-Ahmadyat Vol VII, P.414

3. Ibid

4. Ibid

5. Maulana Inayat Ullah Chishti was the first Ahrar worker who boldly and fearlessly run the mission under very adverse circumstances. He was assisted for sometime by Master Tajuddin Ansari. Subsequently Maulana Muhammad Hayat, (Khoda) joined them. Maulana Chishti has aptly described the events which led to the establishment of the Ahrar Mission in Qadian and the way he upheld the cause of Khatam-i-Nabuwat against numerous odds. (See Maulana Inayat Ullah Chishti, Mushahidat-i-Qadian, Makhtaba Muawya, Multan, (1986)

6. Y.B. Mathur, op. cit. P.109 and Government of India Home Department, D.7245/34 Polt Letter from C.C. Garbett to M.G. Hallitt, Secretary to the Government of India, Delhi marked secret 1st November, 1934, P.1

The Punjab bureaucracy insisted that the Conference might not be held in lands immediately adjacent to the town, that no procession be allowed through Qadian, that the Ahmadis be permitted no counter demonstrations, and that both parties be fully aware of constant security.¹ The Ahrar were on the offensive, the Qadian on the defensive and the Government of the Punjab in the middle. It proved very discomfoting to the Khalifa and his supporters at Qadian, especially because of the militant, anti-British stance of the Ahrars.²

On the directive of Mirza Mahmud, Mirza Sharif Ahmad, Secretary Special Department, Qadian sent letters to branches of the movement requiring despatch to Qadian of a specified number (over 2500) of armed volunteers to intimidate and bully the Ahrar workers in the name of security of Qadian.³ Although Mirza Miraj Din, Superintendent CID persuaded Mirza Mahmud and Sharif Ahmad, the Secretary to recall the letter, but they simply ignored it. Qadiani volunteers continued to pour into Qadian from Gurdaspur and all over India to save the birth place of their Nabi from the Ahrar onslaught. Under the circumstances, the Punjab Government was constrained to issue a notice to Mirza Mahmud under the Criminal Law Amendment Act (1932) calling upon him to stop the inflow of armed volunteers into Qadian during the period of the Ahrar Conference, to provide no accommodation or food for any member of the movement who might arrive at Qadian during that period, and to take certain other specified measures which were designated to obviate the risk of any conflict between the Ahrar and the unruly Qadianis.

The following is the text of the order.⁴

Order Under Section 3(1)(d) of the Punjab Criminal Law (Amendment) Act 1932.

'Whereas the Punjab Government is satisfied that there are reasonable grounds for believing that you Mirza Bashiruddin Mahmud Ahmad of Qadian in the District of Gurdaspur have been summoning persons to Qadian to be present at the Conference convened by the Shoba Tabligh Majlis-e-Ahrar-i-Islam at or near Qadian to be held on or about the 21st to 23rd of October, 1934 inclusive and whereas your action in so doing is prejudicial to the public peace or safety, the Punjab Government now directs you under section 3(1)(d) of the Punjab Criminal Law (Amendment) Act, 1932:

- 1) To cancel and revoke any summons sent by you or under your authority to any person to attend at Qadian on the dates aforesaid.

1. Mathur, op. cit. p.109

2. Lavan op. cit. P.184

3. Government of India Home Department Secret Letter op., cit. P.2 (quoted by Lavan, op. cit., P.183)

4. Tarikh-e-Ahmadya Vol VII P.491

- 2) To abstain until after 19th to 24th of October, 1934 from summoning any person or persons to Qadian.
- 3) To abstain until after the 24th of October, 1934 from promoting or convening any meeting in Qadian.
- 4) To abstain until after the 24th of October, 1934 from making arrangements for the reception at Qadian of any person called by you and from providing them with food and shelter."

Given under my hand this 17th day of October, 1934.

Sd/
G. Garbett
Chief Secretary to the
Government of Punjab
17.10.1934

The order proved a bomb shell. It badly hurt the tender susceptibilities of the Khalifa who always cherished love for the British and preached the idea of absolute loyalty for them to his community. He rebuked Sir Herbert Emerson, Governor of the Punjab in his private meetings and called him an 'ill-wisher' of the British Raj. It was very difficult for him to pocket this insult. He was so offended and embarrassed by this disgrace that he could not deliver his usual Friday address. The honour of 'His Holiness' was at stake. Could the British-their master, patronizer and godfather do like that.¹ It was unbelievable.

Successful Conference: Syed Atta Ullah Shah Bukhari who presided over the Conference exposed the Qadiani creed and attacked the founder of the movement. He called Qadianis the agents of the British Imperialism, the tailless dogs of foreign powers and the bootlickers of their masters. A resolution was passed against Sir Zafarullah for his inclusion into Viceroy's Executive Council on the recommendation of Sir Fazl-i-Hussain.² The Punjab Government action against the *Zamindar* and *Ahsan* was criticized. There were electioneering speeches in favour of Mr. K.L. Gauba, a candidate for Assembly elections against Khan Bahadur Haji Rahim Bux who was supported by the Muslim Conference and the League.³

A very successful Ahrar Conference near Qadian and the Punjab Government's notice to Mirza Mahmud affecting his dignity and honour made him lament over the indifferent attitude of the British. He, in his Friday addresses,

1. For Qadiani version see Sir Zafarullah, *Servant of God*, P.73-74
 2. *Tarikh-i-Ahmadyat*, Vol VII, P.501 Sir Zafarullah says that in the summer of 1934, while he was in England, "the Secretary of State told him that the Viceroy and he both wished that he should succeed Sir Fazal-e-Hussain, the Viceroy's Executive Council in April 1935, when the latter would complete his term. He said he would comply with their wishes (*Servant of God*, P.82)
 3. Letter from Garbett to Hallett P.5 (Lavan, op. cit. P.183) Sir Fazl-i-Hussain endorsed a suggestion given by Sir Shahab uddin regarding election of K.L. Gauba as a nominee of Ahrar. He states in his letter to Sir Shahabuddin on 2 October, 1934, "The suggestion contained in para/2 of your letter (1st Oct. 1934) seems to be sound. So you can proceed with it, i.e. if Gauba declares he is not going to the Assembly on the Ahrar's ticket but as the representative of the Muslims other than Ahrar's." I shall be glad to hear whether your offer is acceptable to Gauba or not. This had better be done without delay." (*Letters of Mian Fazl-e-Hussain*, P.384)

recounted the past political services of his family and those of the members of the movement for the British Imperialism¹ to appease his masters.

In a letter to Sir Fazle Hussain he cleverly affected his ignorance regarding issuance of orders for summoning of Ahmadis to Qadian. It was a shameful pretension on the part of Mirza Mahmud who claimed to be the 'pride of prophets' (Fakhr-i-Rasul) and a truthful religious head of a reformist movement in Islam.

Punjab Chief Secretary Garbett analysed the reasons for such a successful Ahrar Conference by ascribing them to the unique position Qadianis had created for themselves at Qadian, "out of which the Ahrar make considerable capital."² When the Ahrars had attempted to establish an office in Qadian in 1933, the Ahmadis claiming the building in question to be theirs, tore it down and built latrines on the site. In addition, the Government often had received complaints from non-Ahmadi residents of Qadian that they had been harassed by Ahmadis. Such oppression, Garbett suggested, might have been the reason that the Ahrar had won the sympathies of so many persons. Of key significance was the closing statement of Garbett's sixth paragraph:

"On the other hand, apart from the part which the Ahmadis took in the Kashmir agitation, the head of the community and his followers have always been strong supporters of Government and in civil disobedience and other subversive movements have come out openly on the side of law and order."³

Sir Fazl-i-Hussain wrote a letter to Sir Emerson, Governor Punjab on 27 October, 1934 impressing upon him the need to be soft to Ahmadis :

"Since I met you, I have read Mirza Sahib's statement of the case, and have received since then two or three communications from his Secretary mentioning developments. I think the present dispute does not offer a suitable opportunity for attaining two objectives: firstly making the Ahmadya community feel that they are growing aggressive and that they should be made to feel that they resume their position as one of the numerous classes and communities in the province; and, secondly, not allowing or encouraging Ahrars to gain in strength and enterprise. The pursuit of the dual policy is likely to lead to the following results: encouragement of Ahrars and discouragement of Ahmadis, thus developing a situation wherein the *friends grow weaker and the opponents grow stronger*. The suitable policy to adopt would be to act firmly in the matter and deal strictly with the aggression of Ahrars against Ahmadis, and put an end to it; and then, after a suitable pause, to proceed to deal with the Ahmadis locally so that they do not develop the aggressive mentality against others who live with them or near

1. Alfazl Qadian, 1st November, 1934 also of 14 May, 1935

2. Letter of Garbett to Hollett P.5 (Lavan, 185)

3. Ibid

them. Trying to achieve the two objects at one blow seems to me unsound and unlikely to succeed.

I have thought over the matter and have arrived at the conclusion given above, and am sending it on to you as you were occupied in dealing with the matter."¹

National League: In the last week of January, 1935 Mirza Mahmud announced the formation of a quasi-political body: the All India National League. Its headquarter was set up at Lahore and Shiekh Bashir Ahmad advocate became its first president. A para-military corps was attached to it. The first commander of the League Corps was Ch. Abdullah, brother of Sir Zafarullah.² Main object of these bodies was to buttress the sagging position of Qadian in the wake of mounting pressure from anti-Ahmadya groups specially the Ahrar and to show muscles to the Punjab government. To avoid any direct clash between the Ahrar and Qadian, the Punjab Government imposed Section 144 in and around Qadian on 30 January, 1935 for 2 months forbidding the holding of any public meeting.³ Qadiani belligerents, however, challenged the order of the District Magistrate J.M. Shri Nagaish in the Session Court, Gurdaspur.⁴ Session Court upheld the orders of the District Magistrate. An appeal was made in the High Court, Lahore but by that time, the period of two months ended on 30 March, 1935.⁵

The Ahrar organization was also forbidden by the Government of Punjab⁶ to hold any meeting at Qadian because they said to have threatened breach of peace, strife and bloodshed. The prestige of the Qadianis remained unchallengable and unassailable.⁷

Khosla's Judgment: For his speech in the Ahrar Conference (21-23 October, 1934), Syed Attaullah Shah Bukhari was convicted to imprisonment for six months by Dewan Sukha Annand, Special Magistrate Gurdaspur. Syed went before J.D. Khosla, the Session Judge in Gurdaspur. Khosla reduced the term of imprisonment till the rising of the Court and made bitter but realistic remarks in regard to Ahmadya movement and its founder, Mirza Ghulam Ahmad. Mr Khosla wrote :

"In order to enforce their argument and further their cause they called into play weapons which would ordinarily be termed highly undesirable. They not only intimidated the person who refused to come within their fold with boycott and ex-communication and occasionally threats of some thing worse, but they frequently fortified the process of proselytizing by actually carrying out these threats. A volunteer

1. Letters of Mian Fazl-i-Hussain, P.385

2. Tarikh Vol VII, P.522

3. Confidential Report on Punjab Situation quoted by Lavan, Op. cit. P.184

4. Ibid. See Alfazi Qadian 17, 24 and 28 February, 1935

5. Alfazi Qadian, 4 April, 1935 (Prominent Qadiani lawyers viz, Sir Zafarullah, Shiekh Bashir Ahmad, Mirza Abdul Haq, Ch. Assadullah Khan, Fazal Din appeared to plead Qadiani case)

6. Vide its Circular No.C/347,SBB dt: 2 July, 1935

7. The Muslim Times, London Vol.I No.16 P.1 quoted by Lavan

corps was established in Qadian with the object, probably of giving sanction to these decrees."¹

He further stated :

'To propagate their ideas and to expand the number of their Community, those people (the Mureeds of Mirza Mahmud Ahmad) started using such weapons and methods which are generally considered as objectionable. So that those persons who refused to tow their line, were subjected to (social and economic) boycott and expulsion (from the town or community), and at times, they were threatened by dire and ghastly consequences.'²

The judgement confirmed the existence of civil and criminal courts in Qadian. Para-military corps carried out their excesses to intimidate dissidents. Bhagat Singh, Gharib Shah, and Mistri Abdul Karim were threatened with death. Muhammad Hussain, a friend of Molvi Abdul Karim was murdered by Qazi Muhammad Ali Qadiani. Muhammad Amin, (a notorious Qadiani spy involved in espionage activities against the Communist Russia in Central Asia-compiler) was axed to death by Fateh Muhammad Sayal, a trusted disciple of Mirza Mahmud. Police was helpless in the state of Qadian. It was a parallel Government with a supreme head, a cabinet of Ministers, and an executive and judicial system.³

Mr Khosla very aptly put Qadianism and its founder in the right perspective on the basis of Mirza Ghulam Ahmad's letters to his disciples. He concluded that the Mirza was addicted to tonic wine and used sex stimulants.⁴ Text of the Judgement is given at the end of the book.

Some Remarks expunged: Khosla's judgement exposed Qadian and Qadianism. Qadianis brought the matter to the High Court. The case was heard by Justice Coldstream and Sir Taj Bahadur Sapru argued the case for Qadian.⁵ There are clear evidences to prove that the Government of the Punjab and India came to the side of Qadian. The High Court Judgement rendered by Mr Justice J. Coldstream on 11 November, 1935, on the petitions of the Punjab Government and of the Ahmadya Community... for the expungement of certain remarks under 561A of CPC passed in the course of the judgement by Mr G.D.Khosla, the Session Judge of Gurdaspur in the appeal of the case of Crown Vs Attaullah Shah Bokhari, leader of the Majlis-i-Ahrar-i-Islam gave some solance to Qadian.⁶ Some 36 points of objections to the remarks of the Justice were submitted on 10 September at Lahore, one month after the Punjab Government initiated its *own petition* to force a retraction of the statements Justice Khosla had made. Justice Coldstream described some of his language as

1. The Punjab Law Reporter PP.649-50

2. M.A.Farooqi, Fateh-i-Haq, P.41

3. M.A.Farooqi, Fateh Haq, P.41 See State vs Atta Ullah Shah Bokhari and Khosla's judgement, Printed and Published by Muhammad Ali Qadiani, Islami Press, Gujranwala

4. Ibid

5. For details see Affazl Qadian, 25,27, and 29 March, 1935

6. Review of Religions Qadian, December, 1935

'exaggerated' and citing description of Ahmadya as 'new fangled' a factor which had no bearing on the evidence of the case. He expunged the passage involving this term. He however, wrote:

'The Qadianis, however, remained heedless to those foreign criticism and secure in the local safety of their home town, flourished as well as they could under the circumstances. This comparative security of their position gave birth to pride amounting almost to arrogance on the part of the Qadianis.'¹

Faux Pas: The Ahrar leaders could never leave Qadian unchecked. They thought out a new plan of confrontation. In July 1935, they prepared an Ahrar worker Muhammad Hanif alias Hanifa to attack Mirza Sharif Ahmad, the younger brother of Mirza Mahmud and insult him publicly. Their trick worked. Hanifa disgraced and beat Mirza Sharif with a hockey stick in a Qadian bazar in broad daylight. Ahmadis reacted violently over this daring attempt of an Ahrar worker. Numerous protest resolutions were passed to express resentment over the incident. Sir Zafarullah took his mother to the Viceregal Lodge to explain the plight of Ahmadis under the Punjab Administration. His mother was the first in the family to accept Mirza Ghulam Ahmad's claim of prophethood when he visited Sialkot in 1904. She professed love for the Mirza's sons. During her meeting with the Viceroy and Lady Willingdon she lamented 'I belong to Ahmadya Community. The Promised Messiah was the founder of Ahmadyat. He taught us love for the British and advised to pray for their rule as they had given us religious freedom. I always pray for the welfare of the British Government. But for the last two years the Punjab Government had been showing such an unjust attitude towards us and our Imam and the Jamat had undergone such hardships that though, I am still bound by the advice of the Promised Messiah to pray for the British Government, these prayers are devoid of motivation and zest. We are now sad. A few days ago an Ahrari vagabond/goonda attacked the son of the Promised Messiah, the younger brother of our Imam. The Viceroy replied that the matter was under the jurisdictions of the Punjab Governor. Before he could make any promise to redress her grievance, she was able to persuade Lady Willingdon (Whoopee) who promised to take up the matter with the Punjab Government and would advise the Governor Emerson not to show a partisan attitude to an anti-British and anti-Ahmadya political organization.'² Zafarullah says Lady Willingdon had considerable influence over her husband. She was uniformly gracious to him (Zafarullah) and had great affection for his mother and continue to honour him with her friendship for long years after her husband's retirement.³

It is interesting to note that Lord Willingdon owed much of his success to his wife Whoopee. She was nine years younger than her husband. Her talent for roping

1. Ibid

2. Sir Zafarullah, Mairi Walda, Lahore 3rd Edition 1971. Also *Alfazi Qadian* 22 May 1938—Mirza Mahmud's Ahmad's address on the death of Sir Zafarullah's mother.

3. Sir Zafarullah, *Servant of God*, P.93

people in far outrivalled that of his husband, Lord Willingdon. She once admitted that she never met any one for the first time without wondering how he or she would fit into her scheme.¹

"Though people admired Lady Willingdon's energy", says Jones, "There were many who could not stand her vulgarity and autocratic ways. Once at a Viceregal dinner party, a senior official felt such a relief when the Vicerine rose to leave the dining room that he threw his napkin into the air and shouted "Whoopee" for which he was punished by not being bidden to the Investiture to receive his CIE, which instead was delivered to him by chaprassi."²

The British feared that the Ahrars were growing in strength and could become a real menace. "In the days and weeks to come, the British carefully investigated activities at Qadian and thereby created even more tension between themselves and the Ahmadyas. The growing political awarenaces and involvement of the movement became more clear when the Ahmadya decided to put up candidates for public election for the Punjab Legislative Assembly. The move was obviously a response to political activities already undertaken by the Ahrars."³

Embarrassed by the malicious campaign launched by Qadianis in London, Sir Emerson, the Governor Punjab persuaded Zafarullah, an important link between the Government and the community to help in removing 'misunderstanding' between the Punjab Government and Mirza Mahmud. He was quite successful to restore past relations between them. Nevertheless subsequent events indicated, says Zafarullah that the Governor's mind had not yet been cleared of suspicions concerning the designs of the movement.⁴

Although pressed hard by the Punjab Administration, the Ahrar leaders thought of yet another plan to provoke Qadian into an open conflict. The unfortunate happenings of Shahid Gang Mosque agitation had turned the table gradually in favour of Qadian. The Ahrar did not take part in this agitation which rocked the Punjab in 1935. Mirza Mahmud was quick to exploit the Shahid Gang incident to defame and criticise the Ahrar leadership. He poured out a large amount of money for the character assassination campaign of Ahrar leaders and even threw up a Mubahila challenge to them in September, 1935 which they gladly accepted. He repeated his challenge in October, 1935 in a tricky way to see the reaction of the Muslims towards them and to judge their popularity and the extent of damage Qadianis could possibly have done to bring ill-repute to Ahrar leaders through their malicious anti-Ahrar campaign. Qadianis extended full support to workers of Ithad-i-Millat Party (Neeli Posh, Blue shirts) of Maulana Zafar Ali Khan to circulate obnoxious literature against Ahrars. Despite all odds the Ahrar leaders fixed 23 November, 1935 for Mubalila and

1. Mark Bence-Jones, the Viceroy of India, St. Martins Press Newyork, 1982, P.264

2. Mark Bence op. cit.

3. Confidential Report on the situation in Punjab for the first half of January 1935 P.2. The details of investigations are recorded in document H.D.No.7 128/134/Pol, quoted by Lavan

4. Sir Zafarullah, Servant of God, P.73

announced to go to Qadian to raze the House of Qadiani Khalifa to ground. They, in fact, found an excuse to hold another Ahrar Conference in the name of Mubahila campaign. Through their fiery speeches they could build up public opinion in favour of them. That was enough to terrify Mirza Mahmud who fully knew the implied motive of the Ahrar leaders. He realized the absurdity of his challenge and approached the Punjab Government for help in order to avoid any confrontation with the Ahrars in the name of Mubahila. He, however, realized that the Ahrars could still attract masses in the name of Khatam-i-Nabuwat despite their non participation in Shaheed Ganj Mosque agitation. The Punjab Government imposed a ban on public meetings in and around Qadian. Saying of Friday prayer near Qadian was not allowed. The Ahrar leaders violated this ban and Syed Ataullah Shah courted arrest on 6 December, 1935. Subsequently four leading ulema viz, Maulana Abuwafa Shahjahanpuri, Maulana Muhammad Hussain Saifi, Maulana Bashir Ahmad and Qazi Ahsan Ahmad Shuja-Abadi violated the Government orders and courted arrest on successive Fridays. On 5 January, 1936 the Punjab Government had to lift the ban on Friday congregation at Qadian. Maulana Lal Hussain Akhtar led the memorable Jurna prayer and attacked the Qadiani heresy in his charming way.¹

1. Janbaz Mirza, *Karwan-i-Ahrar*, Vol II, PP.298-307

QADIANIS AND THE CONGRESS

The Congress leadership knew well that Qadianis were pro-British elements always loyal to the alien rulers and reactionary in their out look. They realized that the Muslims strongly condemned their religious ideas and political beliefs. They are a distinct community excommunicated by the Muslims of the world. But they looked to Ahmadyat in a different perspective for different reasons mainly political. After all it sprang in India and had a Swadeshi (indigenous) character and the potential to Indianize Islam and to change the centre of Muslim love from Mecca and Madina to Qadian in India.

In the wake of emerging nationalist trends in India, some militant Hindu nationalists looked favourably to the growth of Qadiani movement in India. Qadiani elders had also been advocating the theory of *National Prophet* since late 1927 and inviting the people to accept *Ahmad of Qadian*, their National Prophet for their salvation. Mufti Muhammad Sadiq expounded and preached this idea not only in India¹ but also in America.

Dr Shankar Das Mehra, a Hindu nationalist says that Ahmadya movement provided a platform to achieve the spirit of nationalism in India and dispelled love for the Arabian Prophet (p.b.o.h) from the hearts of Indian Muslims. The larger the number of Ahmadis, the more Indians would look to Qadian as their Mecca and cherish love for India. Mecca and Madina become only traditionally holy cities for them. Any Qadiani, whether he lives in Arabia, Turkey, Iran or any corner of the world turns his face towards Qadian for spiritual guidance and peace. The land of Qadian is for him the land of salvation. In this lies the secret of the superiority of India. The founder of the movement was an Indian and all his successors who are guiding this sect at the present juncture are Indians.²

Dr Shankar, in his lengthy article analysed the Muslim reaction towards Qadianism and finally concluded :

Muslims knew Qadianism is inimical to the Arabian civilization and Islam. During the Khilafat movement also the Ahmadis did not side with the Muslims, for they wished to establish the caliphate in Qadian rather than in Turkey or Arabia. However, disappointing this may be for the common Muslims who are always dreaming of pan Islamism and pan Arabism but it surely is very pleasing for a nationalist.³

1. See *Alfazi Qadian* 6 December, 1927, Mufti M. Sadiq's speech at Calcutta.

2. *Maulana Ilyas Burney, Qadiani Mazhab*, P.67 Dr. Shankar Das Mehra's article in *Bandey Matram*, Lahore 22 April, 1932

3. *Ibid*

An Expose of Qadianism: Mid 30s were very crucial days for the Ahmadya movement. Maulana Zafar Ali Khan's illuminating articles and beautifully worded poems appeared regularly on Qadiani heresy in the *Zamindar*, Lahore. Syed Habib Jalalpuri¹ Editor *Siyasat* Lahore and Mirza Zafar Ali, a retired Judge made scathing criticism on Ahmadya beliefs. Bahawalpur Court decision against Qadianis and G.D.Khosla's judgment on the character of Qadiani movement considerably humbled Ahmadya zealots. The eloquent leaders of Ahrar toured different parts of India to expose religio-political designs of Qadian.

An excellent expose of Qadianyat came from Dr Muhammad Iqbal. His convincing statements and cogent arguments explicitly exposed this religio-political agency of Imperialism in the public eyes. What prompted Dr. Iqbal to launch this crusade against Qadianyat is not difficult to comprehend.

Dr Iqbal knew Qadianyat very well since its inception and had been a keen observer of its development and growth that took place in the last half of century in India. According to Molvi Muhammad Ali, he had a chance to see Mirza Ghulam Ahmed at Qadian alongwith (Sir) Fazl-i-Hussain in 1908. Fazl-i-Hussain asked him (The Mirza) whether those Muslims were Kafir who did not believe in his claims. The Mirza artfully replied in negative. Ahmadyat also sneaked into his family and his father and elder brother were influenced by it, though they subsequently disassociated themselves. Dr Iqbal never embraced Qadianyat. He, however, had some kind of soft feelings for the movement in early years when its real character was not established. In early 30s he had fully come to know about the role Qadianis had been playing in India particularly in Kashmir movement in which he himself was closely associated. He had been a prime mover to secure presidentship for Mirza Mahmud in Kashmir Committee for a better deal with Maharaja of Kashmir through suitable intervention. In a few month's time he realized that Qadianyat had a very ugly face which it had been concealing under the mask of altruism. He found that the movement had dangerous political implications not only for the Muslims of India but also for the whole world of Islam. He, on the basis of past 50 years (1880-1935) record of the movement observed the metamorphosis it underwent and as a student of history visualized its future role as an anti-Islam, reactionary and pro-Imperialist body operating under the thin veneer of so-called religious revivalism.

The immediate opportunity to make a statement on Qadianyat was provided by a speech delivered by the Governor of Punjab. He preached tolerance in religious matters. He was alluding to the militant stance of Ahrar against Ahmadyat.

On 2nd May, 1935 Dr Muhammad Iqbal sent his historic statement to the press on social and political implications of the Qadiani issue.² He explained that the

1. Syed Habib, Editor the daily *Siyasat*, Lahore wrote a series of articles on Qadiani Movement in his paper in April-August, 1933.
2. *Qadianism and Orthodox Muslims - Speeches and Statements of Iqbal compiled and edited by Latif Ahmad Sherwani*, Iqbal Academy, Pakistan, Lahore, 1973, P.161-182

community of Islam in India based its existence to religious idea alone. That is why any religious society, historically arising from the bosom of Islam when claims a new prophethood for its basis and declares all Muslims who do not recognize the truth of its alleged revelations as Kafir must, therefore, be regarded by every Muslim as a serious danger to the solidarity of Islam. This must necessarily be so, since the integrity of Muslim society is secured by the idea of the finality of prophethood alone.

He gave the significance of the idea of the continuity of prophethood in Magian Culture which included culture associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabeian religions. The religious adventurers, he argued, formed new communities on the basis of prophethood and kept the people in the perpetual expectation. Islam cannot reconcile itself to such movements.

Dr Iqbal termed Bahaism far more honest than Qadianism for the former openly departs from Islam whereas the latter apparently retains some of more honest externals to Islam with an inwardness wholly inimical to the spirit and aspiration of Islam. Its idea of jealous God with an inexhaustible store of earthquakes and plagues for its opponents; its conception of the prophet as a soothsayer, its idea of the continuity of the spirit of Messiah, are so absolutely Jewish that *the movement can easily be regarded as a return to early Judaism* (Italics added).

Dr Iqbal criticised the idea of western liberalism and explained that solidarity of the Muslim Community in India under the British is far less safe than solidarity of the Jewish Community in the days of Jesus under the Roman. Any religious adventurer in India can set up any claim and carve out a new community for his own exploitation, if he assures of his loyalty and his follower pay taxes due to the State. In the end, he suggested to the Government to declare Qadianis a separate community which is consistent with the belief and policy of Qadianis themselves. "Indian Muslim would tolerate them just as they tolerate the other religions",¹ he concluded.

Muslims of India welcomed Dr. Iqbal's proposal while it invited a good deal of criticism from apologists of Lahore and Qadian Jamats.² Mirza Mahmud devoted his Friday address of 24 May, 1935 to Dr Iqbal's statement.³ It carried irrational and unrelated comments on the issue with no argument worth consideration. Subsequently he wrote an article⁴ in which he relied on typical way of Qadiani argumentation to support his absurd contentions. It logically proved counter productive. The Amir Lahore Jamat also wrote a reply in the light of his 'soft' beliefs and vainly justified his community's position.⁵

1. Speeches and Statements, P.173

2. Amir Alam Paliyhi's Article in Al-fazl Qadian 15 May 1935, June 1935 issue of Review of Religions, Qadian; Paigham-i-Sulh, Lahore May-June 1935 issues

3. See Al-fazl Qadian, 30 May 1935

4. Al-fazl Qadian, 18 July 1935

5. See Muhammad Ali, Iqbal Re-Qadian, Lahore, Edition 1967. Also Akhtar Hussain Gilani, Tehrik-i-Ahmadyat, Aur Allama Iqbal, Anjuman, Ahmadyat Lahore, 1944

The Indian press came out with their views/comments on the separation of Qadianis from the body politic of Islam. The *Statesman*, Calcutta wrote a leader on Dr Iqbal's statement in its 14 May, 1935 issue. Dr Iqbal furnished a very convincing reply to the issues raised in it. He made it clear that only two courses were open to Qadianis, either frankly to follow Bahais or to eschew their interpretation of the idea of *finality* in Islam and to accept the idea with all its implications. The Qadianis were anxious to remain within the fold of Islam for political advantages in the sphere of Government service as their numerical strength entitled them to no seat in legislature. He urged the Government to take necessary steps to declare them a separate community, without waiting a formal representation from them. The Government had not waited a formal representation for separation of Sikhs from Hindus in 1919 why should they wait for a formal representation by the Qadianis, he emphasized.¹

A critical survey of Ahmadya literature² reveals that Qadianis could never dare to refute Dr Iqbal's cogent arguments and factual analysis of Ahmadya movement and its implications for the world of Islam. To sidetrack the real issues, Qadiani critics of Iqbal have, from time to time, leveled baseless charges against him. Most of these outpourings came after his death. Dr Javed Iqbal, the illustrious son of Dr Muhammad Iqbal has aptly rejected these charges in *Zinda Rood*³ which provides a good comparative study on the life and ideas of the great poet and scholar of Islam.

We cannot deny that one time Dr Iqbal called Mirza Ghulam Ahmad *probably* the profoundest theologian in India.⁴ It was in 1900 when the Mirza had not openly proclaimed his prophethood and was skillfully toying with the idea with a view to testing the degree of its acceptability.

Dr Iqbal made these remarks in an article while discussing the Doctrine of Unity as expounded by Abdul Karim Al Jilani. His article appeared in the *Indian Antiquary*, Bombay in 1900. It was a journal of Oriental Research edited by Sir Richard Temple.

After over a decade, Dr Iqbal again referred to Qadianism in his lecture which he delivered at Strachy Hall, Aligarh in 1911, and observed: In the Punjab the essentially Muslim type character has found powerful expression in the so-called Qadiani sect.⁵

This lecture was subsequently published under the heading *The Muslim Community—A Sociological Study* and was rendered into Urdu by Maulana Zafar Ali Khan under the caption '*Millat-i-Baiza par AiK Imrani Nazar*.'⁶ In this thought-provoking lecture Dr Iqbal referred to the Qadiani sect in the following context :

1. Speeches and Statements, P.173-174
 2. See Alfaz Qadian, 25 February 1936; Review of Religions, Qadian March 1936; Tarikh-e-Ahmadyat Vol, VIII
 3. Dr Javed Iqbal, Zinda Rood, Vol II, Lahore
 4. Tarikh-i-Ahmadyat Vol VIII, P.189
 5. Ibid
 6. Tarikh-i-Ahmadyat Vol VIII PP 189-190

"It is our aim to secure a continuous life of the community we must produce a type of character which at all costs holds fast to its own, and while it readily assimilates all that is good in all that is hostile to its cherished traditions and institutions. A careful observation of the Muslim Community in India reveals the point on which the various lines of moral experience of the Community are tending to converge. *In the Punjab the essentially Muslim type of character has found a powerful expression in the so-called Qadiani sect*; while in the United Provinces owing to a slightly different intellectual environment, the need of such a type of character is loudly proclaimed by a great poetic voice."¹ (Akbar Allahabadi).

In 1935, Dr Iqbal reviewed the whole lecture and made significant changes in its text. His explanatory note gives an interesting analysis of Qadianism. Qadianis only quote his lecture in support of their contention but always omit the note he subsequently wrote on it.

Dr Iqbal explains :

"This lecture was delivered at Aligarh in 1911. The remark about the Qadianis in this lecture must be revised in the light of revelation of the spirit of the movement since 1911. The Qadianis still appear to be Muslims in externals. Indeed they are very particular in the matter of externals but the spirit of the movement as revealed often is wholly inimical to Islam. Outwardly they look Muslims and anxious to look so; but inwardly their whole mentality is Magian. It is probable that eventually the movement will end in Bahaism from which it originally appears to have received inspiration." (Signed Md. Iqbal 21st October, 1935).²

As far as other Qadiani assertions are concerned he had no hesitation in admitting that a quarter of century ago, he had hopes of good results flowing from the movement. He explained that even the eminent Muslim, Molvi Chiragh Ali, the author of several English books on Islam, cooperated with the founder of the movement and made valuable contribution to the book called *Brahin-i-Ahmadya*. "But the real content and spirit of a religious movement does not reveal itself in a day. It takes decades to unfold itself. The internal quarrel between the two sections of the movement is evidence of the fact that even those who were in personal contact with the founder were not quite aware of how the movement would evolve itself. Personally, I became suspicious of the movement when the claim of a new prophethood, superior even to the prophethood of the Founder of Islam (p.b.o.h.),³ was definitely put forward, and the Muslim world was declared Kafir. Later my suspicions developed

1. Dr Rafiud Din Hashmi, Taseef-e-Iqbal, Iqbal Academy, Lahore 1982, P.459

2. See Dr Rafiuddin Hashmi, Taseef-e-Iqbal P.449 Dr Iqbal wrote this note with his own pen. Its photo copy can be seen in Dr Hashmi's book. The original manuscript is in Allama Iqbal Museum Lahore (MS.No.208 AM/1972)

3. Qazi Zahoor Akmal, a companion of the Mirza says about him 'once again Muhammad (p.b.o.h) is among us. This time he excels his past glory. Akmal: If you feel visiting Muhammad, better see Ghulam Ahmad in Qadian (The Badar Qadian, 25 October, 1906). Mirza himself claimed that his miracles excelled those of Hazrat Muhammad (p.b.o.h) (Tohfa Gohary P.40 & Brahin Vol V, P.50) Mirza Mahmud says 'one can attain a status higher than the Prophet (p.b.o.h) but no one had been able to excel him yet (Mirza Mahmud Ahmad's address dt 11 February, 1944 in Aftabi Qadian)

into a positive revolt when I heard with my own ears an adherent of the movement mentioning the Holy Prophet of Islam (p.b.o.h.) in a most disparaging language. Not by their roots but by their fruits will you know them. If my present attitude is self-contradictory, then, well, only a living and thinking man has the privilege of contradicting himself. Only stones do not contradict themselves, as Emerson says."¹

To malign Dr Iqbal, the Qadiani detractors allege that he aspired to be a High Court Judge in Punjab in 1925 but he could not succeed in it. Then he decided to leave practice and secure an appointment in Kashmir State Council. He could not succeed in it either. Another opportunity arose in 1935 when Sir Fazl-i-Hussain's seat in the Viceroy's Executive Council got vacant. Dr Iqbal wanted to be a member of the Council but the British, on the recommendation of Sir Fazl-i-Hussain offered this 'prestigious' appointment to Sir Zafarullah. In a desperate bid and under the influence of Ahrar leaders, specially on the persuasion of Syed Anwar Shah Kashmiri, he launched a severe attack on Ahmadyat.²

'No doubt it was Dr Iqbal's right to be appointed as Judge of the Punjab High Court but he fell victim to the bias and caprice of Justice Sir Shadi Lal. K.L.Gauba, himself a witness to all events of that time states in his revealing autobiography that Dr Iqbal was recognized as a certain incumbent for Judgeship of the Punjab High Court. 'It was expected many times that his name would be sent up, but (Chief Justice) Sir Shadi Lal had a narrow communal policy of his own and he did not want to appoint prominent Muslims to the High Court Bench, and, therefore, picked up inconspicuous Muslims. For instance he picked up Mirza Zafar Ali, a District Judge, who was generally known as Duffer Ali, as he was a simpleton. Sir Shadi Lal liked him. Then there was Agha Haider whom he brought from UP because, he said, he could not then find a suitable Muslim in Punjab to be appointed as a Judge.'³

Sir Mian Shafi was a mentor of Sir Shadi Lal. When he became Chief Justice of the Punjab High Court he ungratefully turned against the Mian family specially towards Shah Nawaz, Mian Shafi's son-in-law. Dr Iqbal was a good friend of Shah Nawaz. Shadi Lal tried to implicate Dr Iqbal in the matter, who simply refused. The hostile attitude of Shadi Lal forced Dr Iqbal to leave practice and seek employment in Kashmir Council.⁴ Shadi Lal's evil intentions are also evident from the story given by an Indian writer of repute, Ved Mehta in his reminiscences which appeared in 23rd July, 1979 issue of the *New Yorker*, USA.

Shadi Lal told Ved Mehta's father that he cleverly manipulated to get an appointment of his own choice on the High Court Bench to fill a Muslim seat. The

1. Speeches and Statements P.169

2. See Ijaz Ahmad, Mazloom Iqbal, & Dr Javed Iqbal, Zinda Road

3. K.L.Gauba, Friends and Foes, Peoples Publishing House, Lahore, P.164

4. Dr Javed Iqbal, Zinda Road, P.403

Governor of the Punjab did not consider the names of Dr Iqbal and Mian Shah Nawaz for the Judgeship due to his manoeuvrings.¹

Agha Shorish Kashmiri, however, reveals that due to manoeuvring of the Mian family of Baghbanpura Lahore, Dr Iqbal could not get a seat on the High Court Bench. That Dr Iqbal himself told Syed Attaullah Shah Bokhari about that in his presence when he along with Bokhari once had a chance to visit him at Lahore.²

It is quite interesting to note here that Mirza Mahmud lobbied to secure judgeship of the Punjab High Court in 1927 for Zafarullah when he sent a Memorial to the British Government in August, 1927 for safeguarding the respect of holy founder of religions.³

Dr Iqbal did not ever try to be a member of the Viceroy Executive Council. The Muslims of India certainly desired to see a staunch protagonist of their cause appointed as a member of the Viceroy's Executive Council in place of Sir Fazl-i-Hussain. The Muslim press specially the *Zamindar*, Lahore launched a campaign for it. Although it was inevitable that Sir Zafarullah could be the ultimate choice of the Viceroy as he was the faithful servant of the British and was motivated by his faith to serve Imperialism. In numerous occasions he proved himself a loyal servant of the Empire, more loyal than the King. He was also Sir Fazl's choice. On the other hand, Dr Iqbal was not liked by Sir Fazal-i-Hussain because he criticized the policy of the Unionist Party; Sir Fazl-i-Hussain's baby reared by Zafarullah and Qadian. It is interesting to note that the British Bureau of Central Intelligence gave a very adverse report to Dr Iqbal. He was called a 'Quietest Rogue in India'.⁴ Could a so-called 'Rogue' become a member of the Viceroy's Executive Council in the presence of the most loyal Qadiani "gentleman"!

In Reply to Pandit Nehru's Criticism: It is a strange event of history that Ahmadyat found a queer sympathiser in India, a nationalist, secularist and socialist leader of the Congress i.e. Pandit Jawahar Lal Nehru. He read Dr Iqbal's articles when he was languishing in Almora jail. He wrote short notes on these articles obviously to axe his grind in Indian politics. His observations are regarded sacrosanct by Ahmadi critics of Dr Iqbal. Pandit Nehru fully realized that Qadianism was a by product of Imperialism and it had always professed pro-British stance in politics. It had also been responsible to sabotage numerous movements launched by the Congress, yet the political expediency impelled him to support Qadianis to malign Ismailees and tarnish the image of Sir Agha Khan and the Muslim league.

In his short articles Pandit Nehru expressed his interest in the writings of Dr Iqbal as they gave him 'an insight into a world which he found difficult to understand.' He called Dr Iqbal an authority on Islam worthy of respect and held that he

1. Weekly Lahore, Lahore, 3 October, 1982

2. Weekly Chaitan, Lahore, 22 April, 1974

3. Mirza Sultan Ahmad, *Inkishaal-i-Haqiqat*, Ahmadya Anjuman Peshawar, 1929 P.7

4. Weekly Chaitan Lahore, 22 April, 1974

represented the orthodox viewpoint correctly. He referred to Dr Iqbal's article *Qadianis and Orthodox Muslim* which he stated to have read with keen interest in Almora jail that dealt with the solidarity of Islam in the context of Ahmadya issue.¹ It provoked him to send his views to *Modern Review*, Calcutta on 20 August, 1935 which appeared in November, 1935 edition of the paper.

Pandit Nehru briefly described the emerging wave of nationalism going on in the Arab World at the expense of the pure orthodox religious outlook. He thought that nations had fallen away from the ideal of Islamic solidarity after adoption of nationalist ideas. He contended that the question of the Qadianis sank into relative insignificance before these world happenings. Dr Iqbal stresses the need of a real leader to rise in the Punjab apparently to combat Qadiani menace. But what lead does he give in regard to the wider menace. The Agha Khan, we are told, is the leader of Indian Muslims. Does he stand for this solidarity of Islam as defined by Sir Muhammad Iqbal?² Pandit Nehru remarked.

In another note written on 21 August 1935 he singled out H.H. Sir Agha Khan for his attack and questioned whether his sect was a partner in the solidarity of religious belief.³ Pandit Nehru's third note captioned '*Orthodox of All Religions Unite*' was written in the last week of August, 1935 and published in December 1935 issue of *Modern Review*, Calcutta.⁴

It transpired from these short articles that Pandit Nehru wanted to convey the impression to the Muslims that the anti-Qadian movement launched by Majlis i-Ahrar, so-called pro-Congress organization, had not got any blessings of the Congress. He also wanted to weaken the constitutional and financial position of Muslim League through alienation of Sir Agha Khan by bracketing Ismailis with Ahmadis as a non-Muslim-entity.

Pandit Nehru received a rebuff from different political quarters for writing on Ahmadya issue. J.D. Jenkins, in his letters which appeared in the *Times of India* dated 18 and 24 July, 1936 respectively characterised Pandit Nehru's first article as 'most dangerous', 'wholly improper', 'most offensive', 'disgraceful', 'amazing' 'full of falsehoods' and 'an absurd effusion.' He charged Pandit Nehru with deliberately going out of his way to wound Muslim feelings and thereby creating extreme bitterness between one community and another. He also invited the British Government to take action against him.⁵

Dr Iqbal received a number of letters from Muslims of different shades of religious and political opinion urging him to give a suitable reply to Pandit's articles. Some of them wanted him to further elucidate and justify the attitude of the Indian

1. Selected Works of Jawahar Lal Nehru, Vol VI Orient Longman London, 1975 P.488 Modern Review Calcutta, November, 1935 PP 504-505

2. Selected Works, op. cit, P.468

3. Selected Works of Jawahar Lal Nehru, Vol VI, P.470

4. Selected Works, Vol VII, PP.474-475

5. Selected Works, Vol VI, P.375. See also reply of Pandit Nehru given in his letter dated 8 August 1936

Muslims towards the Ahmadis. In January, 1936 he wrote: 'I am inclined to think that my statement on Qadianism, no more than a mere exposition of a religious doctrine on modern lines, has embarrassed both the Pandit and the Qadianis perhaps because both inwardly resent, for different reasons, the prospects of Muslim political and religious solidarity, particularly in India. It is obvious that the Indian Nationalist, whose political idealism has practically killed his sense for fact, is intolerant of the birth of a desire for self-determination in the heart of North-West Indian Islam. He thinks, wrongly in my opinion, that the only way to Indian Nationalism has in a total suppression of the cultural entities of the country through the interaction of which India can evolve a rich and enduring culture. A Nationalism achieved by such methods can mean nothing but mutual bitterness and even oppression. It is equally obvious that the Qadianis, too, feel nervous by the political awakening of the Indian Muslims, because they feel that the rise in the political prestige of the Indian Muslim is sure to defeat their designs to carve out an ummat from the ummat of the Arabian prophet. It is no small surprise to me that my efforts to impress on the Indian Muslims the extreme necessity of internal cohesion in the present critical moment of their history in India, and my warning them against the forces of disintegration, masquerading as reformist movements, should have given the Pandit an occasion to sympathise with such forces.'¹

Dr Iqbal, very aptly discussed the nature of Ahmadya beliefs vis-a-vis the cultural significance of ideas of finality of prophethood in Islam and deceitful attitude of the Mirza employed to claim the status of prophethood. He proved that the real nature of Ahmadism is hidden behind the mist of mediaeval mysticism and theology. The movement is political in nature and subservient to British Imperialism.

He refers to Pandit Nehru's articles and replies:

'Pandit Jawahar Lal Nehru advises the orthodox of all religions to unite and thus to delay the coming of what he conceives to be Indian nationalism. This ironical advice assumes that Ahmadism is a reform movement, he does not know that as far as Islam in India is concerned, Ahmadism involves both religious and political issues of the highest importance. The function of Ahmadism in the history of Muslim religious thought is to furnish a revelational basis for India's present political subjugation. Leaving aside the purely religious issues, on the ground of political issues alone, I think it does not lie in the mouth of a man like Pandit Jawahar Lal Nehru to accuse Indian Muslims of reactionary conservatism. I have no doubt that if he had grasped the real nature of Ahmadism he would have very much appreciated the attitude of Indian Muslims towards a religious movement which claims Divine authority for the woes of India.'²

1. Speeches and Statements, P.177

2. Speeches and Statements P.199

In the end he contradicted Pandit Nehru's assertion that Qadianis and Ismailis fell under the same category. Unlike Qadianis, Ismailis believed in basic principles of Islam¹, he explained.

In a letter written to Pandit Jawahar Lal Nehru on 21 June, 1936 Dr Iqbal stated that Ahmadis are traitors both to India and Islam.

"Thank you so much for your letter which I received yesterday. At the time I wrote in reply to your articles I believed that you had no idea of the political attitude of the Ahmadis. Indeed the main reason why I wrote a reply was to show especially to you how Muslim loyalty had originated and how eventually it had found a revelational basis in Ahmadism. After the publication of my paper I discovered, to my great surprise, that even the educated Muslims had no idea of the historical causes which had shaped the teachings of Ahmadism. Moreover your Muslim admirers in the Punjab and elsewhere felt perurbed over your articles as they thought you were in sympathy with the Ahmadya movement. This was mainly due to the fact that the Ahmadis were jubilant over your articles. The Ahmadi Press was mainly responsible for this misunderstanding about you. However I am glad to know that my impression was erroneous. I myself had little interest in theology, but had to dabble in it a bit in order to meet the Ahmadis on their own ground. I assure you that my paper was written with the best of intention for Islam and India. *I have no doubt in my mind that the Ahmadis are traitors both to islam and to India.*"² (Italics added)."

Dr Muhammad Iqbal's writings on Qadianism had a great bearing on the minds of Muslims. There developed a considerable resentment in India and the Islamic world for the Qadiani heresy. It was the result of Dr Iqbal's crusade against Qadianyat that Anjuman-i-Hamayat-i-Islam, Lahore passed a resolution in its annual session of 1935 against the inclusion of Sir Zafarullah in the Viceroy's Executive Council as a Muslim member.³ Dr Iqbal presided over the session and Maulana Zafar Ali Khan moved the resolution with the popular support. The next year (1936) members of the Ahmadya community were expelled from the Anjuman. It proved fatal for Mirza Yaqub Beg,⁴ a senior Ahmadi of Lahore Jamat and member of the Anjuman's General Council. Molvi Muhammad Ali, Amir Jamat Lahore was also shocked to learn it. He tried to defend the religious beliefs of Lahore Jamat to forestall such expulsion moves. He, however, felt quite embarrassed when called upon to explain and reconcile his earlier belief on the prophethood of the Mirza which he professed and propagated during the life time of the Mirza with that of the existing one. He always gave interesting explanations.⁵

1. Ibid

2. A Bunch of Old Letters Written Mostly to Jawahar Lal Nehru, Asia Publishing House, London, 1958, P.187-8

3. Tarikh-i-Ahmadyat Vol VIII P.171

4. Paigham-i-Sulh, Lahore 3 November, 1943 quoted by Qazi Muhammad Nazir, Ghaliba-i-Haq, Rabwah

5. Muhammad Ali, Meri Tahrir Mein tafaz Nabi Ka Istaimal, 4 February 1929 Anjuman Ishaat Lahore. Also his Friday addresses from February to December, 1935 Paigham-i-Sulh, Lahore.

Reception for Nehru : Qadianis drew very close to the Congress in mid 30s. Mirza Mahmud sent his emissaries to the Congress leaders and sought their advice on political matters. Qadiani para-military force-the National League with its wide network in India demonstrated its strength and made preparations for the coming elections of 1937. The 'alliance' between a pro-Imperialist, reactionary political body representing spies, sycophants and British plants and a so-called progressive and liberal political party with secular orientations give an interesting topic to political scientists for study.

To strengthen ties with the Congress, Qadiani volunteers and the All India National League corps gave a rousing reception to Pandit Nehru on his arrival in Lahore on 28 May, 1936. He was profusely garlanded and greeted with slogans of the '*Pride of Nation*' and the '*Pride of Country*'.¹ Qadiani volunteers carried placards on which was inscribed :

-Beloved of the Nation Welcome you!

-We join in Civil Liberties Union

-Long live Jawahar Lal Nehru

Leaders of the Congress were greatly impressed by the reception given by 500 corps members. One senior Qadiani told the President of the National League that the Congress would surely succeed if Ahmadis joined it.²

Paigham-e-Sulh, the organ of the Lahore Ahmadya community commented on the reception given by Qadianis to Pandit Nehru at Lahore:

'It was not long ago, the Khalifa of Qadian was the worst and bitterest enemy of the Congress. The Qadiani Community helped the Government by opposing the Congress movements and did intelligence work for it. Nowadays they are giving a red carpet reception to an extremist and Communist leader of the Congress. Alas! they had left 'tabligh' and were taking part in politics in a clumsy way.'³

Pandit Nehru who received a colourful reception from the National League, one time firmly believed that in order to end the British rule in India it was indispensable to crush Qadiani power because they were the tools of Imperialism.⁴ Some Qadianis certainly disliked the reception drama and objected to calling Pandit Nehru Fakhr-i-Qaum. However Mirza Mahmud, in an address, justified calling Nehru 'Fakhray Qaum' (Pride of the Nation) as he had given a befitting reply to Dr Iqbal when he criticized Ahmadyat.⁵

Elections of 1937: Under the Act of 1935, elections were going to be held in the winter of 1936. In the Punjab, the Unionist Party formed by Sir Fazl-i-Hussain in 1923 had a

1. Afrazi Qadian, 31 May, 1936

2. *Paigham-e-Sulh*, Lahore 12 October, 1937

3. *Paigham-e-Sulh*, Lahore, 3 June, 1936

4. Afrazi Qadian, 8 August, 1935

5. *Imal-e-Salih*, Addresses of Mirza Mahmud Ahmad, Published by Tehrik-e-Jadid Office, Qadian, 1936 P.63

strong base among feudal lords and pro-British groups like Qadianis. The Muslims League had no standing in the province. Early in 1936 when the Quaid took command of the Muslim League and started organizing the party in the Punjab, Sir Fazl-i-Hussain thundered forth that 'the lawyer from Bombay should keep his fingers out of the Punjab pie.' The League was appointing a Parliamentary Board to fight elections.

Qadianis were the active supporters of the Unionists. Sir Fazl-i-Hussain, in his Diary dated 23rd October, 1935 records 'Saw Mirza Sahib of Qadian. The Mirza is active and is attracted by political life, and has a flare for it.'¹ On Sir Fazl-i-Hussain's advice Qadianis opposed the Muslim League and its policy of so-called 'communalism' during the elections.²

The Ahrars came into open conflict with Sir Fazl-i-Hussain and the Unionist Party. He, however, succeeded to nullify the Ahrar influence during the elections by raising the Shahid Ganj Mosque stunt. The Ahrar did not take part in the agitation. They feared that in case of their participation, the Punjab Government would crush them. On the other hand they knew that they would lose Muslim sympathies for not participating in an anti-Sikh movement.³ Qadianis exploited the situation for their nefarious ends and spent thousands of rupees on defamation and character assassination campaign of Ahrar leaders to wipe them completely out of the election arena.

In order to achieve the desired political ends, Mirza Mahmud lavishly spent money to buy over a section of the Punjab press. He secretly financed a Hindu nationalist weekly *the People*, Lahore to promote contacts with the Congress and put pressure on the Punjab Administration. The Manager of the paper, Ram Pal frequently visited Qadian to get money and policy line from Mirza Mahmud. After Ram Pal, Lala Feroz Chand became the Managing Editor of the paper and Dr Gopi Chand Bhargawa, its Managing Director. The paper became a daily under the new Administration and continued to tow Qadian line.⁴ Its policy was to sow the seeds of hatred among different Muslim organizations in order to disrupt their unity and to discredit the League's leadership.

Jamna Das Akhtar, a veteran Indian journalist who lived in Lahore before the Partition, says that Mirza Mahmud bought more than fifty thousand rupee shares of the new Limited Company which run the daily *People*.⁵ He intended to come openly on the Congress side and wanted to make a statement to that effect at the Annual Gathering of his community at Qadian in 1936 but shunned it perhaps on the request of Sir Zafarullah and/or on the persuasion of some of his British friends. It was also not in line with the policy of Sir Fazl-i-Hussain who wanted to strengthen the rank and file of the Unionist Party in the Punjab and relied on active support from Qadian.

1. Diary and Notes of Mian Fazal-i-Hussain, Edited by Dr Waheed Ahmad, Lahore, P.188

2. Al-Jamiat Dehli, 13 May, 1936 Also Ahsan, Lahore 22 May, 1936

3. Janbaz Mirza Karwan-i-Ahrar, Vol II, PP.136-150

4. Article entitled "Qadiani and Congress" by Mirza Muhammad Hussain (A veteran Qadiani journalist and one time tutor of the Mirza family) Nawa-i-Waqt, Lahore, 24 September, 1977

5. Jamna Das Akhtar's Column in Nawa-i-Waqt, Lahore, 16 September, 1977

The Muslim League was in search of support from the Punjab to contest the coming elections. The Quaid visited Lahore in 1936.

A meeting between the Ahrar leaders and the Quaid was held in May, 1936 to forge an electoral alliance between the Muslim League and Majlis-i-Ahrar. It greatly perturbed Qadian. Qadiani-backed daily, the *People* warned the Quaid-e-Azam of arriving at some sort of alliance with the Ahrar and criticized their past role in Punjab politics. The paper advised the Quaid to learn a lesson from it if he wanted to live in peace.¹

Alfazi earlier exhorted Muslims of Punjab to raise their voice against Mr. Jinnah and persuade him to join Unionist Party.

'We can not utter any favourable note concerning the efforts of Mr. Jinnah. We have no doubt that his party will fall apart under the impact of its own absurdity.'²

Qadianis felt relieved when Ahrar-League pact was not materialized. 17 May *Alfazi* expressed satisfaction over the failures of Mr Jinnah in Punjab. He left Lahore 'high and dry', says the paper, and 'no well known leader gave him a send off.' The Ahrar and the Ithad-i-Millat Party of Zafar Ali Khan at first joined the League and later seceded and opposed the League in elections.³ Mirza Mahmud spent a lot of money during the Punjab elections and Sir Zafarullah worked actively for the Unionist Party.⁴ Qadiani missionaries made frequent tours of country areas and convinced the down trodden masses that the Unionists represented the rural as opposed to urban interests. An important section of the Hindu Jats and a group of Sikh agriculturists provided great support to the party in winning elections in the Punjab.

Congress Ministries: In the 1937 elections, the Congress formed ministries in Madras, Bombay, the CP, the UP, Behar, Orissa, and the NWFP. It formed a coalition ministry in Assam. The Punjab and Bengal remained outside the sphere of the Congress Government. The League did not have a majority of its own in the provinces of Bengal, the Punjab, NWFP and Sind. In the Punjab it won only one seat. The Unionist Party formed the Government in the Punjab. On 14 October, 1937 Sir Sikandar Hayat concluded a pact with the League called Sikandar- Jinnah Pact. Nevertheless there occurred no change in the pattern of Punjab politics as Sikander continued to assure non Muslim members of the Unionist Cabinet that there would be no change in the policy of the party.

The Qadiani press expressed satisfaction on the formation of the Congress ministries in India. Sheikh Bashir Ahmad, President National League, in an address of welcome presented to Mirza Mahmud Ahmad made reference to the formation of

1. *Alfazi* Qadian, 24 May, 1936 quoted from the *People*, Lahore. See also *Alfazi* 28 April to 17 May 1936

2. *Alfazi* Qadian, 13 May, 1936

3. Fiaz Hussain, *The Politics of Iqbal*, Lahore, P.98

4. See *Diary and Notes of Mian Fazle-Hussain* Ed by Dr Waheed Ahmad and Sir Fazle's biography compiled by Mian Azim Hussain

the Congress ministries and expressed his satisfaction and joy over acceptance of the offer by the Congress.¹ He made an earnest appeal to his Khalifa to guide the National League to redress the grievances of the humanity and solve intricate political and economic problems of India.²

Mirza Mahmud was quite satisfied at the League's defeat in the Punjab. In one of his addresses, he criticized the League's policy towards Qadianis and stated:

'No doubt we are widely opposed. Even the Muslim League which could not hold its sessions without my financial support, its Punjab Branch had decided to drop Ahmadis from its membership. Its leaders thought that in this way they could win votes. But God punished them and in the Punjab Assembly the Muslim League could get only one seat. In other words, they are just like us. It is our great success and a humiliating defeat for the League.'³

The League and the Congress had a tough fight in Bijnore (UP) bye elections. It was a predominantly Muslim constituency. Hafiz Muhammad Abraham was the Congress candidate and Abdul Sami, the League candidate. Pandit Nehru, Abdul Ghaffar Khan, Maulana Azad, Dr Syed Mahmud, Sir Wazir Hussain and Mufti Kifattullah conducted the election campaign of the Congress candidate. On the other hand, the Quaid-e-Azam, Maulana Shaukat Ali, Maulana Hasrat Mohani, Begum Muhammad Ali and Maulana Zafar Ali canvassed for the League's candidate. Bijnore elections became a matter of prestige for two rival political organizations. Despite all efforts of the League, the Congress won the seat.

Alfazi Qadian wrote an editorial under the title *The Main Cause of Brilliant Success of the Congress and Failure of the League in Bijnore Elections*. The paper criticized the League by calling it an ill-organized and an ineffective organization having hardly any mass followings. 'Its failure at polls was inevitable',⁴ it said.

The Lahore section of Qadiani Jamat lashed out at the Qadiani policy of cooperation with the Congress by reminding the followers of Mirza Mahmud of his shameful role in the past in organizing terrorist and espionage activities against the Congress movements in close collaboration with the British Imperialism. The *Paigham-i-Sulh* extensively quoted Mirza Mahmud's speeches and addresses he delivered in support of the British Imperialism in the last two decades as well as his confessions in sabotaging the political movements launched by the Congress. It also deplored the way Qadiani press had gone jubilant over the Congress victory in the elections.⁵

In late 1937, Qadiani-Congress relations further strengthened. *Paigham-i-Sulh* wrote that Qadianis were fast promoting relations with the Congress. On 26

1. *Paigham-e-Sulh*, Lahore, 8 October, 1937

2. *Ibid*

3. Farooq, Qadian, 11 November, 1938

4. Alfazi Qadian, 11 November 1937 Also *Paigham-i-Sulh*, 9 December, 1937

5. *Paigham-i-Sulh* Lahore 30 November, 1937

November, 1937 Qadiani Community invited leading Congress leaders-lado Rani Zutshi, President Punjab Congress and Comrade Giani Indirji to Qadian. A meeting was held at Qadian under the Chairmanship of Fateh Muhammad Sayal, Nazir-i-Aala (Chief Secretary) Qadian and speeches were delivered on 'Muslim Mass Contact' issue. The Congress Mass Contact movement was an attempt to win over the Muslims to the Congress ideology and programme. Discussions over the issue of Ahmadya's joining the Congress also took place. It was finally decided by a majority vote that Ahmadya Jamat should join the Congress. In subsequent years Qadianis adhered to it till the partition of India¹, says an Ahmadi elder.

In July, 1938 *Alfazi* wrote an editorial under the caption '*Jamat Ahmadya and the Congress*.' It says 'since the time Jamat Ahmadya have changed its attitude to acquire its political and national rights and desire to join a party to serve the country, people are resorting to guess work. The *Panap* Lahore in its 16 July, issue says that Jamat Ahmadya has been corresponding with the All India Congress Committee and had decided that every Ahmadi should join the Congress, if he was not a Government servant. The Congress High Command Maulana Azad, Subhash Chandra Bose and Mahatma Gandhi had assured Ahmadis that the Congress would not interfere in their proselytizing activities.

Alfazi Qadian confirmed that the concerned Department of the Jamat had been entrusted with this work and was corresponding with the Congress High Command but 'no final decision has been reached yet.'²

The *Ahsan*, Lahore in its 16 July, issue disclosed that the Congress Committee recently set up in Qadian had three Ahmadis on its strength. It questioned since Ahmadis considered the obedience to the government an article of their faith, a fact supported by a bulk of Ahmadya literature, the Congress would face a difficult situation if at any time it proposed to launch a Civil Disobedience Movement. The Qadianis would also be in a dilemma whether to support an anti-government move or not! To this *Alfazi* replied :

'Firstly when there is such a Government, the question of Civil Disobedience will not arise. Secondly, if the Congress decides to quit the Government and Ahmadis enjoyed its membership, they would advise it not to quit because it had a majority support. It should rather fight for its rights. However, in case of a difference over a matter of principle, Ahmadis, like others, would tender their resignations.'³

Holy Terror: We again turn to Qadian and see what is going on there. It is a gruesome chapter of the history of Ahmadya movement. We see that the hirelings of Mirza Mahmud silenced the voices of those scrupulous and well-informed Ahmadis who dared to criticize his private life. Still many of his followers continued to level charges

1. Ghulam Nabi Muslim, *Qiam Pakistan Key Leay Anjuman Ahmadya Jamat Lahore Ke Judojihad*, Lahore, 1970, P.20
2. *Alfazi* Qadiani 19 July, 1938
3. *Ibid*

of adultery against him. "Sheikh Abdul Rahman Misri, a top most mureed and the Principal Madrisa-e-Ahmadya, Qadian felt compelled by circumstances to write three notes of warning to Khalifa Mahmud Ahmad that he should repent of his evil deeds and must reform his character. Otherwise Misri Sahib would have no alternative left but to put the whole case before an Enquiry Commission, to be appointed by the Qadiani Ahmadya Community. But Khalifa Mahmud Ahmad neglected the warning and persisted in his evil ways : and in addition, he started persecuting Sh. Abdul Rahman Misri and his few friends who sided with him. On some, even murderous attacks were made.¹ The horrifying and spine-chilling tales of boycott, assaults, disgraceful attitude towards women, burning of the houses etc represent Ahmadyat in its true colours.²

Sheikh Misri was forced to leave Qadian for fear of murder. He subsequently related reasons for his separation from Qadiani Community and his breaking pledge to Khalifa Mahmud. This statement was sworn in by Misri in 1937 before a court which was incorporated by the High Court Punjab in its judgement.³

'The present Khalifa (Mahmud Ahmad) is of very bad character. Behind the curtain of holiness, he makes free with young women. For this nefarious work he has appointed certain male and female agents who act as go-betweens to entangle young girls and boys. He has formed a coterie of his male and female friends and they indulge in adulterous orgies.⁴

Fukharuddin Multani, the son of a respectable Qadiani and himself a devotee of Mirza Mahmud raised voice against 'His Holiness.' He was assassinated by Aziz Ahmad Qadiani. The case went to the High Court for appeal. All direct and indirect support was provided to the assassin. The Deputy Commissioner, Gurdaspur District, however, sent a message to Mirza Mahmud through Molvi Farzand Ali, a Qadiani missionary, advising him not to provide open support to the assassin.. That would make him a hero like Muhammad Ali Nosherharwi (the murderer of Muhammad Hussain, a friend of Abdul Karim of Mubahila) and encourage others to commit similar offenses. Mirza Mahmud adopted a cautious behaviour as every one believed that the murder was a conspiracy hatched by him. Multani, before his death, gave a statement in which he held Syed Waliullah Shah and Mirza Mahmud responsible for the murderous attempt on his life.⁵ To save him and his accomplices, Aziz Ahmad was

1. Mumtaz Ahmad Farooqi, op. cit. P.41 Dost Muhammad, the compiler of *Tarikh-e-Ahmadyat* discloses that the Mirza has set up a secret society like Freemasonry. Its reference is said to have been given in the Mirza's revelation which says, 'Freemason will not over power to kill him (the Mirza)'. (*Tarikh* Vol. VIII P.387)

2. Ihsan Illahi Zahoor, *Mirzayat Aur Islam*, Lahore, 1872, PP.156-180

3. M.A.Farooqi, op. cit. P.41

4. Misri's son Bashir Ahmad, a handsome guy allegedly fell victim to Mirza Mahmud's lust (see Muhammad Hussain Fitra—Inkar—Khatam—Nabwat, Lahore, P.33)

5. Farooq Qadian, 21 July, 1939

persuaded to confess his guilt as his sole act committed as a result of Multani's provocative writings and statements.¹ He was condemned to death by the court. A large number of Qadianis participated in his funeral prayer 'to pay homage and shower the flowers of love on the spirit of sacrifice exhibited by him not for any mundane purpose but for the will of God', says Mirza Mahmud.²

Booby Trap: The Lahore section of Ahmadya Jamat requested Mirza Mahmud to satisfy his opponents about his character for the sake of Ahmadyat and its founder. They exhorted Qadianis to 'revolt' against him by describing, among others, the Roufo scandal and Mirza Mahmud's own confession of going to an opera house in Paris in 1924 to see the aspect of nudity of the Western Society.

Roufo was an Italian dancing girl employed by the Cecil Hotel, Lahore to perform in cabaret. Mirza Mahmud took her to Qadian on 3 March, 1934 for some unknown reasons. When the management of the hotel announced the cancellation of her performances in the press due to her sudden disappearance, her fans started a search and finally located her in the Qasar-i-Khilafat in Qadian. It was not clear why 'she went to such an holy place with such a holy man.' In a Friday address, Mirza Mahmud disclosed that he invited her to Qadian in order to teach English to his wives and daughters.³ She afterwards wanted to blackmail Mirza Mahmud and even approached Muhammad Munir, advocate (later Chief Justice of High Court, Lahore) to file a case of adultery against him but the matter was hushed up through the mediation of some influential persons of Lahore. She received a good amount of money to keep her mouth shut.

The weekly *Light*, Lahore gave a good analysis of the developments in Qadian and suggested some remedial measures for it, obviously not acceptable to an egocentric head of Qadian community.

The Paper says :

"Recently there have been some very unfortunate developments in Qadian and it pains our heart to see how a great and promising movement that rose for the much longed-for revival of Islam has come to a crash.

The details are too revolting to be put in black and white. Suffice it to say that two of the followers of the Khalifa Sahib (i.e., the present Mirza of Qadian) brought some very heinous charges against the personal character of the Khalifa Sahib. Whether those charges are true or not, only a properly constituted tribunal can say.⁴

1. See Fakhur-ud-Din Multani, i) Mazloomin Qadian per Galiyon Ke Bochar (A volley of Abuses on victims of Qadian Atrocities), Sardar Press, Hall Bazar Amritsar, 12 July, 1937 ii) Saday Mazloom (Voice of An Oppressed), Sardar Press, Hall Bazar, Amritsar, 12 July, 1937. iii) Alhub Yami Wa Yasim (A Man Gets Deaf and Dumb in Love), Sardar Press, Amritsar 14 July, 1937. iv) Saday Mahajar, (Voice of a Refugee), Amritsar, 12 July, 1937. v) Fuhash Ka Markaz (A Centre of Corruption) Amritsar 12 July, 1937 also instances of Qadiani high-handedness can be seen in 'An open Letter To Mirza Bashiruddin Mahmud', Sanal Barqi Press Amritsar, 28 May, 1938 written by Habib Ahmad Ahmadi of Baraich, Secretary Anjuman Ahmadya Samana (Patiala).
2. Farooq Qadian, 28, 28 July, 1938
3. Alfazi Qadian, 18 March, 1934
4. Hakim Abdul Aziz Qadiani, Secretary Anjuman Ansar-i-Ahmadya Qadian insisted on setting up of an independent Commission which could conduct an enquiry and record the statements of young boys and girls allegedly feil victim to Mirza Mahmud's bohemianism. (Anjuman-i-Ansar's Tract No.3, Alfazi Qadiani, 20 November, 1937)

But the fact that they have been brought by men both of whom have been the right hand men of the Khalifa Sahib, one of them being the Principal of the Institution where missionaries of the movement are trained, rules out the question that they have been brought lightheartedly and as such should be summarily dismissed. In fact, coming as they do from close associate of the Khalifa Sahib, one of whom is universally known for his integrity, piety and sobriety. These charges, in the eyes of many, constitute a *prima facie* against the Khalifa Sahib and it should have been the foremost concern of the Khalifa Sahib and everyone jealous of his honour to see that stigma on his character is washed off. This, obviously, could be done only by a properly constituted tribunal. The Khalifa Sahib and his followers should have welcomed this suggestion as an opportunity to nail those charges to the counter. But instead of following this straight and simple course dictated both by common sense and honour, what are the various reactions of the Qadian Khalifat to these allegations?

The first thing the Khilafat did was to start the propaganda that the mischief had been inspired by the Lahore group of the movement...The Qadian Khilafat has, from its very inception, fostered a spirit of intense hatred against the Lahore group and every inconvenient thing which it cannot otherwise get rid of is hung on this peg. These charges too were likewise disposed of. But the question is: Does the fact that the charges have been brought at the instigation of somebody, in any way impugn the correctness or mitigate the gravity of those charges? The charges are there and only a duly constituted tribunal can wash them off.

The tribunal, however, was the one thing, it seems, which they did not want and did everything in their power to avert. The machinery of propaganda was directed to the dissemination of the idea that under the Shariat of Islam a Khalifa is appointed by God direct and is answerable to God alone. No human being may question his conduct. The Quranic verse which formed the topic of the last two of our leading articles¹ was distorted to bear that meaning. On the face of it this amounts to seating the Khalifa Sahib in the seat of God and the Prophet.

The other idea propagated in refutation of the charges was that under a particular Quranic verse the Khalifa can do no wrong. One cannot but deplore this logic. Here are men who, on personal experience, bring very serious charges against the Khalifa Sahib and in defence he quotes a Quranic verse to disprove these charges... Any interpretation of a Quranic verse which over rules facts must be a wrong interpretation. Facts must take precedence over every thing else and facts could be sifted only by a duly constituted tribunal."²

Molvi Muhammad Ali, head of the Lahore Section of Ahmadya community deplored this state of affairs in his statement dated 9 December, 1938 :

1. Published in the light, Lahore.

2. The light Lahore, 1st September, 1937

'He (Mirza Mahmud) may or may not admit. But it is a fact that such charges were levelled against him as imply aspersions on Qadian and the Promised Messiah. If I had been in Mian Sahib's place I would have met Molvi Abdul Karim's (of Mubabila) challenge by immediately denying on oath the charge, not for my own sake but for the sake of Qadian and the Promised Messiah. This was a straight course for exoneration which Mian Sahib did not adopt. Misri Sahib made a demand which was rather difficult. But in view of the disgrace that the rejection of his demand has brought in its wake, it is made easier to accept it and set up an Independent Commission to investigate the matter. After all the followers of Mian Sahib were bound to be the members of Commission. No body could assert that they could give an adverse verdict against their religious leader without rigorously sifting the evidence. On the contrary, their verdict would have been the same as is evident from their professions that even if they were to see Mian Sahib behaving in an objectionable manner they would belie their eyes.'¹

Instead of listening to the advice of "holy" members of Lahore Mirza Mahmud levelled counter charges in order to silence them. He threatened Molvi Muhammad Ali, Amir Jamat, Lahore to stop promoting vicious campaign against him otherwise he would have to launch a counter offensive of even greater intensity. In an address he threatened in these words :

"Molvi Muhammad Ali says in the *Paigham-i-Sulh*, Lahore of 30 November, 1938 that only the opponents of the Promised Messiah used to level charges against him. On the contrary his disciples level severe charges against him. People also level allegations against Molvi Sahib and his family but unlike him we discourage and suppress them. If we launch a similar movement against the Lahore Jamat they would find no place of refuge."²

Although Mirza Mahmud very shrewdly beguiled and tried to satisfy his followers yet some persons close to him kept on leveling allegation against his character, despite excesses of the Qadiani bully boys. A few 'prisoners of conscience' protested and left the Jamat for ever. The anti-Khalifa movement was, however, ruthlessly suppressed by Qadiani agents in collaboration with the Punjab Police. Still Mirza Mahmud continued to receive scores of anonymous letters from his followers every day. The letters contained bitter attacks on his 'waywardness.' He was charged with amassing wealth through every possible means in order to lead a luxurious life. He said to have sent four of his sons to London for studies at the cost of Jamat funds. He, however, denied the charge and explained that he had sold out his land for sending his sons abroad. Allegations were also leveled against his family members : Mirza Sultan Ahmad, (his late half brother) and his close associate (Sir Zafarullah).

In an address he quotes the extracts of an anonymous letter :

1. M.A. Faruqi, op. cit. P.5 (Appendix)
2. Farooq Qadian, 14 December, 1938

"If an adulterous (Zani) person like Mirza Sultan Ahmad is buried in the Cemetery of Paradise, will it still remain a holy place whose dwellers would go to Paradise... and if filthy men like Ch. Zafarullah Khan are entitled to burial in that Cemetery who could dare to call it a Bahishti Maqbara."¹

Mirza Mahmud tried to silence his gullible followers by saying that hypocrites (Munafiqin) had used to level such allegations not only against him but also against Hakim Nuruddin, the Promised Messiah and even the prophets.² Although not totally true, the Lahore group, however, did take interest in 'instances of waywardness' of Mirza Mahmud and even encouraged those who created embarrassment for Qadian Jamat. Almost all Qadiani dissidents sought refuge at Lahore. Besides others, Sheikh Ghulam Muhammad son of Mistri Din Muhammad lived in Ahmadya Building, Lahore. He called himself a reformer and Muslih Maood prophesied by the Mirza. His book *Bait-i-Rizwan Kee Haqiqat* (1939) exposed Mirza Mahmud's claim of being a Promised son.³ He intensified his campaign against Mirza Mahmud, probably at the behest of Lahore section when Khilafat Jubilee Celebrations were going on in Qadian in 1939. Ahmadya Jamats passed numerous protest resolutions against his 'provocative prophecies and statements.' The copies of resolutions were sent to the Punjab Government for necessary action. Mirza Mahmud privately instructed his mercenaries to launch a counter offensive against the members of Lahore Jamat in a secret and cautious manner to pay them in same coin.

1. Farooq Qadian, 7 September, 1938

2. Ibid

3. See Farooq Qadian 21 March, 1939

UNDERWORLD OF SPIES

We have discussed the role of Qadiani spies in some foreign lands. Qadiani missionaries played a diabolical game in many countries. They got themselves engaged in grim business under the religious cover and immensely helped the British Imperialism flourish abroad. Qadiani Foreign Missions were the invisible arms of the British MI 5. There was an intelligence pool in Qadian to field agents in British Colonies with Mirza Mahmud at the head of the mysterious network.

By 1934, the Qadiani espionage system was considerably developed. Earlier, its sphere of influence was limited and only a selected few operated in foreign countries. Zainulabdin Waliullah (Syria, Palestine), Abdul Rehman and Ghulam Nabi (Egypt), Molvi Abdul Latif and Naimtullah (Afghanistan), Molvi Amin and Zahoor Hussain (Central Asia) were some of the spies who had been sent abroad in collaboration with the British Intelligence under the cover of Ahmadya missionaries to operate spy cells overseas. They kept close liaison with the British Embassies/missions, leading Jewish firms, Zionist organizations and other clandestine institutions to launch their espionage and sabotage offensives. They received financial help from varied secret agencies for their covert operations.

New Scheme : In the last months of 1934, Mirza Mahmud set forth a 19-point scheme called *Tahrik-e-Jadid* (New Scheme). Its central object was the expansion of the 'missionary' activity. It called upon the Qadianis to take to simple habits in diet and dress, and food and to finance a new permanent fund so that expansion activity of the missionary enterprise could be sustained. Initially the operation of the scheme was limited to three years, but before the expiry of the period it was made permanent. To finance the scheme he appealed to the community to provide Rs.27,500 for the expenses of the first year. The Community made a good response by providing Rs.107,000. He placed few demands before his followers for stimulating their moral and spiritual qualities. A Trust Fund was created and the youngmen were exhorted to venture out into foreign countries to work there as volunteer Ahmadi missionaries with financial help from Qadian for few months only.¹

Under the scheme a network of Foreign Missions was set up in many British colonies and soon its budget ran into millions of rupees. Qadiani missionaries knew the land and language of the country where they had to undertake their missions. They could conduct themselves at various places, deal with people and important persons, keep up with the latest events, infiltrate into social and professional organizations to collect intelligence, commit acts of sabotage and safeguard the Imperialist interests at the risk of their own lives.

1. Sir Zafarullah, Ahmadyat, P.272

Master of Dirty Tricks: It will be interesting to give an extract from a Friday Address of Mirza Mahmud to assess the nature of the Ahmadya missions in their true perspective:

"Keep aside all those services we rendered for the British in India and take only those our Jamat have been rendering outside India for the British Government. I have already pointed out that we did not know the reason for the death of Sahibzada Abdul Latif Shaheed. We heard different rumours but had no exact information about it. After a long time, I happened to come across a book in a library which had gone out of print. It was written by an Italian Engineer¹ who held a responsible post in Afghanistan. He says that Sahibzada Abdul Latif (Qadiani) was stoned to death in Afghanistan because he preached against Jihad. The Afghan Government was afraid lest his preaching should extinguish the flame of liberty burning in the hearts of Afghan and lead to British domination over them... This statement coming as it does from such an authentic source conclusively proves that if Sahibzada Abdul Latif had refrained from preaching against Jihad, the Afghan Government would not have felt the necessity of putting him to death... Thus if our men had not uttered any word relating to Jihad and had not preached Ahmadya beliefs, the Afghan Government had no objection from religious point of view (for their stay). But they fell victim to their overzealous loyalty for the British Government and were penalized for it. They carried with them that enthusiasm from Qadian. They saw in Qadian that Ahmadya Jamat praised the British rule and called it a just Government and considered it absolutely unlawful to wage Jihad against it due to the absence of certain conditions, they accordingly launched a crusade against Jihad and preached loyalty for the British in their homelands and had to give their lives for it.

A large number of Ahmadis are living in other countries of the world specially in the United States where there are 25-30 Ahmadya Centres and hundreds of Ahmadis are living there. Then comes the Dutch Indies i.e. Java and Samatra. There are thousands of Ahmadis in these countries. In the Dutch Indies the Ahmadi converts are mostly those men who had been previously the followers of Bolshevism. They had repented and had been preaching the doctrine of peace and are loved by their Governments.

It is but natural that in all our addresses, sermons, books, periodicals and daily newspapers we keep on repeating our belief that the British are just and loving people. They do not discriminate against religious sects and endeavour to promote peace. Ahmadis living abroad are being influenced by our literature and believe that although they are not under the British rule yet the British are just rulers because their religious centre praised them. In this way, thousands of men living either in America, Holland or other parts of world, thought loyal to their Governments, have also been admiring the British.

1. F.A. Martin, *Under the Absolute Amir*, London 1907

One time the German agents put all their efforts to create a breach between the American and the British Governments but the credit goes to Ahmadis who repudiated false ideas and were not taken in by the Germans for they had been inspired by the pro-British Ahmadya literature. Similarly the Dutch Indies, for its geographical proximity with Japan and being an emerging champion of Asian independence considers the British Government a main obstacle in her plans. Whenever any anti British movement arises, the Ahmadis of the Dutch Indies, while preaching loyalty for their Government, persuade others not to condemn the British and praise them for being good and just rulers.

How could people of other Governments and nations show such sympathetic attitude to the British to the extent of justifying their mistakes? They were merely bewitched by the voice they heard from Qadian. It spread over all countries of the world. The Ahmadis parrot-like repeated all that was blurred from Qadian.

The main thing which I (Mirza Mahmud) regard of great importance and cannot overlook it at any cost is the urge on a large part of Asia for independence. The Asians consider the British their enemy in achieving their goal of freedom. Do not be misled by simple news items describing Turkey a well-wisher of the British nor believe in the statements either that the Afghan Government wants friendly relations with the English or the news that Japan or China have entered into friendship with the British. Don't be deceived by these press reports. On the basis of my own reports I know that a majority of the educated class whether living in Iran, Arab, Japan or Turkistan is the bitter enemy of the British. They held them responsible for creating hurdles in achieving their goals. The educated class in Japan considers that had there been no Britishers they would have ruled Asians. The people of China say that only due to the intervention of the British many Governments did not come to their side against Japan. You can judge the internal conditions of Afghanistan and the Afghan policy towards the English from the assassination of Sahibzada Abdul Latif. Similar conditions prevail in Iran and Arab lands.

As when it was widely believed that Ahmadis were the agents of the British, the educated class of a country was not prepared to listen to us. They thought, although we preached in the name of religion yet we were the British agents. It was such a widespread belief that when our 'Mosque' was built in Germany, a higher official of a Ministry either visited our 'mosque' or informed of his participation. No time was lost by the Egyptians and Indians to lodge a complaint with the German Government that Ahmadis were the agents of the British Government and had come to Germany to strengthen their base.¹ It was strange that a Minister had participated in a reception

1. Mowlā Sadr Din, Ahmadya Missionary Lahore, was also called a British agent. The 'mosque' built in Berlin was termed as a British enclave built with the British financial aid for their propaganda. (Tehrik—Ahmadyat Vol II Ahmadya Anjuman Lahore, P.83) Berlin Mission was of special interest to freemasons. Mowlā Sadr Din in his monthly report of Berlin Mission says that a German Freemason's lodge visited the mosque Light, Lahore, 1st June 1958)

organized by them. The German Government took strong exception to it and an explanation from the concerned Minister was called for his participation in the reception of Ahmadya Community.¹

What happened during that reception is interesting to state here. The correspondence of a leading daily writes:

"Mubarak Ali made a speech in English and in consequence several Egyptians interrupted him frequently, one crying out in a loud voice, 'Why do you speak the hated English language?' Another shouted: 'What you are saying is all lies; that is not a 'mosque' but an English barracks built with English money.' This gave rise to a wordy conflict between the adherents of different Muhammadan movements, and finally the police had to interfere and turn out the interrupters."²

The same correspondent also reports that the Committee of the Egyptian National Party in Berlin addressed a letter to the Pan-Germanic Press stating that the Ahmadiyah movement was composed of a group of English and Indians pursuing a purely British Colonial policy with a view of exercising strong influence on the Islamic world. The Committee adds, 'Our duty as nationalist and Moslems is to put ourselves on guard against this dangerous movement. Otherwise we shall be dragged into the British hell.'³

At the end of his lengthy address Mirza Mahmud says:

"It was so widely held that Ahmadya community is the British agent and the idea was so deeply rooted in the hearts of people that many top most political leaders confidentially asked me whether that was right and the Ahmadya Community secretly worked in collaboration with the British Government. Dr Syed Mahmud who is presently (1935), the Secretary of the All India National Congress once came to Qadian. He disclosed when Pandit Jawaharlal Nehru came back from his visit to Europe, the very first thing he uttered was about his experience regarding the Ahmadya community. He declared that he had a bitter experience from his European tour. If people of India desired to weaken the British rule in India they must at first weaken the Ahmadya community. It means that every body believes Ahmadya Jamat represented the British interests and are their agents."⁴

British Protection: Before discussing the political role of Qadiani missionaries in foreign lands, we explain the policy of British Imperialism towards Qadiani missions as given by Mirza Mahmud in one of his addresses. After comparing the support provided by the British Government with that of other colonial powers, he emphasizes:

"Our past fifty-year experience shows that the British Government is the best of all other Governments for us. Then comes Holland. We preached in Java and

1. Alfazl Qadian, 6 August, 1935

2. The Muslim World, January, 1924

3. Ibid

4. Alfazl Qadian 6 August, 1935

Samatra and found the Dutch cooperating with us to the extent of justice. After these two Governments comes the United States... We are highly indebted to the US because it had allowed our old missionaries to live there. The Dutch Government also owes our gratitude. There are many Ahmadya centres in Java and Samatra. The Dutch Consuls had also visited Qadian to see me. They told me that since a large number of Ahmadiis lived in their country, they desired to avail the chance to see their Centre. One of the Consuls was specially sent by the Dutch Government to collect information about the Centre directly.

Except these two Governments, (America and Dutch Indies), other Governments are hostile to our foreign missionaries. After allowing one month stay they kick out our missionary from their country. Then he goes to the next country. There also he had to leave after 2 or 4 months. He then moves to another country where he is ordered to leave immediately. Do you want the rule of these hostile Governments who kick out Ahmadya missionaries from their countries thereby closing the door for the propagation of Islam and Ahmadyat."¹

A leading member of Lahore section of Ahmadya community disclosed:

"In large number of countries Ahmadiis are considered spies. The late Khawaja Kamaluddin used to say that in whatever country he had a chance to go he heard people say that Ahmadiis were secret agents and spies of the (British) Government. Whether it is true or not the people were right in saying so. Mian (Mirza Mahmud) himself has admitted in his addresses that he had been involved in spying and clandestine activities for the British Government."²

Singapore: Ghulam Hussain Iyaz was sent to Singapore by Mirza Mahmud in 1935 under the Tehrik Jadid scheme.³ He stayed there for few days then he had to flee to Malaya due to the strong opposition of *Jamiat-e-Dawah-tul-Islam*, Singapore. Maulana Abdul Aleem Siddiqui (father of Maulana Shah Ahmad Noorani) exposed the evil designs of Qadianism.

After the outbreak of War, Japan captured the Philippines, Malaya, Singapore etc. In December, 1941 when the Japanese invaded North Malaya and defeated the British forces there, Cap. Mohan Singh cooperated with the Japanese Forces to organize an Indian Army to fight against the British. After the fall of Singapore on 15 February, 1942 Col Hunt, on behalf of British Government handed over 40,000 POWS to Maj. Fujihara, a representative of the Japanese Government, who in turn handed them over to Cap. Mohan Singh. Many Indian soldiers joined the Indian National Army (INA) at the behest of Mohan Singh and Rash Bihari Bose who had already settled in Japan.

1. Farooq, Qadian, 14 October, 1939

2. Dr Basharat Ahmad, *Mirat-ul-Ikhtalaf*, Lahore, 1938, P.62

3. *Tarikh Vol VIII*, P.201

What role did the Qadiani missionary play during the critical period of the War when the INA was fighting against the Imperialist forces in the Far East? *Alfazi* gives its details :

'In early 1942 when Japsnese arrived in Singapore, a propaganda campaign started for the formation of an Indian army with the Japanese help. In May, Mohan Singh formed the INA and the League. Those Indian soldiers who opposed them were shifted to the city to take refuge there. Most of them asked for assistance from Molvi Iyaz. Molvi Sahib managed to hide 20 Indian soldiers at different places. Many soldiers refused to join the INA. They were subjected to torture and their signatures were forcibly obtained. When Molvi Sahib came to know about it he went to their camps to persuade them not to renounce their allegiance to the British. They made a petition that their religion did not permit them to join the INA. The Japs immediately removed those soldiers to concentration camps who opposed them. Ahmadi soldiers were also sent to the camps and were subjected to severe physical torture.'

The official organ of the Ahmadya community writes: "On the basis of revelations of the Promised Messiah and the prophetic dreams and inspirations of Hazoor (Mirza Mahmud), God Himself revealed to (Molvi Ayaz) the inception, spread, harmful effects and a miserable end of the (INA). He accordingly launched a bitter campaign against it. The INA soldiers and the Japanese perpetuated cruelties on Molvi Sahib. All the members of Ahmadya Community were also terrorised." The paper says:

"Once Molvi Ayaz was arrested on the charge of propagating against the INA in a camp. He was tried in a court. Before any judgement could be passed God sealed the fate of Mohan Singh and records of the INA were burnt. The Japanese again sent the soldiers to Pow Camps and civilians were removed to different places. Afterwards due to the efforts of Rash Bihari Bose and Subash Chandra Bose, the INA was reorganized and spread its tentacles. Molvi Sahib intensified his opposition campaign. The matter was also discussed in the Japanese Council regarding Molvi Iyaz's anti-INA activities and his immediate arrest was demanded...Molvi Sahib provided food, clothes and money to Indian Pows which obviously was an offense in the Japs eyes. He also brought round an active member and an officer of the INA and arrayed anti-INA forces to sabotage it from within. Three hundred soldiers were organized in a camp and 20 in another one besides 200 civilians. The Ammunition Depot of the INA in Singapore was under their control. In the event of an attack on Singapore the world would have seen what they could have done and how determined they were! claims Molvi Ayaz in his report." He then adds:

"In early 1945, Sirmban was sent to Lasamber to make contacts with the British guerilla troops. One of their representatives also came to see us. He was given full intelligence on the Japanese defence potential and preparations made by pro-

British forces. He proposed that in the event of an expected attack on Singapore they should come out under a Communist Flag. His proposal was simply rejected. We strongly emphasized that we would come out only under the British Union Jack. The representative had to concede our request. He was a Chinese national and seemed to have been influenced by the Communist ideas."¹

The Japanese took control of Singapore and put ban on all registered political, religious and trade societies. Anjuman-i-Ahmadya was not a registered body. It did not come under the ban. However the Qadiani agents went underground to carry out their covert activities.

Tarikh-e-Ahmadyat quotes a Pow to describe the hardships Molvi Ayaz faced during the Japanese occupation of Singapore. He was subjected to severe torture for launching a propaganda campaign against Japan. The police got his name written at the top of the Black Sheet in the Government record.² *Tarikh-e-Ahmadyat* says that reports on the activities of Molvi Ayaz were sent daily to the concerned authorities and all the time the Japanese Military Police and CID were after him.³

Japan: The other *Tarikh-e-Jadid* Missionary Soofi Abdul Qadeer Niaz left Qadian for Japan in June, 1935. He set up a mission there and started his political activities in collaboration with the clandestine Imperialist organizations. *Tarikh-e-Ahmadyat* says that the Japanese Government had got doubts about him since the time he reached Japan. The Japanese police had kept a very strict watch on his activities. He was ultimately arrested on the charge of spying for the British.⁴ *Alfazi Qadian admits:*

'Soofi Abdul Qadeer Niaz Ahmadi Mujahid was arrested by the Government of Japan on the charge of spying but has now been released.'⁵

To assist Soofi Qadeer, Mirza Mahmud sent Abdul Ghafoor Jallundhari, the brother of notorious Allah Ditta Jallundhari to Japan. He returned to Qadian in July, 1938 leaving Abdul Ghafoor to organize the 'mission.' The activities of Japan Mission can be noted from a (political) report Abdul Ghafoor sent to Qadian in August, 1939 :

'Letters were written to some new friends to introduce Ahmadyat. The Japanese language is being studied. Mr. Tomita (some local agent-compiler) came to see me. He worked out a solution to the problem of stopping agitation against the British in Qubey. He also told me that there were one million people who demonstrated⁶(against the British).

During the Second War when the Japanese agents were very active in India, the British CID persuaded Mirza Mahmud to place the services of Soofi Niaz and

1. Alfazi Qadian, 8 February, 1948
 2. *Tarikh* Vol VIII P.208
 3. *Ibid*
 4. *Tarikh-e-Ahmadyat* Vol VII, P.218
 5. Alfazi Qadian, 20 November, 1937
 6. Farooq Qadian, 4 August, 1939

Abdul Ghafoor at their disposal for subversion in Japan. Mirza Mahmud states that a senior CID official asked Soofi Niaz to give certain information on Japan and the details of his activities. That CID official even threatened Soofi to impart all secret informations otherwise he would be arrested under Defence of India Rules. Later on Soofi's name was included in the list of suspects and goonda elements and remained under police surveillance. Some high officials and senior CID officers were managing these affairs. Similarly Molvi Abdul Ghafoor was called to Amritsar by the Police and asked to reveal the nature of his mission in Japan. He was persuaded to go to Japan as a British spy. Mirza Mahmud deplored that if the Governments of Japan, America, Russia, Italy, Spain, Germany etc. would have come to know of it and consider Ahmadya missionaries as British spies, they would never allow them to set up missions there and would arrest and expel them.¹

Java: There lived many Qadiani spies in Java. Among them, Abdul Sani, Molvi Rehmat Ali, Shah Muhammad and Malik Aziz Ahmad were stated to be involved in underground political activities at the time of War. Molvi Abdul Wahid, was appointed Tarikh-e-Jadid missionary by Mirza Mahmud. In March 1942, Java fell to Japan. Many notorious Qadiani agents were arrested by the Japanese secret police on the charges of subversion and spying.

On 22 February, 1946 Abdul Wahid wrote a letter to Mirza Mahmud which gives the political nature of Qadiani mission operating in Indo-China. He says, "At the time of the Japanese control (in Java) I (Abdul Wahid), Abdul Sani and Muhammad Yahya, the President of Jamat Garot were arrested on 8 March, 1944 on the charge that Ahmadya Jamat was the British spy organization. All of us were arrested at 2.00 a.m. and the Japanese put us in a jail in Bandung. After four days, six office holders of Jamat Ahmadyat Nasik, Malaya were arrested and lodged in the same jail. After about twelve days Syed Shah Muhammad Mujahid and Malik Aziz Khan Mujahid were hauled up from Kabosin and put in this jail.

The Japanese Intelligence *Ken peitai* asked us the following questions in many different ways :

Who is the founder of Ahmadya Organization?

What are the aims and objects of Jamat Ahmadya?

What are the Ahmadya beliefs?

How the Sadar Anjuman Ahmadya (the Central Ahmadya Body) functions?

What is bait, the oath of allegiance?

What is meant by subscriptions?

What is the relationship of Indonesian Ahmadya Organizations with Qadian?

At last a top official of the Japanese Secret Police announced, 'the man who built up the superstructure of Ahmadyat possessed the world's best brain. But perhaps you do not know that the secret and invisible hands of the British operate behind the Ahmadya movement.' 'Although we repeatedly refuted yet he insisted that Sadar Anjuman Ahmadya functions under the British influence. After 83 days of arrest we were released from the jail.'¹

Another Qadiani spy Molvi Mohyuddin mysteriously disappeared in Java. It caused a concern in Qadian. Mirza Mahmud threw light on this incident :

'At first Japan took control of Java and Samatra. Then an independent Indonesian Government was set up. Afterwards the British tried to plant the Dutch. Now a Republican Government has been set up. Our Jamat underwent many ordeals. When the Japanese were in power they ill-treated Ahmadis. Gradually they became severe to them because people made many complaints against Ahmadis. On receipt of such complaints arrests were made. They were then fully determined to crush Ahmadis but God suddenly destroyed their Government. In Indonesia, the Republican Government was established. During their term and even before the Republicans came to power, people made efforts on individual basis to safeguard their rights and Ahmadya Jamat supported them. The Republican Government generally behaved well with us and its officials meted out good behaviour and maintained friendly relations with us. That is why our missionaries are still working in Java although they have to work very slowly. There is, however, no obstruction in their work, as is evident from their letters. Certain top officials and even some ministers used to see our missionaries and get their advice. They also send messages to India through our missionaries. Molvi Mohyuddin, a member of our Jamat held a respectable position there and was also respected by the Republican officials. We have come to know from the letter of Molvi Rehmat Ali and the letters from our other friends that some one raided his house at night and then arrested and kidnaped him to some unknown place. It is not yet clear who had arrested him. One month, nay one and a half month has passed but no information has been received about his whereabouts or the person responsible to arrest him.'²

The Japanese Secret Police also arrested a notorious Qadiani spy Muhammad Sadiq. He was charged with spying for the British. It was proved in a trial and he was hanged.³ *Tarikh-e-Ahmadyat* says that Muhammad Sadiq's name was written in the Black List of the Japanese Government.⁴

Indonesia: In August, 1945 the Indonesian people announced the creation of a Republic. The Western Imperialist powers hurried in their efforts to strangle the revolution. Since the Netherlands, which at the time barely freed itself from the

Alfazi Qadian, 22 March, 1946
Alfazi Qadian, 13 November, 1946
Alfazi Qadian 24 January, 1946
Tarikh-e-Ahmadyat Vol V, P.519

German Fascist occupation was still too weak to wage an armed struggle against the Indonesian patriots, the role was subsequently taken over by Britain. Late in September, 1945 Anglo-Indian forces landed in Jakarta under the pretext of the necessity to disarm the Japanese troops. Using their traditional treacherous tactics, the Anglo Dutch interventionists first initiated negotiations with the Government of the Republic in order to lull the vigilance of the patriots and then deliberately torpedoed the talks and provoked a sanguinary armed conflict.¹

Molvi Muhammad Sadiq, Qadiani missionary Paidang (Samatra) sent four questions to Mirza Mahmud on 4 January, 1946 which concerned the role of Ahmadis during the Indonesian liberation movement against the foreign rulers. In reply to these questions Mirza Mahmud advised Ahmadis to obey the orders of the Indonesian Republic, it had genuinely established itself by the people's support. The Western countries would, however, help the Dutch and did not allow the Indonesians to establish a free and independent Government. It would however be in the larger interest of Indonesians to come to an agreement with the Dutch,² he remarked.

In India people extended full support to the Indonesian patriots. Mass meetings were held in India in protest against the decision of the British Government to use the Anglo Indian army in support of the Dutch Imperialists. On 25 October, (1946) Indonesia Day was widely observed throughout India. Indian dockers refused to load ships sailing for Indonesia with military cargoes. The RIN sailors who 'mutinied' in Bombay demanded the withdrawal of the Anglo Indian troops from Indonesia. In the middle of 1947 the British troops were forced to withdraw from Indonesia.

Ethiopia: Dr Nazir Ahmad was sent to Abyssina in August, 1935 as the Tahrikh missionary. In those days Italy was at war with Abyssina. The Qadiani agent established a political centre in the name of an Ahmadya Mission and preached Qadiani creed in a traditionally tricky manner. In May, 1936 Abyssina fell to Italy and King Hailsalasi fled to Britain. Under the changed circumstances, Dr Nazir fled to the Middle East and reached Palestine where a strong anti Zionist movement was going on under the leadership of Mufti Amin ul Hussaini.

In 1940, he moved to Mecca and after getting involved in numerous political activities escaped to Qadian. During the War, Mirza Mahmud sent him again to Ethiopia and Aden then in the grip of strong anti British movement. The Arabs spotted the British agent in a short time and demanded his expulsion. Once Arabs and Somalians raided the mosque to liquidate him. He was however, saved by the CID.

Tarikh-e-Ahmadyat records his report:

'One day Arabs and Somalians raided the mosque to kill me (Dr Nazir). The Government knew about it. A CID official came and stood close to me and told in

1. D. Yefimov, *World War Two and Asia's Struggle for Independence*, New Delhi, 1975
2. *Affair Qadian*, 25 February, 1946

English that he had been ordered to escort him to his place safely because people were standing in and outside the mosque with sticks and knives and had a bad intention about you. I said, I can not disobey the Government. Let us leave.¹

Eastern Europe: Qadianis had a special mission to perform in East European countries. With the rise of the Nazi power in Germany and Hitler's war policy towards Europe, Jews started fleeing to pro-Zionist countries. Qadiani missionaries had been active in Eastern European countries since 1935. In January, 1936, Mirza Mahmud sent Ahmad Khan Iyaz to Budapest (Hungary). He succeeded to convert 35 persons to Qadianism.² He collaborated with the reactionary and disgruntled elements who were responsible to foment civil disturbance in Budapest in collaboration with the British elements.

In February, 1937 Mirza Mahmud appointed M. Ibrahim Nasir to take charge of the Hungary mission and ordered Ayaz to move to Poland. He claims that he had made that decision on the request of Mufti i Azam Poland Dr Yaqub Shankiftask when he called on him during his stay in India.³ Earlier Ibrahim Nasir was designated to take the charge of American mission but the US Government did not allow him entry due to certain undefined reasons. Nasir received British aid in carrying out his 'missionary' work in Hungary on a larger scale. He returned to Qadian in November, 1938.

When Ayaz started his missionary work in Poland after coming from Hungary in April, 1936 he was detected by the Polish secret Police as a secret agent. They kept a close watch on his activities. As soon as his visa expired, he was refused further stay. He tried hard to prolong his stay but the Polish Government refused an extension and ordered him to leave the country immediately. He moved to Czechoslovakia in early 1938. Despite the covert British political support, he did not succeed to set up a mission there. The Warsaw Intelligence (STB) forced him to leave the country as early as possible.

Albania and Yugoslavia: Qadiani agents were also running their missions in Albania and Yugoslavia since April, 1936 when Muhammad Din was sent to Albania from Qadian. There was great unrest in the country and a movement was going on against Ahmad Zogo Bey's Government. In accordance with the political needs of the time, Muhammad Din prepared and disseminated anti-Jehad literature and sang the songs in praise of British Imperialism. The Muslim leaders in Albania were alarmed at his activities. He was suspected a British spy and expelled from Albania. Qadian instructed him to go Belgrade where another British spy Sharif Dotsa had already been serving the Imperialist cause. They set up a centre at Kosawa near Albania in July, 1937. Kosawa was under the administrative control of Yugoslavia. Yugoslavian Intelligence

1. Tarikh-e-Ahmadyat Vol VIII, P.264

2. Tarikh Vol VIII P.262

3. Ibid P.263

suspected the activities of Qadiani agents and Muhammad Din was ordered to leave the country on 5 June, 1938.¹ He went to Bulgaria and then to Italy. During the Second War he reached Egypt. He returned to Qadian in March, 1941.

Tarikh-e-Ahmadyat records : 'Molvi Muhammad Din went to Albania on the directive of the Khalifa. The ruler of Albania and its people were like Pathans of our tribal area. When Molvi Sahib preached against the Jihad the people reported to the Police that the newcomer did not believe in Jihad and was preaching against it. One day the police suddenly removed him to an unknown place for interrogation and imposed restrictions on his movements. He was ordered to wait till further orders from their top officials. After a few days, the police deported him to Yugoslavia. He stayed on the border area of Albania and Yugoslavia in accordance with the directives of the centre (Qadian) and continued to preach Ahmadya creed there. He opened a tea stall in partnership with a local person which was used as a cover for preaching. The proposal to open a stall was given to him by Sharif Dotsa, the member of Belgrade Municipal Committee whose younger brother was a lieutenant in the army.'²

The Qadiani historian further adds:

'The circumstances suddenly changed. The papers of Albanian Police reached Belgrade Police. They raided Molvi Din Muhammad's place who at that time was outside his mission place. The suspicions of the police further strengthened. They continued to make raids on the place till he was arrested and ordered to leave Belgrade within 24 hours. Sharif Dotsa and his brother could not help him in these political affairs. Molvi Sahib also advised them to keep themselves aloof.³ He was deported to Greece from where he went to see Malik Muhammad Sharif, Ahmadya missionary in Italy.'

Sharif Dotsa and all of his family members were later killed by the Communist Government of Albania in July, 1936. He was called 'a reactionary and Imperialist agent. His son Behram fought against the Government with the British aid but failed in his mission. Mirza Mahmud paid him tribute for his struggle against the Albanian regime.'⁴

Spain: Muhammad Sharif Gujrati left for Spain in February, 1936 under the Tarikh-e-Jihad programme. Anarchy prevailed in Spain and the Italian, German and British Imperialist powers had their stakes in the Civil War. General Franco aspired for power. *Tarikh-e-Ahmadyat* says 'When the Civil War took a sharp turn, the British Consul at Madrid summoned him to the Consulate and ordered him to leave for London alongwith the other British subjects.'⁵ He received fresh instructions from Qadian during his stay in London and was instructed to go to Gibraltar. Due to certain

1. Tarikh Vol VIII P.310

2. Tarikh Vol VIII, P.311

3. Tarikh Vol VIII, P.317

4. *Alfazi Qadian*, 12 July, 1946

5. Tarikh Vol VIII P.293

restrictions on the movements of foreigners during the War he made his way to Italy, in accordance with the instructions from Qadian.

During his short stay in Spain, Sharif Gujrati converted the President of the Madrid Bar Association to Qadianism. He was christened Count Ghulam Ahmad. Qadiani Count was a paid agent of the British Consulate, Madrid. He afterwards fled to Albania to save himself from the persecution of Spanish Police.¹

The Spain Mission was closed and after the World War Second, Karam Illahi Zafar was sent to Madrid to open a new mission. Further story will be described later on.

Italy: Sharif Gujrati arrived in Italy in January, 1937. He started his work on a smaller scale as he feared strong opposition from Roman Catholic missionaries. However his political activities continued unabated as is evident from a report which he sent to Qadian:

'Christian sects use cinema for preaching purposes. I have decided to preach Ahmadya beliefs through writings, addresses and film. A film on past religious heads of the world can be made. I have a plan in my mind to compile a book on the principles of film making. The thought came to my mind after reading (Mirza Mahmud's) Present to Prince of Wales. Its name will be 'The British Empire Forever'. It will relate to the British Government and explain that under the existing circumstances an international culture and morality can be evolved after following in the foot steps of Ahmadyat.'²

During the Second War, he was arrested and put in a jail by the Italian police. He was called an agent of the Allies and an enemy of the Axis powers. After the fall of Italy, he contacted an Indian Commander of the Allied Army to secure his release. His wife Salima Khatoon who was in jail was also released. He was given a job in the Florence University.

After the War, Mirza Mahmud sent two missionaries viz: Master Ibrahim Khalil and Molvi Muhammad Osman to Italy to assist Sharif in his work who was again appointed missionary incharge there. They were instructed to set up a mission in Messina. The Government of Italy, however, refused them a longer stay and ordered them to leave the city within 24 hours.³ As a result of these measures, the mission had to be closed down in Italy in 1949.

USA : In post-World War I, many Muslims from the Near East went to America and settled in great commercial centres like New York, Boston, Philadelphia, Pittsburgh, Detroit, Chicago, Milwaukee, St. Louis, San Francisco and Los Angeles. Early Qadiani mission was set up in Highland Park, a suburb of Detroit where there was the largest Muslim settlement of America between seven to eight thousand of the total Muslim population of above fifty thousands. They were employed in the Ford Motor Company.

1. Tarikh Vol VIII P.293

2. Tarikh Vol VIII P.299

3. Ibid

The *Moslim World* reports: 'Muhammad Karoub, a wealthy real estateman built the mosque and opened it in Detroit, Michigan, USA in August, 1921. This was the only place of worship for Muslims in North America and a symbol of Islam in the Western World. He came to Detroit from Syria as penniless immigrant and by labour in an automobile factory and investments in real estates acquired sufficient wealth. Unfortunately after a few month it seemed that the mosque had to be closed and to be torn down because of the dissension in the ranks of Muslims and lack of interest on the part of most of them in mosque services. Mr. Karoub proposed to raze the edifice and dispose of the real estate. He spent about \$ 55,000 in its construction. Highland Park placed the property on its tax assessment roll, and Mr. Karoub was compelled to pay taxes on the mosque, because the city tax officials held that it was 'vacant property', and not used for religious worship.

Karoub prepared a plan for the mosque which was completed and dedicated 7 June, 1921 with elaborate ceremonies conducted by Mufti Muhammad Sadiq Qadiani and two Detroit Muslim Sheikhs Khaleel Bizzy and Hassan Karoub, a brother of the builder of the mosque.'

Mirza Mahmud sent Mufti Muhammad Sadiq to America in January 1920. He was detained for sometimes by the US Immigration Department for they alleged that he believed in the religion which professed polygamy. He settled in Chicago.

The *Moslim World* further states: 'At his own expense Karoub brought to Detroit Mufti Sadiq who preached Ahmadya belief. He emphasized that Hazrat Muhammad (p.b.o.h) is the master prophet and not the *last* of prophets. The prophet Ahmad of Qadian is the Promised Messiah, Mehdi, and the Holy Reformer of this day, the Mufti taught. He described his mission here as one to invite Christians, Jews and all into the fold of Ahmad. The Ahmadya doctrine was resented by the orthodox Muslims and the place of worship fell into disrepute. Mufti took leave of his group of followers and left for Chicago to continue his missionary work.

Mr Karoub discussed his plan for tearing down of the mosque with reluctance. He was disappointed as there was none to worship in it. At last he decided to tear the building down rather than sell it to be used for unworthy purposes, for the building had been dedicated to the worship of God.

'If they differ with us to the interpretation of the doctrine of Muhammad (p.b.o.h) that is their affairs and their right. I believe fully in liberty of conscience,'¹ remarked Karoub.

The 'mosque' was then sold to the city of Detroit for a recreation centre, when the dissenters declared 'once a mosque always a mosque' and carried the matter into the courts. Meantime, in Chicago a dwelling house was turned into a place of worship by Qadianis and call to prayer was made through a phonograph. Converts

1. The Moslim World, January 1923

were made from among the Negroes only. A quarterly magazine, the *Muslim Sun Rise*, first issued in Detroit and later from Chicago, after a precarious existence ceased to appear.¹ Mufti returned to Qadian in 1923. Sufi M.R. Bengali resumed its publication in 1930 after six years of its suspension with some irregularity.²

Middle East: Although the Middle East especially North Africa was a major centre of the Second World War, the Arab peoples were not directly involved in it. The great powers, who were engaged in a mortal struggle, were not concerned with Arab's national aspirations for independence except to the very limited extent that they helped or hindered their war efforts. When the war broke out, the Jewish Agency Executive pressed the Mandatory authorities to agree to the formation of Jewish fighting force for service with the British forces under its own national name and flag. The Zionist counted on using this force to achieve its aims relative to the Arabs. The British gave their consent to the formation of a Jewish Brigade, but fearing the indignation of the Arabs did not allow it to use its own flag.

In their book, the *Secret Roads* David and Jon Kimche wrote : "Jewish emissaries had not come to Nazi Germany to save German Jews... They were looking for young men and women who wanted to go to Palestine and were prepared to pioneer, struggle and...fight for it."³

The Zionist terrorist organizations smuggled in arms and attacked Arab populations. They killed innocent Arabs and established a parallel Government in Palestine.

Many nationalist groups during the Second War hoped for Allied defeat and Axis victory. Mufti-e-Azam Palestine was living an exiled life in French-controlled territory of Lebanon. Britain exerted its political pressure for the arrest of the Mufti. France agreed but the Mufti got the news and escaped to Iraq. He arrived in Baghdad in October, 1939 as a political refugee. The British had outlawed his Arab Higher Committee as he was busy mobilizing anti-Zionist and Anti-British forces.

Nuri Saeed, the Prime Minister of Iraq was steadfastly pro-British. In September, 1939 Rashid Ali Gilani and four other army officers called 'Golden Square' took control of Nuri's-unpopular and pro-British regime and moved the country towards neutral position in the War. Rashid was Mufti's fast friend. Britain was hard pressed in the War, yet in November, 1940 it exerted pressure for the resignation of Iraqi Premier. The 'Golden Square' carried out a coup and restored Rashid Gilani to office. Nuri and the regent escaped to Transjordan.

When the Rashid Cabinet refused to allow the landing of British troops in Basra, Britain intervened and its forces surrounded Iraq. The Qadian Mission in Iraq wholeheartedly worked for the Allies. Mufti-e-Azam supported Rashid Cabinet and

1. The Muslim World, October 1926

2. See Charles S. Braden, Islam in America, International Review of Missions, New York, 1959 PP.308-317

3. Y. Inanov, Cautious Zionism, P.80

endeavored to gain support from other Arab countries.¹ In India the Muslims were happy over Rashid's coup and disliked Nuri for his pro-British policies. Qadiani press had already intensified vilification campaign against the Mufti and Rashid. Mirza Mahmud in a broadcast from the All India Radio strongly condemned the anti-British and subversive coups launched in the Arab countries and stressed the need to stop them for the sake of safeguarding the Holy Places.² Iraq fell on 21st May, 1941. Succeeding Iraqi governments cooperated with the Allies and Iraq became a base for an invasion on Iran.

The British agents and Qadiani henchmen were making hectic efforts to arrest the Mufti in Iraq. Mufti in his *Reminiscences* discloses that the British spies specially Admance, the British Adviser in Iraqi Ministry of Interior had left no stone unturned to arrest him. Razil, the commander of the Jewish terrorist movement *Irgun* landed in Iraq to seize him but failed in his attempt.³ Christopher Sykes quotes Dr Yehuda Bauer's personal recollections:

"In the same month the same veiled authorities (Jewish terrorist organizations) who to the non-British were indistinguishable from the British Army, led another Palestine Jewish expedition, recruited this time not from the possibly accepted Haganah but from the decidedly impossible Etzel (The National Military Organization) with the purpose of seizing the Mufti in Baghdad from whence he was helping to direct Rashid Ali's Rising in favour of the triumphing Rashid Ali's powers. During 1941, trained Haganah personnel undertook intelligence and clandestine propaganda missions to Syria and Lebanon sometimes under British direction and sometimes under that of Haganah 'Haifa Office' in collaboration with the British. The Haifa Office was run by Emanuel Wilenski and a former Rama, Prof. Rattner, both of the Haifa technical college. When the British invaded Syria and Lebanon in July, 1941 a Haganah platoon acted as scouts and saboteurs in the van of the Army."⁴

In 1941, the Mufti went to Iran and then on the invitation of Afghanistan he wanted to stay in Kabul. Mufti loved freedom loving Afghans. He was also an old friend of Faiz Muhammad Khan, the Afghan Foreign Minister.

The British Intelligence sent its agents in Afghanistan to keep a strict watch on his activities. His presence in the hostile Afghanistan and his ability to incite people of tribal areas to revolt posed a grave concern to them. Qadiani hoodlums moved to NWFP and started their operations under the instructions of WaliUllah and Allah Ditta. Qazi Muhammad Yusuf Peshawari, Amir Jamat Sarhad supervised the Qadiani plans. In British Consulate at Kabul, a notorious Qadiani spy worked under diplomatic cover. His name was Fazal Karim. He plotted to seize the Mufti to hand him over to

1. Christopher Sykes, *Cross Roads to Israel*, P.229

2. *Tarikh* Vol IX P.227

3. *Siyara Digest* Lahore, November 1974

4. Sykes, *Op. cit.* P.229

the British who wanted to put him in a jail during the War.¹ The British inspired plan was unearthed. The Mufti left for Italy.

Zafarullah's Address: During the War, the USA pursued a very cautious policy in the Middle East. In May, 1942 American Zionist Organization adopted the Biltmore Programme and demanded unrestricted Jewish immigration into Palestine, the conversion of Palestine into a Jewish state and the creation of a Jewish Army.

Sir Zafarullah says that during the Second World War he had a chance to meet Lord Lytton who was the President of Palestine Phosent Company. He made a speech on Palestine issue at Chetham House, London under the auspices of Royal Institute of International Affairs. He expressed the hope that a mutual agreement could be arrived at between the Zionists and Arabs and also gave its out line. When his speech ended Zafarullah rose up. By changing the wordings of Jesus Christ's famous saying concerning the divorce i.e. 'Those whom God has joined together let no man put asunder' into : 'Those whom God has put asunder let no man join' eliminated any chances of serious discussions on the Palestine issue.²

Activities Intensified in Palestine : Qadiani volunteers collaborated with the Jewish terrorist organizations in Palestine. They distributed literature loaded with pro-British and pro-Allies orientations and propped up their activities with a fresh zeal. Ch. Sharif, Qadiani Missionary Palestine says in his report :

'In the month of May, Tabligh Day was celebrated in accordance with the direction of the Department of Tabligh, Qadian. The Ahmadya groups from Kababir and Haifa were formed as usual and the message of 'Islam' was delivered at famous places of Nasara, Jafa, Tel Aviv, Baitul Maqdas, Bait-ul-Leham, Khalil, Haifa, Lasia and Kafarkina. Seven thousand different types of hand bills and tracts were distributed... A discussion took place at Mount of Zion on the death of Jesus... Although a (Palestinian) goonda tried to make mischief but he could not succeed... on my return, I stayed at Nabulus... It is a central place where mischief mongers strongly opposed Ahmadyat ... After my visits the ulema had been threatening to kill Ahmadis. The opposition is still on its full swing.'³

During the Second War, Qadianis were held notorious for their political activities in the Middle East. Mirza Mahmud sent Muhammad Sadiq Amritsari to Palestine in September, 1937 to assist the Qadiani missionary there. He made frequent trips to Damascus, Cairo, Baghdad and Lebanon. On numerous occasions he faced great difficulty in obtaining visa. He was expelled from Baghdad when he was staying in the Spanish British Air Centre with his fellow Ahmadis.⁴

Sadiq Amritsari in his *Recollections* states :

1. Syara Digest Lahore, November, 1974 There always existed a Qadiani agent in the British Consulate at Kabul. Malik Muzaffar Ahmad worked in the Consulate in mid 30s. (For his life sketch see Qazi Yusef Peshawari, Tarikh-i-Ahmadya Sarhad, 1959, P.203)
2. Zafarullah, Tahdith, P.470
3. Tarikh Vol IX, P.392
4. Muhammad Sadiq Amritsari, Rooh Parwar Yadain, Lahore, 1981, P.185

"In September, 1938 he made a third visit to Damascus. After a stay of about three weeks he was ordered by the Foreign Ministry Damascus to leave Syria within one week. Ahmadya Jamat Syria tried their best to get a permit for him for Palestine or Lebanon but failed.¹ The Embassy of Iraq did not give him a tourist visa either as they suspected him a political agent. However he called on the Iraqi envoy at his residence and got one day tourist visa to go to India.'

During the early period of the Second War, Mirza Mahmud ordered him to go London and from there he was posted in Sierra Leone. Many Lebanese and Syrian Arabs lived in (West Africa). During the War, a Lebanese Muslim political leader Ustad Moosa Alzabin Zharara came to Sierra Leone as a refugee. He had been exhorting the Lebanese to wage war against the French Imperialists. He, at the same time, started a campaign against Ahmadya Jamat. The Government of Sierra Leone ordered his expulsion.

To guard Muslims against Ahmadya heresy he wrote a long poem in Arabic in which he sharply attacked the Ahmadya Jamat and called Ahmadis 'the British agents and pro-Jewish elements.' He advised the Muslims to save themselves from the leadership of this Jamat which worked to achieve its most nefarious ends under the cover of goodness. If, it is said that this Jamat has not been set up by the Jews then there is absolutely no doubt in it that the pro-Jewish nations are behind it",² he wrote in his poem.

Zafarullah's visit : Sir Zafarullah visited Palestine during the closing years of the Second World War. The table turned in favour of the Allies and the Zionist Organizations had been strongly demanding an independent 'state of Israel.' On his way, he stopped in Damascus to discuss some political issues with Sheikh Abdul Qadir Al Maghrabi, a notorious Qadiani agent. He met Zionist leaders in Palestine in early October, 1945 and had long discussions with Dr Cohen, the head of Jewish Agency. He stayed in Eden Hotel, Jerusalem. Mohayuddin Hasni, the Qadiani missionary in Syria brought some Arab leaders to see him in the hotel. Since it was found to be an unsafe place, they moved to Villa Rose Marry Hotel for a free and frank discussion over the Palestine issue. Arab point of view was explained to him by Henry Cattani,³ a leading Jurist of Palestine.

During his visit he concluded that Jews were fast acquiring lands and that would result in Arab's eviction from Palestine.⁴ After his return from Palestine, he delivered a speech on Palestine issue in YMCA Hall, Lahore on 27 January, 1946. The meeting was organized by Ahmadya Inter Collegiate Association and was chaired by Dr. E.D. Lucas, Vice Principal, F.C. College, Lahore. Zafarullah, then the Judge, Federal Court of India dwelt on historical background of the Palestine issue, British

1. Ibid

2. Muhammad Sadiq Amritsari, Rooh Parwar Yadaia, Lahore, 1981, P.185

3. Henry Cattani was a professor at Law School of Jerusalem. He has written many books on Palestine question. His book Jerusalem, London, 1981 is a very interesting study.

4. Sir Zafarullah, Tahdith-i-Naimat, P.488

promises to the Arab during the First World War, Balfour Declaration, Jewish settlements, Zionist opposition to the White Paper etc and emphasized that the Jews were determined to establish their state in Palestine. Britain and America had been supporting their cause because the Jews had acquired considerable political influence and financial hold over their economies. Twenty five members of the British House of Commons were Jews besides two Cabinet Ministers and one Under Secretary of State. Even if the settlement of Jews in Palestine was stopped, the Arabs would still face political and economic threats from Jews, he argued.¹

Zafarullah did not criticize the British or American policy towards Arabs. Neither he proposed any solution to the intricate problem vis-a-vis Zionist threat. He, obviously foresaw a bright future for his community in case the Zionist entity would get itself established in Palestine.

Saudi Arabia: We have discussed the political mission undertaken by Muhammad Din Qadiani in Albania and Belgrade. He was expelled from Belgrade and settled down in Italy with the assistance of Malik Sharif. From there he left for Mecca, rented a house there and started his 'work' under the instructions of the British Consulate. He did not disclose his identity and succeeded to become an Indian interpreter to King Saud.² He passed on many secrets to Qadian.

It may be recalled that Qadianis had since long been involved in a propaganda campaign against the Saudi Government because King Saud did not allow his son (King) Faisal (Shaheed) to inaugurate London 'Mosque'.³ The Saudi Government always kept a close watch on Qadiani activities and checked their clandestine operations. Mirza Mahmud sent Daming Dato, a Qadiani agent of Padang (Samatra) to Mecca along with Molvi Rehmat Ali Qadiani on a political mission in 1929. They were arrested on the charge of spreading heretic beliefs and working against the integrity of the Kingdom.⁴ The Saudi government became more vigilant after that incident.

Muhammad Din who was getting closer to the King found to be a British spy and was arrested by the Saudi Police. *Tarikh-i-Ahmadyat* says 'One day some one informed the police that the Indians and Arabs frequently visited that Molvi (Muhammad Din). He seems to be a British spy. The police immediately arrested him and sent him to jail. After a period of one week Syed Lal Shah, British Consul at Jeddah secured his release.'⁵

On his return to Qadian he was sent on another special mission to Durbin (South Africa). He was going in a Naval Intelligence ship which was destroyed by a German torpedo boat.

1. Affazi Qadian, 31 January, 1946

2. *Tarikh Vol VIII* P.313

3. Affazi Qadian 23 March, 1935

4. Affazi Qadian, 18 December, 1937

5. *Tarikh Vol VIII*, P.313

Africa: Qadianis reached Africa during the Ist World War to serve their Imperialist masters. They preached their creed earlier in East Africa on a limited basis. The British colonialists provided them all support to enable them to establish their foothold in Africa. *The Review of Religions*, Qadian published a report of Fazal Din, Qadiani missionary and a vet assistant by profession who served in Kampala (Uganda) during the days of Ist World War. It says :

"The Ahmadis serving at the War front are doing their level best to convey the message of Ahmad (Qadiani) to Christian Europe. The same is the case in other parts of world. Brother Fazal Din, Vet Assistant writes from Kampala (Uganda) At the Eid ul Fitre, congregation there assembled about 4000 Arabs and Sohailis women. I was selected to deliver the sermon. I asked the congregation to send contribution to Qadian and they made a liberal response to my appeal. I am glad to inform you that the Government has been pleased to grant a plot of land for the erection of a 'mosque' with the additional gift of 4000 acres of land for the expenses connected with the 'mosque.' An Imam will have to be appointed after the 'mosque' is completed."¹

In 1921, Abdul Rahim Nayar left London for Nigeria and established a mission there. *The Cambridge History of India* gives the early history of Ahmadya mission which was established in Africa with the British assistance:

"The Ahmadya first appeared on the West African coast during the First World War, when several young men in Lagos and Freetown joined by mail. In 1921, the first Indian missionary arrived. Too unorthodox to gain a footing in the Muslim interior, the Ahmadya remain confined principally to southern Nigeria, southern Gold Coast, and Sierra Leone. *It strengthened the ranks of those Muslims actively loyal to the British* and it contributed to the modernization of Islamic organization in the area. But its members remained small, and its effectiveness was weakened by successive internal schisms. Its chief importance has been its pioneering contribution to Muslim Western education in Africa. It joined the arguments about the nature of the imamate, and the necessity of a constitution; it attempted to regularize finance, forbidding for example extravagant celebrations and thus clashing with the ancient heresy of 'mixing.'²

Qadiani missions flourished in British colonies of Africa with the Imperialist support. Brig. Gulzar Ahmad says the Ahmadya missions only flourished in those parts of Africa which were under the British colonial rule.³ J.P. Trinngham in his book '*Islam in Africa*' tells that Qadiani missions were sponsored by the British.⁴

1. The Moslim World, September, 1918
 2. The Cambridge History of Islam Vol 2 Edit by P.M.Holt, A.N.K.S.Lambton and Bernard Lewis, Cambridge University Press London, 1970, P.400
 3. Brig. Gulzar Ahmad, Tazkira-e-Africa, P.28
 4. Urdu Digest Lahore, July, 1974

QADIANI AND PAKISTAN MOVEMENT

The War Supported: With the outbreak of the Second World War, Mirza Mahmud announced full support of the Ahmadya Community to the British. He advised his followers to pray for the British success and declared his firm belief in their 'just and glorious' rule. Neither Germans nor Russians could extend the type of assistance to Ahmadis as the British had been extending to them, he emphasized. If Ahmadis had to select any one to rule over them they should select only the British, had they been wise. He advised those Congressmen who were against 'the exploitation of Indian resources for Imperialist ends' to support the British during the War. They must support the British whether they consider them good or bad. If India will not support them, it will not only be putting itself in great trouble but the coming generations have to bemoan for ever.¹

The Muslim League conditionally supported the Government. A resolution was passed on 18 September, 1939 promising support on the condition that no constitutional advance in India should be made without the approval of the Muslim League, the sole representative organization of Muslim India.

In March, 1939 Mirza Mahmud completed 25 years of his 'Khilafat.' On the occasion of Khilafat Jubilee Gathering in December, 1939 he announced:

'It is not an ordinary War. Our Jamat will be affected by it. They must extend every possible help to the British. A Secretary for War is proposed to be appointed from every Ahmadi Jamat who will be responsible to carry out the directives of the Centre (Qadian) concerning the War and mobilize Ahmadya support for it. This support is a must for Islam and Ahmadyat.'²

Mirza Mahmud gave different types of arguments to mobilize Indian public support for the War. At an annual gatherings in 1942 he declared :

'So far as India is concerned, I have on several occasion, expressed the opinion that in the event of a German victory, we shall be very much worst off and that a British victory is bound to lead to an improvement in India's affairs. Some of us are apt to imagine that if we were to remain a subject nation it is immaterial whether we are subordinate to this power or that, but this is an entirely mistaken point of view... Great Britain already enjoys domination over the most tempting parts of the old world, to the confines of China. The US enjoys economic domination over the rest of the world. They are like a person who is already filled to repletion, and a person so well fed is not much inclined towards highhandedness and tyranny... Again, the old powers

¹ Farooq Qadian, 14 September, 1939

² Sir Zafarullah, Ahmadyat, P.266-267

do not normally interfere in matter of religion and, except in extreme case or political or economic necessity, do not apply even secret or indirect pressure in these matters.¹

Qadianis were the greatest champion of extending un-conditional support to Britain in its War efforts² They endeavoured to dispel the disbelief regarding the British promises. The people of India, however, believed that the British offers were only for bribing them to secure a victory in the War. Britain would repudiate its promises as soon as the War was over.

Qadianis nourished hopes to succeed the British, in case they would leave India. Mirza Mahmud made his followers believe that the World War II would last till Ahmadis would be prepared to take over the charge of the Government.³ Alluding to the meeting of Moses with Khizer, he concluded as God saved the treasure belonging to two orphans till they attained their maturity, similarly the tribulations would prolong till Ahmadis were sufficiently trained to take over the charge of the Government of their own from the British.

Ahmadya Company: A year before the War, Mirza Mahmud urged upon his community to receive military training. He ordered young Ahmadis to join army or police. "The Ahmadis of Punjab had a special responsibility to fulfil, he said, because they were comparatively in majority in the Punjab. Secondly the Punjab provides manpower to British military and Ahmadyat had reached those families who offered themselves for recruitment. Moreover, the Punjab is the centre of Ahmadyat and all its religious centres are there. The Jamat should prepare itself for any eventuality. Ahmadis should join Territorial Force which is established by the Government to maintain law and order in the country. Punjab Regiment Territorial Force 11/15 had an Ahmadya Company since its establishment."⁴

The 15/15 Punjab Regiment comprised four companies viz Punjabi Musalmans (PM), Jats, Christians and Ahmadis. During the War another Punjab Regiment 8/15 was also raised. Ahmadis insisted on their separate entity and did not join the Punjabi Musalman Company. Mirza Sharif Ahmad was given the rank of captain in the Ahmadya Company. His son Mirza Daud Ahmad was posted as colonel in 1941-42 in Ahmadya Company, Khyber Agency. In 1942, he was Captain-Incharge of Char Bagh Fort, Khyber Agency. The British feared Russian attack from the North and took special measures to check the political upsurge in Shinwari tribes.

A prominent Qadiani elder Khalifa Salahuddin Ahmad says the Ahmadya Company in the Territorial Force was under the Command of Mirza Sharif Ahmad. Ch. Abdullah Khan, the honorary lieutenant was second in command. After his death he (Salahuddin) joined the Company. In those days Maj Goreng came from Britain

1 Mirza Mahmud, *The New World Order of Islam*, A Tabahir Publication, Rabwah, 1989 P.36 (English version of an address delivered to the Ahmadya Annual gathering at Qadian 26 December, 1942 translated by Sir Zafarullah)

2 J.D.Shams and M.Yaqub, *Guzashta wa Maujoda Jang Kay Motalsak Panshgooyan*, London, 1943

3 Zafarullah, *Ahmadyat*, P.288

4 Aftaz Qadian 13 September, 1938

and was posted in their unit. He kept a strict watch on the activities of the Company. After a few days he secretly told him that he had been given special instructions in Britain to keep a close check on Ahmadya Company because Ahmadya Jamat had been rising like the prophets of Beni-Israel.¹

The Foreign Affairs Department of Qadian organized the recruitment of Ahmadis from all parts of India into Territorial Force and registered their names in the Territorial Force without further loss of time. They indicated their nationality as 'Ahmadi' in the recruiting forms² with a view to maintaining their separate entity.

A glimpse at the services rendered by the Ahmadis during the Second War can be had in J.D.Shams, Qadiani missionary London's *Present to H.M. the King Emperor on the New year Day (1946)*. He says: 'H.M. the King will be pleased to know that our Jamat has provided all possible help in securing the victory for Britain. There were fifteen thousand Ahmadi soldiers, two to three hundred of Commissioned and non Commissioned Officers served in the Second War. It is quite a large figure as compared to the total population of our Jamat.'³

The Qadiani missionary then quotes a revelation of Mirza Ghulam Ahmad (November 1900) wherein God is said to have communicated to the Mirza that 'since the British were lenient to him that had been the reason He favoured them. Those who looked to the Heaven had no fear at all.' Shams concludes 'It is our firm belief that because of these revelations, God saved the British from a defeat during the 1st and Second World Wars.'⁴

Lahore Resolution: On 23 March, 1940 the Muslim League adopted the Lahore Resolution which became the basis for Pakistan. It will be of interest to refer to a controversy which started in late 1981 over the role of Zafarullah at that critical juncture of Muslim history.

Wali Khan, a senior politician of Pakistan, in an interview with the weekly *Chattan*, Lahore (21 December, 1981) alleged that Sir Zafarullah was responsible for the authorship of 23 March, 1940 Resolution commonly called Pakistan Resolution. It stirred up a controversy in the national press. He based his assertion on a note written by Sir Zafarullah to the Viceroy in February, 1940 when he was a member of his Executive Council. Wali Khan⁵ elaborated his point of view from the writings of the then Viceroy of India, Lord Linlithgo. In reply to Wali Khan's assertions, Zafarullah clarified that in the capacity of member of the Viceroy's Executive Council, he did write a note on Dominion Status for India in mid-February, 1940. But he discussed two schemes in it. One was Pakistan scheme and the other was seperation of India plan. Pakistan scheme propounded by Ch. Rahmat Ali, he argues, involved a

1 Seerat-i-Mirza Sharif Ahmad, compiled by Ch. Abdul Aziz, Majlis Khudam-e-Ahmadya, Rawwah 1962, P.136

2 Afrazi Qadian, 9 March, 1939

3 A list of 200 Qadiani officers is given in the Ahmadya Memorandum to the Boundary Commission (1947) Partition of the Punjab, Vol I, Lahore, 1984

4 Afrazi Qadian, 9 March, 1946

5 Wali Khan's book was serialised by the daily Frontier Post, Peshawar and was subsequently published in 1987 in a book form under the title 'Facts Are Facts.'

wholesale exchange of population and was "impractical" and "chemerical" while he considered separation of India scheme practical in nature. Pakistan scheme involved the North Eastern Federation consisting the Punjab, Sindh, NWFP, and Frontier tribal areas. The rest of India may constitute itself into more federations than one, if desirable. The significant feature of this scheme was that "the N-E Federation and N-W Federations will be in direct relation with the Crown and so will be Federation or Federations constituted by rest of India."¹

Zafarullah sent his note to Viceroy Lord Linlithgo on 6 March, 1940 who forwarded it to Lord Zetland, the then Secretary for State for India with the following remarks :

'I sent by the last bag a copy of Zafarullah's note on Dominion Status which I remarked purported to be statement of the position from extremer point of view. I introduced that qualification because I have not at that time had an opportunity of discussing its precise nature with him and certain of the propositions contained in it, were likely to appear formally under the name of a Member of my Council, might, I think, have justified a description in those terms.

I asked him yesterday to put me a little more in the picture, and he told me first that this is a first draft only, secondly that, provided he is protected on that point and the paper is not used publicly, I may do what I like with it, including sending a copy to you, thirdly that copies have been passed to Jinnah and I think to Hydari and fourthly that while he, Zafarullah cannot of course admit its authorship, his document has been prepared for adoption by the Muslim League with a view to its being given the fullest publicity (Italics added). I cannot claim even yet to have had time to absorb it fully, and I would prefer to suspend my comments on it until later. But it is a substantial and trenchant piece of work and I shall be greatly interested in your own reaction to it.'²

Wali Khan contends that the separation scheme propounded by Zafarullah was adopted after about fortnight by the Muslim League at its Lahore session on 23 March, 1940, as given in the Viceroy's note. He means to say that a Qadiani, in collusion with the British, gave the idea of Partition of India which became Magna Carta of the Muslim League after 1940.

Zafarullah admits that the Muslim League Resolution of 23 March, 1940 and the separation scheme given in his note are almost exactly the same. The expression Pakistan was implied officially on this scheme by the Muslim League Convention of 9 April, 1946.³ However the conclusions drawn by Wali Khan are incorrect.

Zafarullah states :

1 Text of note in the Pakistan Times, Lahore, 13 February 1982
 2 Chatten Lahore, 21 December, 1981
 3 Pakistan Time Rawalpindi, 13 February, 1982

'The insinuation that my note was prepared at the suggestion of Lord Linlithgo and was sponsored by him as to play down *'The Pakistan idea which was far catching the Muslim imagination'* is I regret to have to observe wholly false and unfounded. It is clear from Lord Linlithgo's letter to Lord Zetland that Lord Linlithgo had nothing whatever to do with the preparation or contents of my note, the entire responsibility for which rests on me.'¹

A perusal of Lord Linlithgo's correspondence with Lord Zetland reveals that he did not give much importance to Pakistan demand. On 25 March, 1940, a day after the Muslim League's adoption of the Lahore Resolution, Lord Linlithgo wrote to Lord Zetland :

'I do not attach too much importance to Jinnah's demands for the carrying out of India with an indefinite number of religious areas, or it prepares to use the phrase, an indefinite number of so called 'Dominions.' And I would judge myself that his attitude at the moment is that, as Congress are putting forward a preposterous claim which they know is incapable of acceptances, he equally will put forward just as extreme a claim of impracticability of realizing which he is probably just as well aware, but existence of which with, while reaffirming the Muslim attitude of hostility to Congress claims, take away some at any rate of the damaging charge which has hitherto been leveled against them that they have no constructive ideas of their own.'²

Lord Zetland, the Secretary of State for India replied to Lord Linlithgo on 5 April, 1940. 'I think that in the course of forthcoming debate I shall be bound to express my dissent from the proposals which has been recently put forward by all India Muslim League in the course of their recent conference at Lahore. I should very much doubt whether they have been properly thought and in any case to create a number of Ulsters in India would not only mean the wrecking of all that one has been working for a number of years past, but would also, I imagine, give rise to the most violent opposition on the part of the Congress and possibly of other who are not actually attached to the Congress in India.'³

The Pakistan issue also came up under discussion in the House of Commons. Its debate of 18 April, 1940 clearly shows the bias and disapproval of members on division of India and creation of a chain of independent Muslim states stretching from the North West to the East of India.⁴

The proposal was 'something not a far short of a counsel of despair.' Its acceptance would be admission of the failure of all efforts of 'England and India's, based on assumption that Indian unity was possible and desirable.'⁵

1 Pakistan Time Rawalpindi, 13 February, 1982

2 Lord Linlithgo's Papers, India Office Library, London quoted by the weekly *Mayar* Karachi, 7-13 January, 1984

3 Ibid

4 Ibid

5 K.K.Aziz, *Britain and Pakistan*, University of Islamabad Press, 1976, P.28

Qadiani Council Meeting: Qadiani attitude towards Muslim aspirations was totally negative during the 1940s. It proves that Qadianis were not in favour of Pakistan or a separate Muslim state in India. In the last week of March (1940), the Report on the sub committee of the Ahmadya Foreign Department came under discussion in the 20th Advisory Council Meeting at Qadian. Syed Zainul Abidin, Head of the Foreign Affairs Department discussed the issue of Ahmadya's joining either the League or the Congress. He and Pir Akbar Ali narrated past events and by a majority vote, the matter was put off for the next meeting in 1941. It was decided that by that time efforts would be made to arrive at a mutual agreement with the League and the Congress. Hazrat Amirul Mominin (Mahmud Ahmad) gave his decision in favour of majority.¹

Mirza Mahmud instructed his disciples to join the Congress in order to gain favour of the Congress leadership. The political climate changed sharply after 1940. A majority of Muslims were leaving the Congress in favour of Muslim League. Pakistan idea sharply gained currency and it was felt that only establishment of Pakistan could solve economic and political problems of Muslims of India. The British also gave serious thought to the solution of Indian problem. There is no evidence to prove that Qadian was inclined to the idea of Pakistan. Nor did they extend any practical support to the League. All their energies were directed towards the war and spying activities abroad.

Cripps Mission: The Congress Governments resigned in the late 1939 on the plea that the British Government had dragged India into the Second World War without the consent of its people, the League observed Day of Deliverance on 22 December.

In August, 1940 Lord Linlithgo made an offer which, apart from others, envisaged the expansion of the Executive Council of the Governor General and the establishment of an Advisory War Council. The offer was rejected by all political parties of India. Many factors including the Japanese entry in the War and her speedy success, pressure exerted by the US President Roosevelt and growing public opinion at home for an early solution of Indian problem forced the British to review their policy towards India.

In March, 1942, Sir Stafford Cripps came to India with his offer. it was published on 20 March, 1942 and provided for Indian independence after the War and conceded the right of self determination to the provincial units. As under the proposed arrangements, provinces were free to remain within India or opt out of the Indian Union, the provinces where Muslims were in a majority could presumably form their own federation i.e. Pakistan in due course. Cripps also gave an understanding that with the exception of Defence Department, other departments would be completely in the hands of the Indian and the Governor General will act as a constitutional head. However at the later stage he withdrew that statement. This made the Congress

1 Farooq Qadian, 28 March, 1940

suspicious regarding the honesty of the British Government. The Congress wanted the Executive Council of the Governor General to work as a Cabinet. This the British Government was not prepared to concede.

Sir Zafarullah was the member of the Executive Council during the War. He claims that he urged upon the Viceroy that the minimum need was that the Council should be enlarged so as to be composed of an overall majority of Indians. On the Viceroy's recommendation His Majesty's Government agreed and from September, 1941 onwards Indian representatives had a preponderant voice in the central administration of their country. A representative of British commercial interests in India, Sir Edward Benthall, was included in the enlarged Council. Within a year of the enlargement of the Council, Zafarullah accepted a seat on the Bench of the Supreme Court of India.¹

On the outbreak of the Second World War, the Department of War Supply was established by the British Government in India. Zafarullah, the Law Member of the Viceroy's Executive Council was appointed Chairman of the War Supply Council, on which all British countries South and East of Suez were represented. During the War (November 1939) the Viceroy sent him to London to represent India in the Conference of Dominion Ministers called by British Prime Minister Neville Chamberlain to discuss the situation created by the War. While Zafarullah was still in London, the Viceroy directed him to lead a delegation to the League of Nations. The League Session was called to discuss Finland's complaint of aggression against the USSR. Zafarullah roundly and forcefully condemned the Russian aggression. Russia was expelled from the League.²

During the War, Mirza Mahmud continued to put forth his dreams on its progress, particularly on the events where the Allies faced military reverses. He prayed for their success. Zafarullah says that Mirza Mahmud was from time to time, vouchsafed knowledge of the progress of the War in advance, the military manoeuvrings in North Africa, the Allied landings on Sicily and Italy etc. Zafarullah kept the Viceroy informed of them who became keenly interested and some times enquired whether any fresh intimation had been received from the Head of the movement.³

AG in China: In February, 1942 General Chiang Kai Shek, the absolute ruler of China, came on an official visit to Delhi. Among other matters arranged between him and the Viceroy, it was also agreed that India should have direct diplomatic representation at Chungking, on the upper reaches of the Yangtze Kiang, where the capital of China had been pushed under the Japanese pressure. India's representative would have the title of Agent General and the rank of Ambassador.⁴

1 Sir Zafarullah, *The Agony of Pakistan*, London, P.20

2 Sir Zafarullah, *Servant of God*, P.110

3 Ibid, P.111

4 Sir Zafarullah, *Servant of God*, P.115

On 25 March, 1942 Viceroy Lord Linlithgo sent a letter to Zafarullah to accept the post of Agent-General in His Majesty's Embassy in Chungking, China, retaining his position as a puisne Judge of the Federal Court for a period of six months. The post will be in the nature of an heroic one, and there are few men whom I feel I could call with confidence to sustain it. The appointment of Agent General in China was meant to give it an impression that in India she had an ally who can give effective help in turning the table against Japan.

Zafarullah served the Imperialist interests well in China. At the end of his six month term, Chiang Kaishek, in a letter dated 26 September, 1942 addressed to Lord Linlithgo, the Viceroy of India stated: 'We are sorry to part with Sir Zafarullah Khan on both public and private grounds. During his comparatively short stay here he has been instrumental in drawing close both political and cultural ties between India and China.'² The British Council General in Chungking also called Zafarullah 'the best representative of the British Empire, it ever had with the Chinese both from the point of view of the influence he exercised and from that of the direction of that influence.'³

Zafarullah sent his weekly political reports to the Political Secretary, Sir Olaf Caroe on the activities of Communist leaders viz MaoTse Tung and Chou En Lai. On his return from China in October, 1942 he informed the Viceroy that the Communists were Moscow trained and well organized in China. They would come to power after the defeat of Japan. The oppressed peasant looked to them as their saviours.⁴

Zafarullah Recommends Ghulam Mohammad: On 4 August, 1942 Zafarullah sent a personal and confidential letter to the Viceroy of India from China. He proposed the appointment of one more Muslim to the Viceroy's Council. His proposal involved the following :

- a) On completion of the term of Sir Reginald Maxwell, Home Member Viceroy's Executive Council, the vacancy is filled with M.S.Akbar Hydari;
- b) Consideration of the desirability of including Sir Mirza Ismail at suitable time;
- c) Failing (a) and (b) your Excellency might consider Mr. Ghulam Muhammad⁵ till lately additional Secretary in the Supply Department and now Finance Member of H.E. the Nizam Government. Mr. Ghulam Muhammad is a comparatively youngman but pos-

1 The Transfer of Power, Vol I, P.483 and P.583

2 The Transfer of Power, Vol III P.48

3 The Transfer of Powers, Vol VIII P.783

4 Sir Zafarullah, Servant of God, P.121

5 Subsequently became the notorious Governor-General of Pakistan

sesses great ability and drive and I think, would in practice fully justify his choice.¹

Sir Zafarullah in his letter also raised the question of prospective position of Indian Officers on the defence side in case any scheme emerges pertaining to the transfer of power. The Viceroy appreciated his point about Muslim representation and enclosed him a note of General Hartely, C-in-C Indian Army which was prepared by him for Lord Linlithgo on this subject.²

Indianization of the Council: Before leaving China, Zafarullah also submitted a memorandum to the Viceroy on the constitutional problems of India. He proposed that the time had come when the entire Council should be composed of Indians and should function as a Cabinet under a gentlemen's agreement that the Secretary of State would not veto a decision of the Council except in a case which was likely to prejudice the security of India. The Viceroy forwarded the Memorandum to the Secretary of State for his views. The proposal was however dropped by the Government because Mahatma Gandhi resorted to hunger strike and two Hindu member's of the Viceroy's Executive Council resigned in sympathy with him.³

After the return from China Zafarullah left for Canada to attend the Pacific Conference.

Pacific Conference: In late November, 1942 the Conference of the Institute of Pacific Relations held in Quebec (Canada). Zafarullah, and Mudaliar both Members of the Viceroy's Executive Council and Begum Shah Nawaz were appointed the members of the Indian Delegation. The discussions in the Conference were purely academic. None of the topics was of direct concern to India, and the deliberations of the Conference led to no practical results.⁴ The Conference was split up into four RTCS Eco, India, China, General or Political. Mr. Tarr, one of the Canadian representatives, was presiding at the RTC. Sir Zafarullah was president of the ECo RTC and Sir R. Mudaliar represented India at the India RTC. The Indian case was presented by Mr. Khanna in a strong and shocking manner. Begum Shah Nawaz ably put forth the Muslim case and explained the true state of political affairs prevailing in India.⁵

Sir Girja Shankar Bajpai was India's Agent-General in the US. During Zafarullah's stay in Washington he arranged his meeting with President Roosevelt of America. The US President told him that he could not pressurize Churchill, nevertheless he would not miss any opportunity to impress upon him the desirability of giving freedom to India.⁶

1 Zafarullah's Letter to Lord Linlithgo, 4 August, 1942, *The Transfer of Power* Vol. II P.562

2 *The Transfer of Power*, Vol II P.834

3 Sir Zafarullah, *The Agony of Pakistan*, P20

4 Sir Zafarullah, *Servant of God*, P.125

5 Jehan Ara Shah Nawaz, *Father and Daughter*, Lahore, 1971, P.184

6 Sir Zafarullah, *Tahdith* P.450

During Zafarullah's visit abroad, Lord Linlithgo, in a note, warned the Secretary of State for India about his and Mudaliar's activities regarding the issues of 'marked degree of early constitutional advance and Indianization of services and High Court.' He explained that their motive behind the Indianization move was to secure a position for 'their community, their friends or part of India.'¹

In December, 1942 Spens became the new Chief Justice of India. Lord Linlithgo states: 'There is in certain quarters a feeling of relief that the choice should not have fallen on Zafarullah who is thought to be moving into political field to a great extent not desirable for a Judge. The Viceroy had the name of Varadachari as Indian Chief Justice and considered Zafarullah not ripe for the appointment.'²

In Washington, Zafarullah received a message from Lord Halifax, British Ambassador in Washington that the Secretary of State for India desired to see him in London for consultation. He arrived there in the first week of January, 1943 and stayed on till the first week of March.

The Secretary of State writes to the Viceroy on 15 January, 1943: 'We have a Government lunch to Zafarullah on Wednesday, to which most of the War Cabinet and other Ministers came; how far induced by eagerness to see and hear Zafarullah (whom most of them already know) or by the prospects of solid food and even wine, I cannot say. Any how they were rewarded by an admirable little impromptu speech of Zafarullah in which he touched lightly on the Indian situation, affirming his conviction that it was vital for India to stay in the British Commonwealth and that the danger of her going out would only arise if we appeared to be coercing her to stay in or to be going back on our promises.'

In a talk to me, he urged in general terms the importance of progressive Indianization not only in the Executive but also in the Service, Judiciary etc. So as to have trained and moderate men available for India purposes and forestall the places of Europeans being filled with ignorant and head swelled political retainers.

He wanted to do useful public work of one sort or another during the five months of a law vacation. The only thing he has suggested in that connection was that he might revisit the States and do what he found more effective than any thing else, namely meet quietly small groups of the academic and professional classes whose opinion count a most in America.'³

The Secretary of State, in another letter dated 20 January, 1943 to Lord Linlithgo states that Zafarullah intends to form nucleus of a party of moderates who could throw weight effectively when the movement comes for the establishment of an

¹ The Transfer of Power, Vol III P.407

² Linlithgo to Amrey, 8 December, 1942 The Transfer of Power, Vol III P.352

³ The Transfer of Power, Vol III P.512

Indian constitution and when India has to decide whether to stay in Commonwealth or not.¹

Zafarullah also gave a talk to the Empire Parliamentary Association in London on constitutional issue. He remarked:

'It would be disaster for India and for ourselves if the partnership between us were not maintained in face of new international conditions which would arise after the War: that there is no hope of any settlement between the parties during the War but that we should be wise to go forward boldly, rather than wait for agitation in bringing into effective partnership those who were prepared to look with us, and so training a body of responsible men who could exercise a steadying influence afterwards.'²

Amrey, the Secretary of State for India in a note to Lord Linlithgo (February, 1943) states that Zafarullah is 'very keen on giving the whole of his spare time to working up the nucleus of a party of moderate men who wish to find a stable constitution for India to secure Indian future stability in the world by her remaining a member of the British Empire.' [Private Secretary of the Viceroy remarks at the margin (I cannot find that it is consistent with the retention of the judicature of their independence and hold on public confidence that a Federal Court Judge should become an active organizer in national and constitutional politics nor have I much faith in Zafarullah's direction or knowledge of where to stop in a matter of that kind)]. However, the Secretary of State sees no objection if he works at his own. *'He is genuinely convinced of the necessity of India's remaining with the Empire and that is equally the case with Mudaliar and Aziz ul Haq.'*³ (Italic added).

Conciliation Appeal: After the failure of the Cripps Mission, the Congress passed the 'Quit India' resolution on 8 August, 1942. Mahatma Gandhi was arrested and the Congress party was banned. The League declared the movement an attempt to coerce the British Government at handover to the Hindus the administration of the country. It did not take part in it.

Qadianis looked to the independence movement with an awe. They outrightly opposed the Muslim League's policy. Mirza Mahmud called the establishment of Pakistan and the demand for an independent state 'bonds to fasten Indian subjection.'⁴

In December 1944, Zafarullah, then the Judge Federal Court of India wrote a brief life sketch of Mirza Mahmud. While discussing his political ideas, he remarked:

'He believes that India will attain its political, economic, and moral salvation through Islam and is, therefore, not a believer in any sectional scheme of Pakistan. He believes that in the end the whole of India will be Pakistan and

1 Ibid

2 Ibid P.526

3 Amrey to Linlithgo 26 February, 1943, The Transfer of Power, Vol III P.738

4 Afrazi Qadian, 11 June, 1944

therefore also Akhund Hindustan. He considers that the controversy to which these two conceptions have given rise will serve merely to prolong India's subjection to British.¹

On 12 January 1945, Mirza Mahmud delivered an address to his community at Qadian on the British relations with India. He appealed both parties to come to terms:

'Time has come for Britain to take Indians into confidence. It is the will of God that He has linked the world peace with the British. Despite a few shortcomings, God had endowed the British with outstanding qualities. How can we go against God's commandment and turn away our eyes. We have always been extending cooperation to the Government specially to Britain because that is what we have learnt from the Quran. Even if we faced difficulties and were subjected to harm, we, in general, continued to cooperate with every Government. Now it was in the interest of England to come to an agreement with India. It is a source of strength for Britain, provides a large market, supplies manpower to the Army and in fact is a Jewel in the British Crown. That is why God had sent the Promised Messiah in India. India will, in near future, be under the sway of the Promised Messiah. No power on earth could keep Indians whether Hindus, Muslims or Sikhs away from coming into the fold of the Promised Messiah.²

In the end he instructed his followers to take this message of love and mutual understanding to every nook and corner of India.

Commonwealth Conference : Sir Zafarullah gives his 'role' in the last phase of the struggle for independence of India. He led the Indian delegation of the Indian Institute of International Relations to the Commonwealth Relations Conference in Chatham House, St James Square, London in the spring of 1945. He was still the Federal Court Judge at that time. At the opening sitting, he gave India's contribution to the War efforts towards preserving the liberties of the nations of Commonwealth and safeguarding the peace of the world at the cost of its economic ruin. Then he discussed its constitutional crisis and concluded:

'Statesmen of the Commonwealth, does it not strike you as an irony of the first magnitude that India should have two and a half million men in the field, fighting and struggling to preserve the liberties of the nations of the Commonwealth, and yet should be suppliant for her own freedom? How long do you think will she be prepared to wait? India is on the march. You may help her, or you may hinder her, but none shall stop her. *India shall be free; within the Commonwealth, if you will let her and accord her the position that is justly her due; without the Commonwealth, if you will leave her no alternative.*³ (Italics added)

1 Sir Zafarullah, The Head of Ahmadya Movement, Baker and Wilt Ltd, London, P.26

2 Afzal Qadian, 17 January, 1945

3 Sir Zafarullah, The Agony of Pakistan, P.23

That was what the British public opinion maintained during those years, except perhaps a microscopic minority of die hards belonging to the school of Churchill. Amery, the Secretary of State for India wrote to the Viceroy Wavell on 8 March, 1945: Zafarullah's 'Main argument that under delay in setting India on her feet in one way or another will gravely prejudice the chance of her remaining in the Commonwealth, you and I do not differ from him on that point.'¹ As for the Interim constitution for India 'I cannot think of better interim constitution for India for the present constitution with such minor trimmings as will be involved bringing the legislature up-to-date and getting rid of the economic safeguards.'²

Zafarullah's Constitutional Plan: Sir Zafarullah and Sir Sultan Ahmad gave their Constitutional Plans on Indian problem for consideration of the British Government in 1945. The Plan suggested by Zafarullah was circulated in the form of a memorandum (India Committee Paper) on 16 February, 1945 alongwith the Plan of Sir Sultan Ahmad who afterwards became member of the Viceroy's Executive Council. Their views on constitutional issues are given in the words of the Secretary of State for India:

'I circulate for information, a note in which Sir Zafarullah Khan gives his views on a possible means of solving the communal problem in the constitutional file.

Sir Zafarullah was member of RTC and Joint Select Committee and subsequently the Viceroy's Executive Council. He is now a Judge of the Federal Court and has come here as leader of the Indian delegation to the Commonwealth Relation Conference convened by the Institute of International Affairs. He has a very acute mind, is a Punjabi, who represents the moderate Muslim point of view, but unfortunately has little personal following as he belongs to an unorthodox sect.'³

Making a comparison of Sir Zafarullah's plan with that of Sir Sultan Ahmad's, the Secretary of State emphasizes: 'The point of resemblance of Sir Zafarullah Khan and Sir Sultan Ahmad are more numerous and striking than the differences. *Neither advocates Pakistan.* (Italics added). Both recommend a Federal centre with strictly limited power, residuary power remaining with the units. They differ as to the units, Sir Sultan Ahmad contemplating a redrawing of boundaries and Sir Zafarullah Khan preferring to use the existing provinces, leaving their boundaries unaltered for 25 years. Both stipulate, in varying degree, a minimum Muslim representation in the Federal Executive and the Federal Services. Sir Zafarullah claims 50% share in the Executive, Sir Sultan is content with 40% (coupled with 40% Hindus, 10% Depressed classes and 10% others). The latter, however, while content with the similar communal ratio in the Civil Services, demands 50% of the Defence Services. Sir Zafarullah thinks the Muslim would acquiesce in a 10% share of Defence Services and one third representation in the Civil Service. In one respect or other these

1 Transfer of Power, Vol V, P.868
 2 Ibid
 3 The Transfer of Power, Vol V, P.350

commercial claims would be contested by the Hindus, who would also be opposed to the conception of a weak centre. Sir Zafarullah makes no reference to the possibility of an interim reconstruction of the present Government of India. Sir Sultan Ahmad definitely recommends the drafting of new India Constitution should precede the setting up of a provisional Government.¹

Sir Zafarullah scheme came under discussion in London specially its aspect of future constitution framing in the wake of arriving at an agreed constitution by political parties of India. Zafarullah thought Indians would fail to come to an agreement and the Government had to give its own solution within the framework of Act of 1935, working towards a loose federation.²

Wavell Plan: Gandhi was released from jail in July, 1944. He opened negotiations with the Viceroy, but those bore no fruit. Gandhi-Jinnah correspondence did not help arrive at a settlement of leading political issues either. The British Government invited Lord Wavell to London for consultation. Prior to the announcement of Wavell Plan, Sir Zafarullah went to London. Sir JColville, Acting Governor General of India wrote to Amery, Secretary of State for India on 22 May, 1945:

'You have no doubt seen Abell's (Deputy Private Secretary to the Viceroy) telegram to Turnbull (Private Secretary to the Secretary of State), about Zafarullah's journey to UK. It is strongly suspected here that he has gone for political purpose and, both Spens (Chief Justice of India) and I are annoyed with him... Although Zafarullah spoke as a nationalist when he was last in London and obtained a good deal of applause from the nationalist press out here, I suppose that he and (Sir) Feroz (Noon)³ may both have gone to London in the hope of preventing any constitutional proposal being accepted which might be unwelcome to them.'⁴

Wavell returned to India with a formula for independence of India and announced his scheme on 12 June, 1945. He held a Conference at Simla with the leaders of the Congress and the League to break the deadlock and to secure the cooperation of principal Indian political parties in the successful conclusion of the War against Japan by selecting the members of the Executive Council from amongst leaders of Indian political life at the Centre and in the provinces, in proportions which would give a balanced representation of the main communities, including equal proportions of Muslims and caste Hindus. This plan failed because the League insisted that nomination of all Muslims representatives should proceed from itself which Wavell did not concede.

On 22 June, 1945 Mirza Mahmud in his Friday address welcomed the plan and urged Indian political leaders to accept it without further consideration and delay.

1 The Transfer of Power, Vol V. P.551

2 Ibid Vol. V. P.702

3 Sir Feroz Khan Noon was Defence Minister in the Viceroy's Council. In 1944, he was sent to London along with the Maharaja of Kashmir to represent British India on the War Cabinet. The Maharaja represented the Princely States. (See Sir Feroz Khan Noon, From Memory, Lahore, 1966, P.180)

4 The Transfer of Power, Vol V, P.1056

He emphasized that its acceptance would help to arrive at an agreement with the British and in this way the political leaders would not only do a great favour to themselves but also to their coming generations.¹ He criticized the political leaders who were disputing with each other over matters of details when Britain had announced to bestow independence upon India.² An English version of his address was placed in the hands of Muslim and non Muslim political leaders who had been invited by Lord Wavell to the Conference in Simla. The Conference failed and no amicable settlement could be reached between the League and Congress leaders.

Elections 1945-46: With the termination of the War (1945-46) the Labour Government of Attlee announced election schedule. Elections were held in India during the winter of 1945-46.

Muslim League has been taking the shape of a sole representative body of Muslims of India under the dynamic leadership of Quaid-e-Azam. Qadianis were well aware of it. Mirza Mahmud, a notorious political opportunist of his time, planned to seize the opportunity. On 21 October, 1945 he wrote an article under the caption : *The Policy of Jamat Ahmadya in the Coming Elections* and instructed his community to support the Muslim League. It is very interesting that in that very article he opposed Pakistan scheme, the very basis on which the League carried out its election campaign.

He writes :

By that time (Simla Conference, 1945) I decided that unless there was a change in circumstances, we should support the Muslim League or its policy. Although we now as well as in the past firmly and whole heartedly believed in Akhund Hindustan which could easily contain the Muslim Pakistan and the Hindu Hindudstan. We still strictly adhere to it.³

Qadianis were an insignificant minority in whole of India. Moreover, they were scattered and could only exert a little influence on election results. They could claim some influence in their birth place i.e. Punjab.⁴ According to Mirza Mahmud, Qadiani numbered 4 to 5 lac in all. Out of this only about 50,000 were legible to cast votes. There were nearly six thousand Qadiani voters in the Punjab, mainly concentrated in Sialkot, Wazirabad, Shakargarh and Batala tehsils. Keeping in view their voting strength, Qadiani support for Muslim League, Unionists or any other political party had no meaning at all. No political party was willing to cooperate with them for fear of inviting the wrath of Muslims who had been striving hard to assert their Islamic identity in the forthcoming elections. Mirza Mahmud explained the difficulties being faced by Ahmadya Jamat in the wake of coming elections to his inner Cabinet and emphasized the need of certain mutual understanding between the heads of local Jamats and the candidates taking part in elections. He lamented that Muslim League,

1 Tarikh Ahmadyat, Vol X, P.263

2 Ibid

3 Tarikh-e-Ahmadyat Vol. X, P.278

4 Alfazil Qadian, 13 November, 1946

the Unionist Party, and the Zamindara League had not given party ticket to Ahmadi candidates. He claimed that the political parties were only expressing their support for certain individual candidates in lieu of support in other constituencies as Unionist would support Nawab Muhammad Din (Sialkot) and Chaudhry Anwar Hussain (Ajnala) and Muslim League would extend cooperation to Abdul Ghafoor Qamar (Shakargarh). That had led to a paradoxical situation that Muslim leaguers and Unionists were strongly opposing Ahmadi in some local constituencies but cooperating with them in some others. He advised his community to be ready to adjust themselves to the changed policy of Qadian for the interest of Ahmadyat.¹

It may be stated here that the League leadership considered Qadianism, a heresy, and Qadianis, a non-Muslim entity. Maulana Abdul Hamid Badayuni, one time made an attempt to move a resolution in the Lahore Session of the Muslim League on 30 July, 1944 to debar Qadianis from getting the League's membership but was not allowed to do so on political reasons. Mirza Mahmud also tried to get an authoritative verdict from the Muslim League leadership in favour of Qadianism, but failed. He deputed Pir Akbar Ali to discuss the issue with some senior members of the League but he received a strong rebuff from them.

On 28 January, 1946 Qadian formally announced its support for the Punjab Assembly candidates in the coming elections. There were 27 Muslim League² candidates, 16 Unionists,³ 3 independents⁴ and one Zamindara⁵ League nominee. In Joint Electorate seats, support was announced for Malik Khizar Hayat, Unionist, (Land Lord Multan and West Punjab) and Sardar Jagjit Singh Maan (Land Lord Central).⁶

By early February, Qadian announced its so-called support for some more candidates. It included 4 Muslim Leaguers,⁷ 10 Unionists⁸ and one independent candidate,⁹ a Qadiani lawyer. Mirza Mahmud, a notorious opportunist of his time had no set principles to observe. He jumped into elections fray to reap prospective benefits

1. Alfazi Qadian, 29 January 1946

2. [A] URBAN 1. Khawaja Ghulam Samad (S-Urban) 2. Sardar Shaukat Hayat (S-E) 3. Malik Barkat Ali (E-Urban) 4. Karamat Ali (N-E) 5. Sir Feroz Khan Noon (Rawalpindi) 6. Sheikh Muhammad Amin (Multan) 7. Malik Wazir Muhammad (Lahore) 8. Begum Tasaddaq Hussain (Lahore) 9. Muhammad Rafique (Lahore) 10. Begum Shah Nawaz (Lahore) 11. Sheikh Sadiq Hassan (Amritsar) RURAL: 12. Ch. Ali Akbar (Kangra and Hoshiarpur East) 13. Muhammad Salam (Jallunder) 14. Nawab Iftikhar Hussain Mamdot (Ferozpur) 15. Mian Iftikharuddin (Qasur) 16. Ch. Ghulam Farid (Gurdaspur) 17. Ch. Muhammad Hussain (Sheikhupura) 18. K.B. Poshan Din (Shahdara) 19. Rana Abdul Hamid (Fak Patten) 20. Ch. Fazal Ilyasi (Gujrat) 21. Ch. Bahawal Bux (Gujrat) 22. Sardar Bahadur Khan (D.G. Khan) 23. Ghulam Jilani Gurmiani (Leh) 24. Syed Budhan Shah (Khanewal) 25. Abdul Hamid (Muzaffargarh) 26. Ch. Jehan Khan (Gujrat) and 27. Ghulam Rasul Trar (Gujrat)

3. 1. Sardar Khizar Hayat (Multan and West Punjab) 2. Rao Muhammad Amro Khan (Ambala and Simla) 3. Sir Muzaffar Ali Qaizabash (Lahore) 4. Sardar Habibullah Khan (Choonian) 5. Ch. Abdul Rahim (Shakargarh) 6. Ch. Anwar Hussain (Ajnala) 7. Ch. Ghulam Jilani (Sialkot) 8. Nawab Muhammad Din Qadiani (Narowal) 9. Ch. Ghulam Muhammad (Hafizabad) 10. Ch. Hussain Ali (Nankana) 11. Nawabzada Asghar Ali (Gujrat) 12. Malik Khizar Hayat Tiwana (Khushab) 13. Raja Yaqub Khan (Pind Dadan Khan) 14. Malik Fateh Sher Langeryal (Montgomery) 15. Sh. Faiz Muhammad (D.G. Khan) 16. M. Ibrahim Bura (Ali Pur)

4. Pir Akbar Ali (Ferozpur), Major Raja Abdullah (Wazirabad) and Fateh Muhammad Sayal, Balala Qadian Ch. Noor Khan Zaildar (Chakwal)

5. Alfazi Qadian, 28 January, 1946 2. Sardar Nasrullah Khan (Alipur)

6. 1. Sheikh Fazal Haq Piracha (Bhalwal) 2. Sardar Nasrullah Khan (Alipur) 3. Mian Abdul Haq (Okara) 4. Wali Muhammad Goheer (Nikodar/Philor)

8. 1. Nawab Allah Bux Tiwana (Sargodha) 2. Rana Muhammad Hussain (Hoshiarpur) 3. Syed Hussain Shah Gardezi (Kabirwala) 4. Malik Muhammad Nawaz (Lodhran) 5. Syed Nasiruddin Shah (Toba Tek Singh) 6. Malik Rab Nawaz Tiwana (Lyallpur) 7. Sahibzada Faizul Hasan of Alo Mohar (Deska) 8. Raja Khair Medhi (Jehlum) 9. Sir Nawab Mahkdoom Hussain Qureshi (Ludhiana) 10. Rai Muhammad Iqbal (Ludhiana)

9. Chaudhry Ismatullah (Lyallpur) See Alfazi Qadian, 29 January to 3 February, 1946

for his community. His announcement of 'support' for Muslim League was a farce and the worst kind of opportunism which had always been the hallmark of Qadian.¹ Contrary to the flimsy verbal support for the League's candidates in some Punjab constituencies which they certainly did not require at all, Qadianis simultaneously launched a propaganda campaign against many League nominees in other constituencies in collaboration with Unionists and independents. It brought a good deal of embarrassment to political workers of the League and they faced difficulties in running their election campaign smoothly.

Moreover the support announced for different candidates by the Centre and local Jamats at the same time led to a confusion. In some cases, the local Jamats disregarded instructions from the Centre to support the candidates of their choice.² Its classic example was the Ahmadi voters of Gujranwala constituency. They did not obey Mirza Mahmud's order and continued to support the candidates of their choice. Mirza Mahmud had to announce with indignation that they were free to vote to the candidates of their choice but imposed a penalty of suspension of their representation in Majlis i Shoora (Advisory Body) and ordered that no Ahmadi from Gujranwala could see him in future.³

In Narowal constituency, Qadianis supported their Ahmadi candidate Khan Bahadur Nawab Muhammad Din who was a Unionist nominee against Mian Mumtaz Daultana, the League nominee. Similarly in Sialkot Deska constituency support was first announced for Unionist candidate Zaildar Ghulam Jilani against the League nominee, Chaudhry Nasiruddin. Afterwards it was changed and an avowed Ahrari leader Sahibzada Faizul Hasan of Alo Mohar who was a Unionist nominee was supported. Sir Zafarullah, then Judge, Federal Court of India and Khan Bahadur Qasim Ali of Deska brought him to Qadian in January 1946 to conclude a deal with him.⁴ Mirza Mahmud came to an understanding with him and ordered his Jamat to vote for him. The announcement in *Alfazi* brought a good deal of astonishment to the people and many Qadianis sought its clarification time and again. It was unbelievable to them.

In Bhalwal constituency Mirza Mahmud announced support for a Unionist candidate. An influential land lord of the area Malik Sahib Khan Noon, an Ahmadi, made a firm commitment of support to that candidate on the basis of assurances given by Mirza Mahmud. Seeing his chances of success bleak, Mirza Mahmud declared 'support' for Sheikh Fazal Haq Piracha (Muslim League) but instructed Malik Noon to continue his support for the Unionist candidate.⁵

1 Palgham—Sulh, Lahore, 27 February 1948

2 *Alfazi* Qadian, 20 March, 1948

3 *Alfazi* Qadian, 26 January, 1948

4 *Alfazi* Qadian 20 March 1948

5 *Ibid*

To meet the imperatives of its ever changing policy on elections, Mirza Mahmud advised the local Ahmadya Jamats of Hasar, Rohtek, Gurgaon, Karnal, Mianwali, Jhang and Rawalpindi to arrive at some understanding on the basis of majority decisions for extending support to selected candidates.¹ In most cases, the Unionist candidates were supported in these constituencies in accordance with the undeclared policy of Qadian. Qadian's main interest laid in the election of Batala constituency of the Punjab where Fateh Muhammad Sayal, an independent Qadiani candidate and a blue-eyed boy of Mirza Mahmud was contesting against Mian Badar Mohyuddin (Unionist) and Syed Bahuddin (Muslim League) with active support of non Muslim feudal aristocracy and indirect British patronage. He won the seat. On his success Mirza Bashir Ahmad extended special thanks to his Sikh and Hindu supporters who 'helped Ahmadi candidate by putting themselves in numerous difficulties'² Mirza Mahmud made it clear that the real task of his Ahmadi member of the Punjab Assembly was to work in a way that Hindus, Muslims and Sikhs could come to an agreement with one another and all of them work together for the development of the province,³ a policy professed by the Unionist Party.

In Lyallpur constituency, Ch. Ismat Ullah Qadiani contested against the League nominee and received a crushing defeat. It unequivocally established that the Qadiani declaration for the support of the Muslim League was an eyewash. It was a unilateral declaration meant only to hoodwink public opinion and to camouflage their odd deals. In many instances it proved harmful to the League's slogan of establishment of an Islamic State of Pakistan. The pro-Congress nationalist elements exploited the situation to their advantage. A wild and malicious propaganda campaign was openly launched against as many as 16 Ahrar or pro-Ahrar candidates⁴ engaged in contesting the Punjab Elections.⁵

The Ahrars were routed in these elections and lost their popularity. It afforded an opportunity to Qadiani activists to discredit and defame their arch enemies. Large funds flowed from Qadian for character assassination campaign of Ahrar leaders. Qadianis directed their efforts to fulfil a prophecy of Mirza Mahmud i.e. Ahrars would find the ground slipping from under their feet' which related to their sudden downfall. *Alfazi* was jubilant over their total defeat in the elections.⁶

The Punjab Elections brought very interesting things to the notice of Muslims:

1 Alfazi Qadiani, 1st February, 1946

2 Alfazi Qadiani, 22 February, 1946

3 Alfazi Qadiani, 1st March 1946

4 1. Sh. Hussamuddin (Amritsar) 2. Master Tajuddin Ansari (Urban) 3. Mian Abdul Nabi (Urban) 4. Mazhar Ali Azhar (Urban) 5. Sialkot 6. Mohi Mehar Nawaz (Multan) 7. Ghulam Farid (Gurdaspur) 8. Ch. Abdul Rahman (Jallunder) 9. Ch. Muhammad Abdullah (Narawal) 10. Kazim Ali (Khanewal) 11. Nasrullah Khan (Muzaffargarh) 12. Abdul Hye (Attock) 13. Khushi Muhammad (Samundari) 14. Abdul Ghafoor (Tobatek Singh) 15. Muhammad Ali (Jallandhar) 16. Faiz Muhammad Khan (Alipur) and 17. Sardar Muhammad Shafi (Choonian)

5 For the Ahrar point of view on Pakistan and other communal issues see Maulana Mazhar Ali Azhar, *Hamaray Firqawara Faislay Ka Istidraj*, Lahore, 1946

6 Alfazi Qadiani, 26 February, 1946

- i) Despite tall claim of Mirza Mahmud of extending so-called support to certain candidates some Qadiani elders openly disregarded 'His Holiness' orders and continued to support candidates of their own choice. They received money and official support to conduct the election campaign of the Unionists and exploited the evasive policy of Qadian for their personal ends.

Mirza Mahmud deplored this state of affairs in his addresses.¹ Even in those constituencies where local Jamats made majority decisions and approval of the Centre was accorded to them, Qadiani voters disregarded all instructions and voted for the candidates of their choice.²

- ii) Many Qadianis disliked the way Mirza Mahmud was engaged in conducting the Punjab elections campaign. Support to an Ahrar leader Sahibzada Faizul Hasan in place of Zaildar Ghulam Jilani whose support was announced earlier by Qadian came under sharp attack.³ It was regarded a shortsighted policy and undue submission to the whims and wishes of Sir Zafarullah and Malik Khizar Hayat.
- iii) Continuously shifting loyalties and undeclared support to certain candidates by flouting mutual agreements exposed Qadian. It became clear that Mirza Mahmud was undoubtedly a master of dirty tricks, a pseudo politician and a selfseeker.

In post-elections days Qadian echoed with the voice of dissidents. It was alleged that the hard earned money of Ahmadis given for the propagation of their beliefs had been lavishly spent on politicking.⁴ Mirza Mahmud was quick to stifle those voices through his autocratic ways with the support of his mercenaries.

In the Provincial Assemblies, the Congress secured majority in Hindu dominated provinces as well as in Assam and the NWFP. The League captured 428 out of 492 seats reserved for the Muslims in all Provincial Assemblies. It formed ministries in Bengal and in Sind but not in the Punjab where a coalition of the Unionists, Akali Sikhs and the Congress assumed office under Sardar Khizar Hayat. The party position in the Punjab Assembly was the Muslim League (73) and the Unionists (12). Later on four Unionists joined the League.

After the elections Qadian made a perfidious announcement that they had extended 'support' to 33 members of the Muslim League out of which 32 succeeded and 9 Unionist candidates were supported in the Punjab elections out of which 6 were

1 Afrazi Qadian, 20 March, 1946

2 *Ibid*

3 Afrazi Qadian, 31 January, 1946

4 Afrazi Qadian, 20 March, 1946

successful.¹ They, in fact extended self proclaimed support to 31 Muslim Leaguers, 26 Unionists, 4 independents and one Zamindara League nominee. In practice their deceptive policy was heavily tilted towards Unionists and announcements and declarations of their cooperation with the Muslim League were devoid of any substance.

In the Central Assembly, the League won every seat reserved for the Muslims, while the Congress captured the remaining elective seats. Qadianis cast their votes in favour of Maulana Zafar Ali Khan, the Muslim League candidate for Central Assembly seat. They were left with no other choice. Mirza Mahmud also instructed Ahmadis of Bengal, UP, Behar, CP, Bombay, NWFP etc. to vote for Muslim league. It was a rhetorical strategy to conceal political dichotomy pursued by him since the fall of 1945.

Nehru Supports Zafarullah: Relations between Qadianis and the Congress leaders were very cordial in the last phase of the independence movement. Pandit Nehru proposed the name of Sir Zafarullah from British India for the Presidentship of International Court of Justice. The British Government fully supported him. The UK Nationalist Group also nominated him as one of the four candidates on the UK list. But American Delegation to the UN withdrew its supports at the last moment in favour of a Polish candidate and he could not succeed in the contest. Nehru also had in mind his name as future Chief Justice of India.²

Cabinet Mission: It was announced in the British Parliament on 19 February, 1946 that a 3-man Cabinet Mission would visit India to find a solution to the Indian problem. The Mission arrived at Delhi on 24 March, 1946. It held prolonged discussions with the leaders of Indian parties to produce an agreed solution.

On 5 April, 1946 Mirza Mahmud wrote an article in *Alfazi*, Qadian under the title : *Parliamentary Mission and Duty of Indians* in which he stated:

'Many Ahmadis have asked me why the members of the Mission had not given an opportunity to Ahmadis to explain their point of view? My reply is (a) we are a religious and not a political organization. Still the Commission have provided an opportunity to Organizations of Christians to give their point of view. (b) We and Muslims will be in the same boat. (c) We are a minority. Anyhow we have been making far greater sacrifices in the War as compared with other organizations of India.'³

He emphatically brought to the notice of the Mission that Britain could be guilty if it created a situation where a minority could not get its due rights. He concluded with a note that Hindu Muslim issue could be solved in a just way. He had always been a protagonist of the principle of the British Empire and believed it to be far superior to the then established International League or the UNO. The system

1 Alfazi Qadian, 28 February, 1948

2 Sir Zafarullah, Tahdith-i-Naimat

3 Alfazi Qadian, 8 April, 1946

might require a change but it could not be called a subjection to the foreign rule if we shared with it. However, ultimately there should be a mutual agreement among different parts of India and with that of the British Empire, he maintained.

On the basis of that agreement Hindus and Muslims could live together as they had been living in the past hundreds of years. He assured the Hindus that his heart was with them and he eagerly desired a mutual agreement between them and Muslims of India so that these step brothers could live like real brothers. He finally remarked: *'I firmly believe that every possible effort must be made to keep India united. Had there been a separation it would not have been a real one and should ultimately result in the unity of India.'* (Italics added)¹

This article was given the shape of a tract and was sent to Maulana Azad, Mahatma Gandhi and the Quaid. It was also circulated in the Muslim Convention, Delhi and the public meeting organized by the Muslim League at the Urdu Park, Delhi.²

Provisional Government: On 12 August, 1946 Lord Wavell invited the Congress President Pandit Nehru to form a Provisional Government with the League, if possible. The Quaid refused to join the Cabinet on the plea that the Cabinet Mission Plan had been accepted by the League and rejected by the Congress. Logically, therefore, the Muslim League should have been called upon to form an Interim Government. The League, therefore, decided to pass a resolution for *direct action* and condemned the Congress and the British for the breach of faith with the Muslim. Direct Action Day was observed on 16 August.

On 2 August, Mirza Mahmud advised the Muslim League to change its present complexion of being sole representative party of the Muslims and turn itself into the National League by bringing in its fold some non Muslim communities like Parsees, Sikhs and Christians. The League was proposed to adopt a flexible attitude to accommodate other organizations,³ and prove itself a political and not a religious party. It was obviously an attempt to find place for Qadianis in the League.

Qadianis came out with their criticism and condemnation of the Direct Action Programme on the ground that 'Ahmadis were not bound to accept it as it went contrary to their religious beliefs and there was no obligation on their part as the League had not entered into any alliance with them.'⁴

In late August 1946, Mirza Mahmud instructed Bashir Ahmad, Advocate Lahore to revive the activities of its para military organization, the National League to play its due role in the then prevailing circumstances.⁵ The object was to provide support to the British Government to meet Direct Action threat and save Ahmadis

1 Tarikh Vol X P.380 Also Afrazi Qadian, 6 April, 1946

2 Afrazi Qadian, 16 April, 1946

3 Afrazi Qadian, 2 August, 1946

4 Afrazi Qadian, 19 September, 1946

5 Afrazi Qadian, 2 September, 1946

from militant attacks. Qadianis were already very active in detecting INA 'spies' and had set up their well-knit espionage system as an arm of the British Intelligence in India and the Far East specially in Japan.

Delhi Plan: The Government formed by Pandit Nehru took office on 2 September, 1946. The League refused to participate in the Interim Government. *Alfazi* wrote that 'the Congress had not taken a wise step, it should have taken Muslims into confidence for a Hindu-Muslim rapprochement.'¹

On 23 September, 1946 Mirza Mahmud left for Delhi on a political mission. He was accompanied by Mirza Bashir Ahmad, A.R.Dard, Dr Hashmatullah, Mirza Sharif Ahmad, Ch. Asadullah, (brother of Sir Zafarullah), Zulfiqar Ali, Ch Muzafar Din, and Sufi Abdul Qadeer. He met the leading political leaders viz, the Quaid, Gandhi, Azad, Nawab Bhopal, Nehru, besides some foreign journalists. He wished to see the Viceroy but was not able to do so due to his prior commitments. He, however, sent him a few letters explaining his point of view on the then prevailing political deadlock. He was urging the British to keep in view the future of Ahmadi loyalists while transferring power to the Congress and the League. A.R.Dard called on the Private Secretary to the Viceroy and handed him a letter from Mirza Mahmud.²

In late 1946, *Alfazi* emphatically urged on Ahmadis to do their utmost to bring Muslims into the fold of Ahmadyat. Minimum target fixed for every Ahmadi was to make one convert.³ *Alfazi* also made Qadianis understand in the customary way that God had already decided to create a new heaven and earth for Ahmadya Community through His Promised Messiah and His Caliphs and Jamat.⁴ It alluded to the establishment of a Qadiani State in some part of India.

Mirza Mahmud also met Khan Bahadur Ali Quli Khan, former political Agent NWFP. Nawab Chattari, a former Governor of UP sent him a telegram from Aligarh expressing his cooperation and appreciation for his 'Mission.' Sir Agha Khan sent him a similar telegram from Europe.⁵ One special aspect of his visit to Delhi was his secret meetings with the officials of the British Intelligence. This is 'confirmed' from a top secret letter which was written by the Punjab Intelligence Chief to the Chief of the British Secret Service, London on 8 July, 1947. We will refer to it later on.

In its 19 September, 1946 issue, *Alfazi* urged the Muslim League leadership to send a common appeal to Hazrat Imam Jamat Ahmadya, Mirza Mahmud Ahmad requesting him to give advice on political issues like Direct Action. Through his leadership, Muslims could get their political rights without shedding blood and creating unrest in the country. The paper made it clear that the proposal had been made in good faith. Any how, it was destined that 'Jamat Ahmadya must have a special

1 *Alfazi Qadian*, 4 September, 1946

2 *Alfazi Qadian*, 4 September, 1946

3 *Alfazi Qadian*, 4 September, 1946

4 *Ibid*

5 *Alfazi Qadian*, 5 October, 1946

position by the year 1948, as stated by its Imam (Mirza Mahmud).¹ The nature of Mirza Mahmud's mission and his desire to find place for Qadiani Community in the Muslim league can be seen from his letter which he wrote to Mr. M.A.Jinnah on 6 October, 1946 from Delhi on the induction of the League in the Interim Government by the British.

Following is the text of the letter.²

"I am very glad to hear that after all the present negotiations are nearing a settlement. I have all along been of the opinion that though we should never lose sight of our ideal or slacken our struggle for it, we should at the same time be ready to accept a compromise (for Islam allows compromise on such occasions) provided it is honourable and leaves us free to continue lawful struggle for further achievement. This is what is popularly known as accepting a thing under protest. As the Interim Government has immense power for good and evil, I was naturally very anxious that some way might be found for the Muslims to get in and I am glad that your good handling of the situation and cooperation of influential friends have made that possible.

If no further hitch crops up and a settlement is finally reached, which we could hope and pray for, I would draw your attention to the great need of strengthen and expanding the organization of the Muslim League. To begin with five things seem to be essential:

- i) Organizing the Centre, the Provinces and the Districts on a firmer and more representative basis.
- ii) Laying out a scheme for permanent income.
- iii) Strengthening Muslim Press at the Centre and in Provinces.
- iv) Setting up Central League Organization for helping Muslims in the fields of commerce, industry, etc.
- v) Extending and consolidating foreign relations.

There is, of course, a very vast field of work but even if a modest beginning is made the foundation will be laid for future progress and prosperity. May God help you!

The expanded organization will be beneficial in another way also. There is at present a fairly large number of capable Muslims who are ready or rather eager to serve the cause of Islam and Muslims in India. The expanded organization will open the door for absorbing them; otherwise they might become gradually alienated and even discontented and some of them may eventually turnout to be a source of mischief.

1 Afrazi Qadian, 18 September, 1946

2 Tarikh-i-Ahmadyat, Vol. XI Appendix

I did not perhaps inform you that the very day I met you I sent a note to H.E. the Viceroy telling him that the Muslim League demands had the full sympathy and support of my community."¹

Mirza Mahmud's sole purpose of visit to Delhi was to find some place for his Jamat. He could neither influence the Congress leadership nor the League had any soft corner for him. He claimed that through his prayers the hearts of the leaders of political parties had melted and they came to an understanding on the question of interim government. Qadianis claim that Mirza Mahmud was instrumental in creating a situation in consultation with Mr. Jinnah and with the cooperation and assistance of His Highness the Nawab of Bhopal, in which the way was opened for the Muslim League to be invited to join the interim Government on terms acceptable to Mr. Jinnah.² It is totally untrue. It can neither be substantiated from Ahmadya record nor from other independent sources. Mirza Mahmud himself admits that Gandhi and Nehru were not prepared to listen to him nor gave least value to his (self-styled) mediation move.³ All credit goes to Nawab of Bhopal for his selfless efforts.⁴

In October, 1946, the League finally consented, at the Viceroy's persuasion to join the Interim Government to safeguard the Muslim interests. But it refused to enter the Constituent Assembly provided by the Cabinet Mission Plan till such time as the Congress accepted the Plan unequivocally, unreservedly and in *toto*. A hastily called conference of the three parties the Congress, the League and Akali Dal in London did not make much headway.

By the close of 1946, communal riots broke out in Bengal, Behar and the Punjab. The Interim Government was heading toward failure. The Congress set about pulling wires in India and London and succeeded in securing the withdrawal of the Viceroy. A time limit was set for the withdrawal from India by the British Government (June 1948) and Lord Mountbatten arrived in India as the new Viceroy to work out the details of the transfer of power.

On 13 October, 1946 the Muslim League decided to join the Interim Government and the next day Mirza Mahmud Ahmad left for Qadian. He gave the details of his visit to Delhi in an address to his community which throws light on his political aspirations:

"No doubt it is the duty of the Government to consult us and take care of our rights. We are 7 to 8 lacs in number in India but are scattered in such a way that our voice is unheard. The League does not entertain our participation while we do not want to join the Congress. On the other hand, Parsees are only 3 lac in number and the Government have taken a Parsee Minister in the Central Government. Their community have also been given official recognition while we are twice in number and

1 Tarikh-i-Ahmadyat, Vol. XI Appendix

2 Sir Zafarullah, Ahmadyat P.244

3 Afrazi Qadian, 19 May, 1947

4 Afrazi Qadian, 13 November, 1946

even greater than that. I told a British officer in Delhi, although we do not complain, yet the Government have taken an unjust decision. They have recognized the political entity of Parsees but not of Ahmadis. I challenged him that I could produce two Ahmadis against each Parsee. Since our Jamat does not agitate and keep silent that is why its rights are not protected. Also my representative gave a reply to him that no doubt Ahmadis were a religious community but they had to live in India and were affected by the political conditions of the country. Another answer to that could be that Parsees and Christians were also religious communities and they had been given representation on religious and not on political grounds...we are scattered all over India and that is the reason we could not get one tenth of our due rights."¹

Had Ahmadis adopted a clear cut policy by calling themselves a non Muslim minority like Parsees, their political rights would have been much safer in free states!

The Qadiani opportunist, Mirza Mahmud also wrote another letter to Mr. M.A.Jinnah on 27 October, 1946 from Qadian on the League's acceptance of portfolios in the Interim Government:

'The new allotment of portfolios has been announced. Though their distribution is not equitable yet I must congratulate you on your successful efforts. The important portfolios like Defence, External Affairs, Home etc. are still with the Congress. One of them especially the Defence or the Supply ought to have been given to the Muslim League. However the Muslim League representatives will follow your advice and work assiduously till the rights of Muslims are fully secured. May Allah help you in your great task and lead you to the right path, Amen!..²

1 Ahazi Qadian, 13 November, 1946
2 Tarikh-I-Ahmediyat Vol. XI Appendix

KHALISTAN AND QADIANI STATE

With the arrival of Cabinet Mission, Qadianis nourished high hopes regarding their future. Mirza Mahmud debunked Pakistan scheme and declared that the Mission had come with the intention to give every thing to India, if the Indians so desired.¹ Nevertheless Qadianis were very much disturbed because the British had not made any decision on the position of the loyalists. They always linked their destiny with the British and the very idea of the British going so soon leaving them at the mercy of the Congress or the League terrified them. They rebuked the Labour Government in their private meetings which was eager to transfer power in India in a haste.

In the Punjab, the Sikhs and Qadianis both approached the British with a plan for the safeguard of their future in the wake of independence. Sardar Baldev Singh and Master Tara Singh met Lord Wavell on 15-16 May, 1946 and requested him that the Sikhs should be provided with an area of their own² i.e. Khalistan. They again met him on 6 June with the Khalistan scheme.

Wavell records : "We saw the Sikhs this afternoon, Tara Singh and Baldev Singh. On the whole, I think it went fairly well. We told them that agitation and disturbances could only be harmful to their cause and would not be tolerated ; and tried to persuade them that if they kept calm and used their influence they would be able to secure their position in the Punjab. The trouble is that the Sikhs have never forgotten that they once owned the Punjab, that they have no political sense, and an exaggerated idea of their own abilities and importance."³

The Sikhs pressed for an independent state of Khalistan in the Punjab and Qadianis manoeuvred to secure the status of Vatican for Qadian. Both of them made references to their past services and pledged loyalty to the British Imperialism. Qadianis supported the Sikh demand for an independent state and sought their collaboration for a common cause.⁴ Qadianis called themselves a separate community from Muslims and prepared a Memorandum to that effect for submission to the Labour Government. They made earnest appeal to the British to save their future and let their own sapling grow into a tree. They demanded an independent status like that of the Vatican for Qadian on the plea that it was their holiest place, the Mecca (Haram) as the Mirza called it. There was the Cemetery of Paradise (promising Ahmadis a passport to heaven) and the founder of Ahmadyat and his companions were buried there. Its name was given in the Quran, as the Mirza claimed on the basis

1 Alfazi Qadian, 25 April, 1948

2 Wavell the Viceroy's Journal, Edited by Penderel Moon, Oxford University Press, Karachi, 1974, P.271

3 Ibid

4 Alfazi Qadian 19 June, 1948

of one of his revelations.¹ Further the Al Aqsa Mosque referred to in the Holy Quran was nothing else but the Promised Messiah's 'mosque' situated at Qadian.² It was also the seat of the caliphate. All that qualified it to be the Vatican for 'His Holiness', the Qadiani Pope.

The establishment of the state of Qadian was neither geographically feasible nor politically viable. Although the Qadianis assured the British that it could serve as a buffer state to further their Imperialists interests yet it did not receive due attention of the Labour Government. The copy of the Memorandum was sent to Attlee's Government through the London Ahmadya Mission. Abdul Rahim Dard handed over another copy to the Private Secretary to the Viceroy, Lord Wavell when Mirza Mahmud was staying in Delhi in September, 1946.

Sikh leaders specially Gyani Kartar Singh and Master Tara Singh continued to demand a homeland for Sikhs with the merger of six Sikh states of the Punjab.³ They also demanded 30% representation each for Hindus and Sikhs and 40% for Muslims if the existing Punjab was to be maintained intact, but failing that they would proceed with the idea of Partition of the Punjab.

In the Punjab, Khizar Hayat acted as a tool in the hands of non Muslims. He arrested seven members of the League High Command on 24 July, 1947 and the League National Guards were declared unlawful. It led to a popular agitation against his Ministry. Mirza Mahmud instructed Qadianis to refrain from taking part in agitation and strikes started by the League.⁴ During the course of Muslim League's agitation in the Punjab, the Prime Minister Attlee issued an important statement on 20 February, 1947 which referred to the Punjab situation and showed Britain's willingness to transfer political power before June 1948.⁵ The League regarded it an improvement on the Cabinet Mission Plan and promised transfer of powers to Muslim provinces which had not been represented in the Constituent Assembly. The Hindus and Sikh circles made a secret decision to support Khizar Coalition Ministry. Mirza Mahmud harped on the theme of Hindu-Muslim unity and on the basis of a dream announced that the British could neither keep India under their control for long nor India would remain firmly united after it got rid of them. He emphasized that religion must be separated from politics as it had been the very basis of the advent of the Promised Messiah.⁶

On 2 March, 1947 Khizar tendered his resignation on the pretext that His Majesty's Government desired that the parties in the province must come to grip direct with their problems. Sir Zafarullah states that he persuaded Khizar to resign.⁷ Mirza

1 Ishtihar Minarah-tul-Masih, 28 May, 1900

2 Tazkira, P.345

3 Sadhu Swarup Singh, The Sikhs Demand Their Homeland, Lahore, 1946

4 Afrazi Qadian, 1st February, 1947

5 Afrazi in its issue of 25 February, 1947 gave a good news to Ahmadya Jamat. Mirza Mahmud predicted that in June, 1948 God will create special circumstances for the strengthening of Jamat Ahmadya

6 Afrazi Qadian, 27 February, 1947

7 Zafarullah, Tahdith-e-Naimat, P.493

Mahmud also claims to have written a letter to Khizar and sent Zafarullah to persuade him to resign. A.R.Dard, Nazir Foreign Affairs of Qadian claims that he afterwards, called on the Quaid who remarked : 'I can never forget it.'¹

The League wanted to form an All Parties Government but Hindus and Sikhs decided to stay in opposition. *Alfazi* advised the League to extend thanks to Khizar for his resignation and leave the past. It was proposed that the League Ministry should be formed on the principle of cooperation with the minorities.²

Punjab Divided: The Congress Working Committee met in Delhi on 8 March, 1947 and passed a resolution suggesting the division of the Punjab into two provinces as the only solution of the communal trouble in the province. Qadianis opposed the division mainly to safeguard their economic and political interests and to save Qadian, their power base. Mirza Mahmud instructed the Punjab Jamats to pass resolutions against the division on the following lines :

- i) Muslim majority areas should be included into Islamic territory either by changing the limits of districts or by creating independent islands irrespective of continuity;
- ii) A referendum should be held to ascertain the opinion of Untouchables and Christians after declaring Muslim majority areas as Islamic ones;
- iii) Heads of the present canals, power stations, and hilly resorts should be attached to the Punjab areas irrespective of the population ratio for at least 15 years.

The Chief Secretary of Qadian sent the copy of the above resolution to the Quaid.³ A copy of another similar resolution was sent to the British Prime Minister Mr. Attlee, leader of the opposition Mr. Churchill and the Quaid which stated: "Ahmadis were very much opposed to the division of the Punjab because it was a natural unit from geographical and economic point of view. The principle of division of India does not apply to it."⁴

Mirza Bashir Ahmad wrote a pamphlet under the caption *Beware Khalsa* and argued against the division of the Punjab on economic, religious and political grounds.⁵ He emphasized, "Ahmadis wished a united India. However if India had to be divided then at least the Punjab should be saved from it so that the Muslims and Sikhs and also Hindus could claim it to be their own land. It was most probable that the seeds of the Punjab might in future unite India by undoing its division."⁶

1 J.D.Shams, Qayam—Pakistan Aur Jamat Ahmadya, P.48

2 Alfazi Qadian, 5 March, 1947

3 Alfazi Qadian, 29 April, 1947

4 Tarikh-e-Ahmadyat, Vol. X P.345

5 Alfazi Qadian 9 May, 1947

6 Alfazi Qadian 9 May, 1947

Mirza Mahmud in a appeal to the Sikh nation opposed the division on economic and religious grounds and in the end prayed: 'O God! Give wisdom to my countrymen. Firstly there should not be a partition of this country. If it was at all partitioned, the doors of reunion should be left open. Amen!.'¹

In an attempt to save Qadian, Mirza Bashir Ahmad opened negotiations with some Sikh leaders notably Sardar Var Yam Singh.² He met him to seek the cooperation of the Sikh leadership for a united and independent Punjab but could not succeed. However Qadiani leaders continued to pin hopes on British help in retention of Qadian within the British Commonwealth.

The British Governor, Jenkins was working for a united Punjab to keep it within the British Commonwealth. George Abel, Private Secretary to Mountbatten prepared a plan in that context and took it to London. The British Government approved it but according to V.P.Menon, Nehru rejected it. A new scheme of Menon's drafting replaced it. Under the original scheme the 'demission of authority' was to be to the provinces and, there was no automatic arrangements for having successful Governments. The scheme of provincial successor states was scrapped when the British realized that not Punjab but the whole of sub-continent would be in the Commonwealth.³

Sir Ronald Wingate, the biographer of Lord Ismay says that when Ismay visited Sir Even Jenkins in the Punjab he told him that Pakistan could have to be accepted and that could mean the division of the Punjab between Pakistan and India and we would have to hand over the separate Indian and Pakistan Governments. This drew from Jenkins the reply :

"That is the death of the Punjab. It was obvious that the consequences of the division of the Punjab could be bad, but Jenkins failed to convince him that they could be tragic."⁴

Sikh demand for Khalistan met a fateful end. The Viceroy was not willing to take up the point with small parties of India and did not support the demand.⁵ The Congress won over the Sikhs to attain their political ends. Similarly Mirza Mahmud strived hard to secure the status of Vatican for Qadian but failed. Geographically the proposed Qadian state was a land locked territory. It could neither exist independently nor serve the purpose of British Imperialism.

Mirza Mahmud earnestly desired to save Qadian. The united India or at least the united Punjab could fulfil his desire. He knocked on the door of his Imperialist masters, made appeals to Sikhs, bowed down to the Congress and at last turned to the Muslim League to achieve his political aims. It was a tough time for a British stooge,

1 Tarikh-i-Ahmadyal Vol. X, P.369

2 Afrazi Lahore, 12 June, 1955

3 S.M. Ikram, Modern Muslim India and the Birth of Pakistan, Lahore, 1977 P.432

4 Sir Ronald Wingate, Lord Ismay, Hutchinson and Co Ltd. London 1970, P.147

5 H.V.Hodson, The Great Divide, London, 1969 P.238

who at one time played over the political destiny of India in collaboration with his alien masters.

Mirza Aspires for United India: In the final phase of the Pakistan movement, Mirza Mahmud Ahmad and other Qadiani elders strongly opposed the Pakistan demand or division of India and looked to the British as their protectors.¹ This can be corroborated from numerous addresses delivered by him at important occasions and the articles of his followers that appeared from time to time in the Qadiani press. In early months of 1946, the trend was strong but with the passage of time when the establishment of Pakistan became evident, it subsided and Qadianis started bracketing themselves with the Muslim nation with whom their destiny was said to be linked.

On his return from Sind in April, 1946 Mirza Mahmud gave an interview to the correspondent of the *Daily Gazette* :

Q. What do you think about Pakistan?

A. My Pakistan is not confined only to India, it covers the whole world. If you are asking for the present Pakistan then I think politics it out of my sphere of activity.²

During his visit, he was given a reception in the military officer's mess, Hyderabad. Major Thania, Second Command Baluch Regiment, Major M.M. Ahmad, Cap. Wilson, Lt. Sen and other Indian and European officers welcomed him³ and had an informal chat with him.

His brother Mirza Bashir Ahmad proposed a constitutional scheme for the Indian problem in May, 1946. Complete and real autonomy for provinces and equal rights in the centre with proper safeguards would contain both Pakistan and Akhund Hindustan,⁴ he argued. The proposed scheme had nothing novel in it except to keep India united.

Mirza Mahmud in an other interview with the correspondent of the Associated Press of India explained that in case no agreement could be reached between the Congress and the League on constitutional issues and the partition, he would favour only that party which had a just cause.⁵ Which party professed just cause was left unanswered?

In mid 1946, *Alfazi* continued to harp on the theme of Hindu-Muslim unity in its issues as was dictated by Mirza Mahmud who in his customary language of vision (Kashf) and dream convinced his community to prepare themselves for a better future in the new set-up of India. He claimed that his repeated dreams and visions, pointed

1 Louis D. Hayes, *The Struggle for Legitimacy in Pakistan*, Vanguard Lahore, 1966 P.67

2 Alfazi Qadian, 25 April, 1946

3 Ibid

4 Alfazi Qadian, 13 May, 1946

5 Alfazi Qadian, 30 May, 1946

to the fact that 'God is pushing the country towards Hindus-Muslim unity or independence of India.'¹

The official record on British policy confirm that in early 1947 Britain opposed the Partition of India. Mountbatten, the last Viceroy of India, was especially opposed to divide this 'first rate establishment' specially the Armed Forces.² Moreover he was quite openly impressed with the Congress leadership, a connection made easy by his rich wife's intimacy with Jawahar Lal Nehru.

Qadianis firmly believed in the concept of united and undivided India and saw its root in the writings and revelations of their elders. This was enforced from time to time by Mirza Mahmud's utterances. The year 1947 witnessed a strong Pakistan movement in India under the leadership of the Quaid. In April, 1947 Mirza Mehmud went to Sind. On his return he was interviewed by M. Lal Wani, correspondent of the *Hindustan Daily Gazette* and the *Statesman Calcutta*. One of the questions was on Pakistan.

Q. Is Pakistan practically possible?

A. From political and economic point of view it could be possible. However, I personally think that there is no need to disintegrate the country. Today the progress of the world depends on unity. The means of communications also establish the necessity of cooperation.³

Some of his addresses he delivered on Pakistan issue in 1947 are interesting to note here. In his address to his community on 3 April, 1947 he narrated a dream and interpreted it in his customary way emphasizing that the existence of united India would be its final destiny. He wished India could be a base for propagation of Ahmadya beliefs. 'To achieve this objective we must struggle to unite the nations as God has communicated me in this dream... It will be our foremost concern to maintain the integrity of India, so far as our support to the Muslims is concerned, we are supporting them not to save ourselves but our object is to ensure safety to them.. Since God must save us as has been promised, we wished other Muslims to be saved along with us.'⁴

On 4 April, 1947 Mirza Mahmud criticized those who wanted to establish peace in the country through the Partition of India and favoured a United India as *sine qua non* for peace.⁵

On 5 April, *Alfazi* Qadian made it sufficiently clear that Ahmadis believed in undivided India and opposed its partition. Giving an interpretation of his dream, the Qadiani head exhorted his followers to work for Hindu-Muslim unity in order to eliminate Hindu-Muslim Question to enable all nations of India to live together

1 Alfazi Qadian, 8 October, 1946

2 See John Terraine, *The Life and Times of Lord Mountbatten*, London

3 Alfazi Qadian, 12 April, 1947

4 Alfazi Qadian, 12 April, 1947

5 Alfazi Qadian, 10 April, 1947

unitedly. It could save country from the ordeal of Partition. No doubt it could be a very difficult task, he said, nevertheless its results would be marvelous. It is the will of God, he claimed that all nations of India should be united so that Ahmadyat could progress on a wider base. Making reference to that part of his dream in which he saw himself and Mahatma Gandhi in the same bed, he concluded that 'for a very short period of time there might probably be the division and separation of Hindu and Muslim nations but that division would be *purely temporary* and we should endeavour that the proposed Partition would reversed soon.' Mirza Mahmud's address appeared in the Ahmadya organ *Alfazi Qadian* under the caption Akhund Hindustan (United India).¹

On 16 May, 1947, in his Majlis-e-Irfan, Mirza Mahmud addressed his followers:

'I have already explained that it is God's will to keep India united. However, if the nations of India had to be separated temporarily owing to the extraordinary hartred prevailing among themselves that would be a different thing. Often a doctor advises amputation of a dead organ not willingly but has to do only when no other alternative is left. If he finds that a new organ can be planted then only a simpleton will not try for it. Hence if we have agreed to the Partition of India, it is not willingly but only reluctantly are expressing our willingness to it.. Anyhow we will try our best to get India united again.'²

Empty Gesture: Dewan Singh Maftoon, editor the *Riyasat, Delhi* in a leader warned Ahmadis of the consequences arising out of the establishment of a Muslim state of Pakistan and reminded them of the treatment meted out to them in Kabul. He proposed them to keep themselves aloof from extending any support to the Pakistan cause. Mirza Mahmud found an excuse to criticize the apathy of Hindu leadership to Qadiani aspirations. He explained that past attitude of Hindus in socio-economic fields had forced Muslims to demand Pakistan. He referred to his meetings with the Congress leadership Gandhiji and Nehru in September, 1946 in Delhi and highly regretted their lukewarm attitude toward his proposaks on future of India. 'They altogether rejected all what he said. The prevailing tense situation was the ultimate result of it', he argued.

He then justified his stand of not opposing Pakistan on the following main grounds : Firstly, we support Pakistan because it is the due right of Muslims and they should get it. If we are hanged for a just cause we will feel satisfied for it. Secondly what was the attitude of Hindus towards us.'? In recent riots in Behar, Ahmadis were also killed. A Sikh leader threaned to completely demolish Qadian and,throw it into the river Bias. In short, Hindus had spared no opportunity to suppress us. So how can we now cooperate with them? Thirdly we think that the rights of Muslims are denied

1 Alfazi Qadian, 5 April, 1947
2 Alfazi Qadian, 16 May, 1947

to them and we feel that we have to extend support to them, although we know that neither Muslims nor Hindus would spare any chance to push us into liquidation.¹

Does this mean at least a verbal support for Pakistan or an attempt to hoodwink public opinion? Mirza Mahmud's utterances in the preceding months belie all his claims of support for Pakistan. On 2 June, 1947, he declared in his Majlis-e-Irfan, Qadian: 'The hatred among the hearts of Indians had reached a point where the partition seems inevitable. The existing circumstances have left no other alternative except to remove this hatred. When the enmity and hatred will subside, the love for country prevail and serve to unite Hindu-Muslim again.'²

Mirza Bashir Ahmad, in reply to the criticism of a Sikh paper *Sher-i-Punjab* regarding the partition of the Punjab wished:

'We have to bow our heads in front of the will of God. Until we see it we cannot resist declaring; Would that India were remain united! Would that Punjab were remain united even now!'³

It is quite interesting that even after the establishment of Pakistan, Mirza Mahmud was the protagonist of *Akhund Hindustan* belief. In his 15 August, 1947 address to his community, he wished united India and prayed: 'May God create conditions through peace, agreement and understanding that we could see this country united again and make it a centre for Islam.'⁴

Boundary Commission: The Muslim League accepted the Third June Plan according to which the Punjab and Bengal were to be divided. A Boundary Commission was set up on 30 June, 1947 under the British lawyer Sir Cyril Radcliffe. In the Punjab, it comprised two Muslim members: Mr Justice Muhammad Munir and Mr Justice Din Muhammad and two non Muslim members Mr Justice Mehar Chand Mahajan and Mr Justice Teja Singh. Sir Zafarullah was the senior most counsel of the Muslim League. He was assisted by a panel of lawyers which included Syed Shamim Hussain Kadri, Malik Abdul Aziz and S.A. Rehman. Mian Amiruddin, a veteran leader of the Punjab Muslim League says that appointment of Zafarullah was a blunder committed by the League leadership; Liaquat Ali Khan and Ch. Muhammad Ali were responsible for it.⁵

'The basic question in presenting the Muslim League case was to decide upon the unit of division for demarcation of the boundary line. It could either be District, Tehsil, Village, Zail or Thana. Each one of them had its own implications for the boundary line. Zafarullah claimed to have contacted Nawab Mamdot, President Punjab Muslim League, Mian Mumtaz Daultana and Sardar Shaukat Hayat the leading Muslim League leaders at that time on that issue but no one was willing to

1 Alfazi Qadian, 19 May, 1947

2 Alfazi Qadian, 5 June, 1947

3 Alfazi Qadian, 20 June, 1947

4 Alfazi Qadian, 16 August, 1947

5 Mian Amiruddin's interview, the weekly *Chattan*, Lahore, 6 August, 1984

give him any guideline so he chose tehsil as unit 'in consultation with his associate lawyers.'¹

Qadianis had already been emphasizing tehsil as unit in the demarcation of the boundary line. In June, 1947 when Mirza Mahmud addressed an appeal to the Sikh Nation, he emphasized that the unit of division should be tehsil. Any unit other than that 'the smaller it becomes the worst will be its results'² for the demarcation of the boundary line', he argued. Mirza Bashir Ahmad, in an article entitled '*Some Basic Notes For Consideration of the Punjab Boundary Commission*' also suggested tehsil as an appropriate unite of division.³

The adoption of tehsil as unit had certain far reaching implications for the geographical entity of Pakistan. It was generally believed that the Muslim League would press for a division on the basis of population alone to adjust the boundary line between the Eastern and Western parts of the Punjab. There were only 17.81 lac Sikhs and 21.58 lac Hindus in Western Punjab as against 47.97 lac Muslim in Eastern Punjab. Thus there was an excess of 8.85 lac Muslims in the eastern Punjab over the combined Hindu and Sikh population of Western Punjab. On this basis, Western Punjab deserved to have, besides Gurdaspur District which was already awarded to it under the original British Plan, all those Muslim majority areas contiguous to it particularly the five tehsils of Ajnala, Zira, Ferozpur, Nikodar and Jallunder where Muslim population was about 60 percent in the first two tehsils and above 51 percent in the remaining three.⁴

Sir Zafarullah, in the Muslim League's Memorandum emphasized tehsil as basis of division⁵ knowing well that Pathankot was a Hindu majority tehsil and in that case it would go to East Punjab and provide India an access to Jammu and Kashmir State. This amounted to presenting Kashmir to India on a platter. As Syed Noor Ahmad⁶ states the adoption of tehsil as unit of division decided the fate of Pathankot in favour of East Punjab. District Gurdaspur was Muslim majority area but its tehsil Pathankot was Hindu majority unit. After deciding the future of Pathankot, the only land link of India with Kashmir, Zafarullah only argued on the basis of 'other factors', that some minor changes could be made in the line of demarcation. The League's memorandum while emphasizing that "the only administrative unit which could be adopted would be a tehsil"⁷ maintained that "the boundary line should then be drawn so as to comprise contiguous Muslim majority tehsils in one area and contiguous non Muslim majority tehsils in the other, subject, however, to this obvious modifications, that if contiguous to the boundary line that is drawn there are compact majority areas of Muslim or non-Muslims extending beyond the limit of a tehsil, such compact

1 Sir Zafarullah, Tahdith, P.505

2 Alfazi Qadian, 19 June, 1947

3 Alfazi Qadian, 19 July, 1947

4 M.S. Toosy, The Muslim League and The Pakistan Movement, Karachi, 1978 P.343

5 Tarikh-e-Ahmadyat Vol X, P.441

6 Syed Noor Ahmad, Martial Law say Martial Law Tak, Lahore, P.318

7 For details on adoption of unit see Masuma Hasan (edit), Pakistan in the Changing World, Pakistan Institute of International Affairs Karachi, 1978, P.28

majority areas must go with the neighbouring tehsil into the majority area of Muslims, or the majority areas of non Muslims, as the case may be. This stage having been completed, the Commission may then take into account other factors which might necessitate local deviations in the boundary line already drawn..." If these principles are accepted, says the Memorandum,¹ "It will be found that, subject to consideration arising out of other factors, the Pathankot Tehsil of the Gurdaspur District would be detached from the West Punjab and included in East Punjab. In every other Tehsil of Gurdaspur District, and in every Tehsil of remaining sixteen districts at present included in West Punjab, the Muslims have an overall majority. The Ajnala Tehsil of the Amritsar District which has a majority of Muslims in its population and is contiguous to the Lahore, Sialkot and Gurdaspur Districts, will be included in the west Punjab."²

Stressing 'other factor, in the context of the canal Headworks of the Upper Bari Doab system situated at Madhopur in the Pathankot Tehsil of the District Gurdaspur, it was submitted to safeguard the population of the Upper part of the Bari Doab against any such calamity it would be necessary to include within West Punjab the portion which lies to the West of a line drawn from a point two miles above Madhopur and running to the East of the Upper Bari Doab Canal up to the point where the Pathankot Tehsil joins the Gurdaspur Tehsil.³ In short the boundary line proposed by Sir Zafarullah included the southern half of Pathankot tehsil, retaining the Modhupur Headworks of Upper Bari Doab Canal. From here it formed the base of the Beas Sultej angle, following the crest of the Siwalik Hills and running South East, upto the Ruper Headworks, from where it turned west, including portions of the Lauhiana and Ferozpur districts on the South East Banks of the Sutlej.

Zafarullah justifies his move by emphasising that after adoption of that approach Muslim majority Tehsils of Ferozpur and Zira (District Gurdaspur), Nawan Shaher and Jallundher (District Jallundher) and tehsil *Dasuya* (District Hoshiarpur), in case Christians sided with the Muslims, could have come to West Punjab. Only in a vague hope of getting these tehsils he unwisely bargained the vitally important tehsil of Pathankot.

Wrong Approach: This suicidal approach to adjust the Boundary line brought surprise to the Muslim Judges⁴, who strangely enough, already knew the future of Pathankot. Justice Munir says both Justice Din Muhammad and he from the beginning of the discussion with Radcliffe knew that Gurdaspur was going to India and they communicated their apprehensions at a very early stage to those who had been deputed by the Muslim League to help.⁵

1 See Muslim League Memorandum in the Partition of the Punjab Vol I, Lahore 1984

2 The Partition of the Punjab, Vol I, NDC, Lahore, 1984 PP.290-291

3 The Partition of the Punjab, Vol I, NDC, Lahore, 1983 PP.290-291

4 Syed Noor Ahmad, *Marital Law Say Marital Law Tak*, Lahore, P.318

5 Ch. Nazir Hussain, *Chief Justice Muhammad Munir*, Research Society of Pakistan, Lahore, 1973, P.15

It has now been established that Radcliffe gave a pre-conceived award under the directives of the Viceroy. Also in his political award 'he discarded all recognized units of administration and adopted a novel method. He first fixed up an area irrigated by Bari Doab Canal which extended three districts of Lahore, Amritsar and Gurdaspur and when told that Muslims preponderated even that area, he arbitrarily excluded a certain portion of it and thus defied all canons of justice and propriety.¹ The question is that the stand taken in the League's Memorandum was defective and harmful in nature. Pathankot tehsil was given to India without any dispute to enable it to control the head works and Kashmir. Zafarullah may have fought the case valiantly, as Justice Munir says in his Enquiry Report, 1954 for inclusion of some areas into West Pakistan and 'deserved his gratitude for it'² but the basic approach to fight the case was wrong. Zafarullah overlooked the geographical and strategic aspects of the boundary question, perhaps deliberately and wasted the time in useless argumentation.

Ahmadya Memorandum: The disastrous approach to fight the Muslim League case before the Punjab Boundary Commission was followed by another equally dangerous move by Qadianis, that is submission of a separate Ahmadya Memorandum to the Commission. Sheikh Bashir Ahmad, the former head of the National League, Qadian presented the memorandum on behalf of the Ahmadya community.

Qadianis took great pains to prepare their Memorandum. Preliminary preparations were made in Qadian and a 'Peace and Unity' Office under the guidance of Mirza Bashir Ahmad, Chief Secretary Qadian was set up. Mirza Nasir Ahmad, later third head of the community, Zainul Abidin, Fateh Muhammad Sayal and some others were associated with the task. Services of O.H.K. Spate³, a Professor of London School of Economics and expert on defence affairs were acquired to fully examine the different aspects of the Ahmadya case. The text of the Ahmadya Memorandum is given in the official history of Ahmadya movement⁴. The record on the Boundary Commission compiled by the National Documentation Centre, Lahore⁵ also gives the text of memorandums and other relevant discussions. Sheikh Bashir Ahmad argues in the Ahmadya Memorandum that whatever be the unit of division, Qadian comes to West Punjab. By maintaining the numerical majority as the basis of division and interpreting 'other factors' in favour of special religious position of Qadian, he proposed to incorporate Qadian into West Punjab. He highlighted the significance of Qadian by stating that :

1. It is the living centre of the world wide Ahmadya movement in Islam.
2. Its sanctity is greater than any other shrine in India.

1 Justice Din Muhammad, *The Jugglery of Radcliffe*, Pakistan Digest Karachi-March-April, 1976 P.29

2 Munir Report P.197

3 O.H.K. Spate in his book *India and Pakistan calls Qadian a Miniature Vatican*.

4 *Terikh Vol X PP.380-414*

5 *The Partition of the Punjab Vols I,II,III*, National Documentation Centre, Lahore, 1984

3. People flock to it from all over the world seeking religious instructions and missionary training.
4. Most of the basic Ahmadya literature written by the Holy Founder of the Ahmadya Movement is in Urdu which is the language of Pakistan and which is discarded in Hindustan.
5. 74% of the branches of the Ahmadya community lie in Pakistan.
6. Most of the financial assets of the community lie in Pakistan.
7. The District in which Qadian lies has a clear Muslim majority and is contiguous to western districts.
8. The services of the community in peace and war are second to none. Its interests, therefore, should not be sacrificed to those of any other community.¹

Qadiani advocate apprehended that yard stick of other factors can also be used in favour of Sikh demands. To counter balance it, he compared the military services of Ahmadya community with those of Sikhs and claimed:

"From certain declaration of responsible British authorities, it appears that the word 'other factors' have been used to benefit the Sikhs specially, who have rendered great services for the British Government. We admit that the Ahmadya Community is very small in numbers compared with the Sikhs, but in respect of services unselfishly rendered by the Community in World Wars is in no way behind the Sikhs taking into consideration the proportional strength of the two communities. Qadian with its population of about 14 thousand supplied more than 1400 recruits to the Army which fought on behalf of the Allied Nations in World War II. The Ahmadya Community is a very small community, yet more than 200 Ahmadis attained the Kings Commission and in this respect the community undoubtedly occupies the first place among all Indian communities taking into consideration the proportional strength of the communities concerned."²

The League Consulted ? How did Qadianis manage to present a separate memorandum and what was their motive behind it? Mirza Mahmud claims that a vigorous propaganda campaign had been launched by pro-Congress ulema specially Ahrar leaders for declaring Ahmadis a non Muslims entity which might have caused a reduction in the numerical strength of Muslims. It was apprehended that Hindu and Sikh counsels would raise the question of Islamic credentials of Ahmadya Jamat and if pushed further it could render Muslim Gurdaspur a non Muslim majority district by the exclusion of Ahmadis from the Muslim population. In order to forestall the alleged Ahrar's attempt, Ahmadya Jamat requested the Muslim League to give some of its

1 The Partition of the Punjab Vol. I P.428
2 Partition of the Punjab, op. cit. P.428

time to them in order to make their position clear by presenting a separate memorandum to the Commission. Mirza Mahmud emphasizes that the Muslims League gave special permission to Ahmadis for presentation of a memorandum and Nawab Mamdot, the Punjab League President, Khawaja Abdul Rahim, a former Commissioner Lahore, Ch. Akbar Ali and other Muslim League members were fully aware of it.¹

The Muslim League Gurdaspur also prepared a memorandum for submission to the Commission. It was drawn up by Ghulam Farid MLA, Sheikh Kabiruddin, former representative of the Muslim League, Sheikh Sharif Hussain Advocate, Sheikh Mahboob Alam, an Ahrar leader and Mirza Abdul Haque Advocate. They were not allowed to present it to the Commission. Only Ahmadis and Christians were given an opportunity by the League to appear before the Commission with their separate memorandums.²

Mirza Mahmud further discloses: 'I called on Justice Munir at his residence. H.E. Din Muhammad, Governor Sind also came there. I was accompanied by Sheikh Bashir Ahmad and Abdul Rahim Dard. We discussed the legal aspects of the Memorandum and handed over its copies to them.'³

Extremely Unfortunate: Why did Qadianis present a separate Memorandum before the Commission if they agreed to the Muslim League's stand and were in favour of inclusion of Qadian into Western Punjab? Mirza Mahmud himself assisted Zafarullah in preparation of the Muslim League case. It was drafted in collaboration with Prof. Spate who gave useful advice on geopolitical and defence aspects of the boundary line.⁴

Justice Din Muhammad was, however, alarmed at the stand taken in the Memorandum and he even questioned Zafarullah in a private meeting about it.⁵ Justice Munir was also surprised to see Qadiani advocate Sheikh Bashir Ahmad with a separate memorandum before the Commission. He calls it an extremely unfortunate episode which went against the interest of the Muslim League case. Justice Munir writes: "Take now the Gurdaspur District. Was it not a Muslim majority area? True, the majority of the Muslims here was nominal but could not this majority have automatically risen appreciably if Pathankot Tehsil had been separated and joined to India? And then what were the compelling factors to partition Shakargarh, Muslim majority Tehsil? Further if Shakargarh had to be partitioned why not adopt as basis the major physical feature the Ravi, but chose as the boundary line neither the river nor its main tributary (Ujh river) but the western branch of this stream where it 'enters the Punjab Province from the State of Kashmir? Was Gurdaspur intended to be sacrificed suitably to a desire to connect India with Kashmir."

1 Mirza Mahmud's Address, 27 December, 1950

2 Dost Muhammad Shahid, *Tehrik Pakistan Mein Jamat Ahmadya Ka Kirdar*, Rabwah, P.61

3 Mirza Mahmud's address, op. cit. P.3

4 Zafarullah, *Tahdith*, P.508

5 Syed Noor Ahmad, op. cit. P.318

Justice Munir then adds :

"In connection with the part of the case I can not refrain from mentioning an extremely unfortunate circumstance. *I have never understood why the Ahmadis submitted a separate representation. The need for such a representation could arise only if Ahmadis did not agree with the Muslim League case itself a regrettable possibility. Perhaps they intended to reinforce the Muslim League's case but in doing so they gave the facts and figures for different parts of Garh Shankar, this giving prominence to the fact that in the area between the river Bein and River Basantar the non Muslim constituted a majority and providing argument for the contention that if the areas between rivers Ujh and Bein went to India, the area between the Bein river and the Basantar river would automatically go to India. As it is, this area has remained with us but the stand taken by the Ahmadis did create considerable embarrassment for us in the case of Gurdaspur.*¹ (Italics added).

Sir Zafarullah, then a Judge in the International Court of Justice sent a reply to it from the Hague which was published in the Letters to Editor column of the *Pakistan Times*, dated 8 July, 1964. He clarified his position by stating that he was not representing Ahmadis but was a counsel of the Muslim League. The Ahmadya case was presented by Sh. Bashir Ahmad, a former judge of West Pakistan High Court who would be in a position to reply to Justice Munir on presentation of a separate Memorandum by Ahmadis. However, 'the need for this must have arisen in consequence of the propaganda being carried on behalf of the non Muslims that as some of the Muslims did not accept the Ahmadis as Muslims, they could not claim to have a majority in Gurdaspur District as in case the Ahmadis were not to be counted among the Muslims, the Muslims would not have a majority in that District.'²

Sh. Bashir Ahmad, the Ahmadi counsel, in his letter explained the Ahmadya position on presenting a separate memorandum to the Commission. He says, "The Memorandum presented by the Sikh community emphasized with some force of argument that since the birth place of Guru Gobind Singh (Gobindpur) fell within the District of Gurdaspur, the bare majority of 1.4% claimed by Muslims was more than offset by this consideration. As we all know in his terms of reference Mr. Radcliff (as he then was) to demarcate the majority Muslim areas from the non Muslim areas and in doing so he was also required to take into account 'other factors' as well. The argument proceeded on that basis. It was argued that this circumstance alone was sufficient to place Gurdaspur in Indian Union rather than in Pakistan. In order to offset this claim, the Muslim League decided that the Ahmadya community should present a separate Memorandum and also expressed its willingness to forgo 45 minutes out of its allotted time to enable me to address the Boundary Commission. Ch. Zafarullah appeared as counsel of the Muslim League and had not a word to say about

1 Justice Muhammad Munir, Days To Remember, Pakistan Times Lahore 24 June, 1964
2 The Pakistan Times, 8 July, 1964

the special claims of the Ahmadya community.' He further argues that Ahmadya made a special point that Qadian was a living international Islamic centre, the founder of the movement is buried there etc. Gurdaspur should be placed in Pakistan not only on the basis of 1.4% majority of Muslims but for this reason as well. He further argued that Qadian had been distinguished from other shrines and it would receive a serious set back to the missionary activities if it formed part of India Dominion.¹

Different letters appeared on the reminiscences of Justice Munir in the *Pakistan Times*. All of them related to his theory on the genesis of Pakistan.² In reply to them he sent a rejoinder to the paper justifying his stand in the light of a speech delivered by the Quaid i Azam on 26 August, 1948. However he did not accept the Ahmadya clarification and never understood why Ahmadis submitted a separate representation which created considerable embarrassment to the Muslim Judges of the Boundary Commission in deciding the case of Gurdaspur.

It has now been established that Radcliffe Award was pre-determined one and the term 'other factors' was deliberately kept vague to encourage exaggerated claims and cover up the perfidy of demarcation. Sir Zafarullah,³ Justice Munir,⁴ Justice Din Muhammad,⁵ and Ch. Muhammad Ali⁶ all call it utterly perverse and a political award. Had the District Gurdaspur not been awarded to India, it could certainly never have fought a war in Kashmir.⁷ Nevertheless the basis of division chosen by Sir Zafarullah and presentation of a separate Ahmadya Memorandum indicate malicious designs of Qadian. It seems Zafarullah yielded Pathankot in an effort to secure Batala Tehsil in which lies Qadian.

British Machinations: The Radcliffe award was a part of the British conspiracy to sabotage the existence of the newly born state of Pakistan. Other evidences are also available to prove the evil intentions of the British Imperialists. In this context the mention of the secret letter which Jenkin, DIG sent to the Chief of British Secret Services is quite revealing.

On 8 July, 1947 over a month before the Partition, Mr. Jenkin, DIG gave a sealed 'Top Secret' letter to Dabir Hussain Rizvi, a sub-inspector, Punjab CID⁸ to deliver it at Viceregal Lodge in Delhi. The envelope was opened on the persuasion of Miss Mumtaz Shah Nawaz, a League leader and found to have contained another sealed envelope bearing the address : Mr. Liddel, Chief of British Secret Service.' It was opened and its copy was handed over to the Quaid.

1 Pakistan Times, 8 July, 1964

2 For his secular theory on genesis of Pakistan see From Jinnah to Zia, Lahore 1980

3 Sir Zafarullah Tahdith, P.507

4 Justice Muhammad Munir, Days to Remember The Pakistan Times Lahore 24 June, 1964

5 Justice Din Muhammad, The Jugglery, of Radcliffe, Pakistan Digest Karachi, March-April, 1978

6 Ch. Muhammad Ali, Emergence of Pakistan

7 Lord Birdwood, Continent Decides, London, 1935 P.235

8 He was a Qadiani.

Three weeks after Pakistan came into being, the *Pakistan Time, Lahore* in its issue dated 4 September, 1947 carried the letter accompanied by its editorial comments. The revealing secret letter and the comments are interesting to study. The letter indicates the role one Mr. Ahmad¹ had to play in the newly established state of Pakistan ?

The letter says : 'It is now settled about Pakistan but otherwise the situation is extremely fluid. Pakistan's final shape has not yet been decided and the forms its Governments will take are indistinct. It is a foregone conclusion that Jinnah will be something like a Dictator, and that chosen band will have power. But just what position each one will hold is yet to be decided. In the circumstances, the time has not come yet to make an approach or to sound the right persons, for it cannot be said yet who they are going to be.

I think the Liaison Officer Line is the right one to go on. I do not say it is the best but *Ahmad knows it is the arrangement which we found when relevant matters were being discussed in Delhi. Ahmad is going to be of some importance in Pakistan and he might be harmful if this happened.*

It is possible that the Boundary Commission will make the Muslims rather more disgruntled than they are now. I am interested in Pakistan and I think you will remember that I discussed certain possibilities with you when you were in Lahore... I am still being sounded as to whether I would be prepared to take the post of Pakistan's Director of Intelligence, which suggests that I am not on the black list. However this point about personal suitability is another one which will be clearer in the very near future...²

The following editorial appeared in the same issue of *The Pakistan Times*:

Spy Ring: The Quaid-i-Azam, in the broadcast called the Boundary Commission Award as unjust, incomprehensible and even perverse. We have secured evidence which indicates that the Boundary Commission Award is but a part of the conspiracy which the British have been maturing against Pakistan and other saboteurs, besides Sir Cyril Radcliffe have been at work to sabotage our State. We always had excellent reasons to think that high British officials in the land were not playing the game with our people and our leaders, and the misdeeds of Sir Even Jenkins are too well known to deserve comment. The sensational data we have since discovered fully bears out the contention of the Quaid i Azam and confirms us in the belief that we owe many of our future ones to secret and underhand machinations of our erstwhile oppressors. It appears that even at the moment when the British were negotiating with our leaders to hand over power, British officials in the country were hatching plots in secret conclaves to organise spy ring and fifth column organizations in our midst. The plots were so secret

¹ It is widely held that Ahmad was no one else except Mirza Mahmud Ahmad and the meeting referred to in the letter held in Delhi when he was lobbying for his community in October 1948. See Abu Mudassara, *Qadian Say Israel Tak*, P.188

² *Pakistan Times*, 25 December, 1978

that even the British Governor of the Punjab was not admitted into the conspiracy of the conspirators, a correspondent has sent us the sensational document which we reproduce in this issue. We are unfortunately not fully aware of the background of this correspondence between the Punjab CID Chief and the British Secret Service, nor do we know what preceded or followed this despatch. It leaves no doubt, however, that there have been mysterious and un-wholesome goings on between British and Indian Intelligence Services, positively without the knowledge of our leaders, the prospective successors to power. It contains a number of significant revelations and suggests a number of obvious questions. What for instance, was the purpose of the approach, Mr. Jenkin talks about and what did he want to sound the right persons? *Who is this gentle man Ahmad who was going to be of some importance in Pakistan, and what sort of dealings did he have with Mr. Jenkin and his superiors in London. What liaison functions was he supposed to perform and in whose interest?* (Italics added) How did Mr. Jenkin know even no one else did that the Boundary Commission Award was going to "Leave the Muslims disgruntled?" Are we to suppose that the Award as we predicted before it was deliberately unjust and undemocratic. Only an unjust award could have created the maximum hostility and unpleasantness between Hindustan and Pakistan and justice went against the Muslims merely because they were the weaker party of the two. Again what type of services did Mr. Jenkin propose to render in return for the offer he so insistently demands? and which Muslim leaguers sounded this henchman of that arch scoundrel of the same name, the erstwhile Governor for an important post in Pakistan? He says he is staying on here for sometime and is anxious for a quick means of communications between himself and his addressee in London. *We have already pleaded ignorance regarding the detail and genesis of Mr. Jenkin's witchcraft but the only interpretation we can put on this document is that he and his helpers are trying to organise a spying in Pakistan under the wing of the British behind the back of the Pakistan Government and our people will be wary against such machinations particularly in view of the repeated betrayals we have experienced in recent days*¹ (Italics added).

1 The Pakistan Times, Lahore 25 December, 1976

QADIAN AND ISRAEL

Pakistan became the member of the UN about one month before the question of Palestine came before the UN General Assembly. Zafarullah led the Pakistan delegation to the UN. We discuss here the role of Qadian and Sir Zafarullah in the last phase of "Jewish national struggle". It was during the Second World War that Zafarullah had actively taken interest in Zionist movement. He visited Palestine, met Dr Cohen, the head of Jewish Agency and afterwards declared that Arabs had to retreat under the impact of Jewish immigration¹.

Anglo-American Committee The Palestine issue took a sharp turn in favour of Jews when the new Imperialist power, the US, provided it massive support at international level. President Roosevelt of America was not only sympathetic to Zionist 'aspiration' but also took special interest in the affairs of the Middle East during the Second World War and was aware of the importance of America's growing oil interests in the area. In London, the Zionist leaders urged the cancellation of the British White Paper on Palestine of 1939 and immediate admission of 100,000 Jews to Palestine. Their hopes were raised when the Labour Government took office. Ernest Bevin, who as foreign Secretary was responsible for Britain's Palestine policy was not in favour of immediate declaration of Palestine as a Jewish state.

It was at this point in August, 1945 that the US President Truman endorsed the Zionist demand that hundred thousand Jews should be allowed immediately into Palestine. At the same time the US Congress called for unrestricted Jewish immigration to the limit of the country's absorptive capacity. An Anglo-American Committee was set up in Nov. 1945 to examine the issue of Jewish immigration. It comprised six American and six British members. Before the Committee started its work in Palestine, Mirza Mahmud sent Sheikh Noor Ahmad Munir to Palestine in October, 1945 to assist in the work² of Ch. Sharif, who was a henchman of British High Commissioner, Harold MacMichael.

Ahmadis were no party to the dispute but Qadiani Missionary Ch. Sharif submitted a memorandum to the Anglo-American Committee perhaps to explain Ahmadya point of view on the Palestine problem. Two members of the Committee viz, Richard Crossman, Labour MP and William Phillip, a former US Ambassador in Italy were familiar with the Ahmadis and had sympathies for them. Ch. Sharif, in his report to Qadian, states that he met the Presidents of the Committee and gave them a copy of Mirza Mahmud's address which he delivered on 12 January 1945. It stressed the need for conciliation between Britain and India.³ To further explain the Qadiani point of view, a pamphlet containing the dreams of Mirza Mahmud concerning the

1. Sir Zafarullah, *Tahdith*, P.488

2. *Tarikh* Vol V, P.504

3. *Afzali Qadian*, 11 June, 1946

victory of the Allies and defeat of Axis powers in the World War was handed over to the members. In order to give the history and pro-British stance of Ahmadya Community to the visiting delegation, the Qadiani missionary provided them copies of Mirza Mahmud's well-known book *A Present to Prince of Wales* (1921). It was also distributed freely in Arab countries. It carried Ahmadya political beliefs and their policy of unflinching loyalty to the British Raj, whether it existed in India or in Palestine.

In April 1946, the Anglo-American Committee gave its report. It recommended the continuation of the mandate and the immediate admission of one lac Jews to Palestine. The Zionist terrorist organizations had already intensified their activities and had virtually taken over administration of Palestine. In July 1946, they blew up the King David Hotel in Jerusalem and the British Government and military offices which it housed.

Alfazi, in its leader, gave an 'honest' advice to Britain stating that the admission of Jews in Palestine by force would prove to be a spark. Some people would come up to turn it into flames and these flames would engulf the world. If America had no regard for the susceptibilities of Muslims, Britain must take care of them because most of its interests were linked with them.¹

Subversion: Qadianis continued their proselytising activities in those critical days. They travelled over all parts of Palestine in the name of observing the 'Tabligh Days.' In a report to Qadian, Ch. Sharif writes :

"Owing to hartal (Strike) Tabligh Day was observed on 27 April. Our Ahmadi brethrens formed small groups and went to the cities of Haifa, Nasara, Acca, Tabria, Baisan, Shafa Omer, Sadaf, Jafa, Bait-ul-Laham, Bait-ul-Maqdas, Tel Aviv and Tarsha to give the message of Ahmadyat. They distributed about five thousand pamphlets, hand bills and booklets among the people. This time, by the grace of God, no untoward incident took place... In the end of December, I (Ch. Sharif) and Sh. Noor Ahmad went to Jerusalem. I stayed there for 4 to 5 days and got Sheikh Sahib introduced with certain friends. I came back to perform certain important works. Sheikh Noor Ahmad stayed there for a week and introduced the important persons of Jerusalem and Khalil with Ahmadya message. That included Mohammad Ali Alajri, President Khalil Municipality, Sheikh Abdullah Tahoob, Mufti of Khalil and all the religious scholars of Masjid-i-Aqsa and Jerusalem. Mr. C.N. Sainek, a professor of Jewish University, who claimed to have discovered an inscription regarding crucifixion of Jesus, was given Ahmadya message. Syed Abdul Razaq accepted Ahmadyat at the hands of Sheikh Noor Ahmad.

I directed Noor Ahmad to go Acca (Acre) *on a very important mission* (Italics added). He was surrounded by some goondas (Qadiani call Palestine freedom fighters

1. Alfazi Qadian, 8 July, 1946.

by this name-compiler). He, however, reached Haifa safely and God saved him from mischief-mongers of Acca.¹

Zafarullah-Shams Missions: The Zionist movement entered into a crucial phase in the year 1946. The Jewish terrorist organizations specially Hagana and Stern acquired arms and brutally attacked Palestinian freedom fighters. Most of their lands were grabbed and they were forced to flee to neighbouring areas. Jews had in fact taken control of the Palestine administration and had paralysed the British mandatory system.

In those days we find Qadianis very actively working for the Zionist cause. Jalal-ud-Din Shams, Qadiani missionary London, one time a notorious spy planted in the Middle East, was replaced by Mushtaq Ahmad Bajwa on 15 July, 1946. Shams was asked to take up his Middle East Mission. The London Mission arranged a farewell party for Shams on 20 July. Sir Zafarullah was in London at that time. He was going to Canada to attend the Pacific Relations Conference as an Indian delegate. He chaired the meeting. A large number of former British civil servants of India and protagonists of Zionism attended it. Prominent among them were Sir Edward MacLagan (former Governor of the Punjab), Sir Frank Bevin, Hon. Hough MP, Lord Zetland (former Secretary of State for India), Lady Watson, Mr. John Philby and four member of the Rotary club.²

After about 3-week stay in Britain, Zafarullah left for America on 7 August, 1946. In America, important Qadiani missions existed in Washington, Philadelphia, Indianapolis and some other cities of North. There were three Qadiani missionaries viz Ch. Khalil Nasir, Sufi M.R. Bengali and Mirza Munawar Ahmad engaged in propagation of Ahmadya beliefs and had close links with American Zionist organizations. During his stay in America Sir Zafarullah discussed Palestine question with some Zionist and Arabs and got their view point.

A report of Ch. Khalil Nasir states :

'The arrival of Ch. Sir Zafarullah Khan in America was a happy news for Ahmadya community in America... He reached Chicago on 14 August... In the same evening he was given a reception by the Ahmadya Mission in Syrian Mecca Restaurant. Two advocates, a professor and some journalists were invited. A large number of Arabs residing in Chicago were also present at the function.'³

On 17 August, meeting was arranged in Chicago city. Many Ahmadis participated in it. In his 4-day stay in America, he held numerous meetings with the Arabs and Zionist leaders. He left for Canada on 19 August. After attending the Conference, he met American President Roosevelt. Before his return to India he stayed in London for some times.

1. Afrazi Qadian, 14 June, 1946

2. Afrazi Qadian, 18 July, 1948

3. Afrazi Qadian, 23 September, 1946 •

In those crucial days when the Jews made every effort to establish a state in Palestine, J.D. Shams' mission to Middle East had a great significance in many respects. He toured the areas where Arabs were being constantly terrorised and attacked by the Zionist para-military organizations. He held discussions with Arab leaders over the Palestine issue in Jerusalem. Sheikh Noor Ahmad, in one of his reports from Palestine to Qadian says:

'Shams arrived in Haifa from Cairo on 31 August. He was welcomed by the Haifa and Kababir Jamats. On 3rd September I (Sheikh Noor Ahmad) along with Shams and Ch. Mohammad Sharif left for Jerusalem *on a very important mission* (Italics added). Before that I had spent one month in Jerusalem. We were guided by Alhaj Ilm Din Sialkoti. We are thankful to him. Molvi Shams also met Syed Owfi Abdul Hadi Bey. He expressed his views on Palestine issue and gave him a very important piece of advice.¹

Sheikh Noor Ahmed further states that Shams went to Syria and held a meeting with the Syrian Foreign Minister. After the World-War-II, Syrians had launched a movement against the colonialist as a result of which the French and British troops withdrew in early 1946. Political situation in Syria was very critical. A report of Sheikh Noor Ahmad says :

'In the morning of 7 October, J.D. Shams, Syed Munir-ul-Hasani and I left for Damascus. The Syrian Foreign Ministry had been carrying out investigation about me for the last 3 months and had finally allowed me to stay in Syria only for one month. Syria had only recently thrown off the yoke of foreign domination and was undergoing a political turmoil. Syrian authorities kept a close watch on foreigners Many political parties had started functioning. A few days ago, the Syrian Government arrested thirty spies. During his short stay in Syria Shams met the Prime Minister and the Foreign Minister.²

From Syria, J. D. Shams moved to Iraq. In Baghdad he held discussions with Syed Taufiq Sadidi, former Prime Minister of Iraq and met Abdullah in Regent Simola. He also saw the members of Al-Jamiat-ul-Hindya (a predominantly Qadiani organization operating in Iraq since early 30s), and exchanged views with them on (Palestine Issue).

It seems that Qadianis were selling the federation plan to Arabs which was given by Henry Grady, an American Ambassador and Theodor Morrison, British Lord of President of Council.³ The plan envisaged division of Palestine into three parts, the major part was under Arab Government, the Negev, below Beersheba under the direct rule of England and an area of 1500 sq. meters to form Jewish home land. It

1. Alfazi Qadiani, 25 October, 1946

2. Alfazi Qadiani, 25 October, 1946

3. Alfazi Qadiani, 25 October, 1946. Mirza Mahmud had developed intimate relations with Theodor Morrison when he went to London to deliver a speech at Wembley Exhibition in 1924. Morrison introduced him to the audience, (Alfazi 21 October 1924). His name also figured in one of his 'revelations' during the Second World War.

was rejected by the World Zionist Organization. Al-Futuwah and Al-Najadah were resisting the Zionist terrorism. Iraq, Syria and the Lebanon were showing great concern for the future of Palestine.

On 16 October, Shams alongwith Amir-al-Hasni, Qadiani missionary of Syria left for Qadian. Hasni stayed in Qadian for a few days and then proceeded to Syria with fresh instructions from Qadian.

On his arrival in Lahore, a correspondent of Associated Press of America interviewed Shams and put questions on the Palestine issue. He strongly pleaded in favour of the confederation scheme and commended the role played by Britain for the sake of Arab Palestinians. He disclosed that the British had been extending support to the Muslims in arriving at a solution of the Palestine problem.¹ His statement was nothing except a travesty of facts. British policy towards the Palestine problem was manifestly pro-Zionist in orientation.

In the light of reports submitted by Shams and Munir-ul-Hasni, Mirza Mahmud sent Rashid Ahmad Chughtai to Palestine to support the Zionist schemes and assist Ch. Sharif and Sheikh Noor Ahmad in their work.

Soviet Support Predicted: Many solutions to the Jewish problem were proposed which included partition, federalization, cantonization and multiple varies of these plans. In February, 1947 on the assumption that the Mandate has proved unworkable, the British Government placed the problem of Palestine before the UN. A UN Special Committee on Palestine (UNSCOP) was formed to discuss the issue. The Jews of Eastern Europe and Russia had been exerting their influence to gain the Soviet favour for the Jewish cause. They appealed to Marshal Stalin and the Communist Party for support in their struggle for a homeland in Palestine. Stalin himself was a Jew.

In May 1947, Mirza Mahmud gave a good tidings to the Zionists in the customary language of dream and indications from God. The Jews were assured of Russian help through this dream:

"Day before yesterday, when I woke up at night, the following theme revealed to me. 'A Modified Treaty has been concluded between Britain and Russia resulting in the frustration and anarchy in the Islamic countries of the Middle East.' Modified means 'absorbed' or 'central.' I think it refers to the conclusion of a prospective secret treaty between Britain and Russia. Britain would be forced to come to terms with Russia perhaps due to external pressure or other dangers involved. At that time the countries of Iraq, Palestine and Syria came to my mind. The proposed Anglo-Soviet treaty had caused frustration and restlessness in Arab countries. It appeared strange how and why despite rivalry with Russia, Britain had entered into a

1. *Al-Fazl Qadian*, 10 October, 1946

treaty with it. It seems Britain and America had been forced by political circumstances or expediency to shed past antagonism. Russia could also do so."¹

Both at international level and in the UN, Russia provided all possible support to Zionists in the establishment of Israel.

In the UN: Pakistan delegation to the UN was led by Sir Zafarullah, the Foreign Minister of Pakistan and included Mirza A.H. Ispahani, Pakistan Ambassador in Washington, Mir Laiq Ali, Abdul Sattar Pirzada and Begum Tasadiq Hussain.

The position taken up by Pakistan with regard to Palestine in the UN was that the Balfour Declaration and the League's Mandate were invalid and against the wishes of people and the proposal of partition was contrary to the Charter.²

The Ad Hoc Committee to which Palestine question was referred by the General Assembly, appointed two sub-committees to deal with it. These sub-committees were so constituted that all the members of sub-committee I were in favour of the partition while the member of sub-committee II opposed partition. Thus there was no hope of a compromise solution emerging from either sub-committees. To redress this situation, the Chairman of sub-committee II, who was the representative of Colombia, requested the Chairman of the Ad Hoc Committee to nominate two states holding a neutral attitude in place of two Arab states who were members of the sub-committee and who were willing to resign from it. On the refusal of the Chairman of the Ad Hoc Committee, the representative of Colombia resigned his Chairmanship of sub-committee II and Sir Zafarullah was elected in his place.³

Sub-committee I, in its report recommended the internationalization of Jerusalem and the partition of rest of Palestine into two states, one Arab and the other Jewish, with a common economic council. Sub-committee II recommended a unitary state for the whole of Palestine with constitutional safeguards for the rights of all its inhabitants.

A Crucial Mission: Although Mirza Mahmud left Qadian and had come to Lahore and was faced with the crucial problem of finding a place to set up a centre in Pakistan, he never lost sight of Palestine question. When the issue was being discussed in the UN, he instructed Hakim Fazal Rahman, Qadiani missionary of Nigeria to visit Palestine immediately. Waliullah Shah and Jalaluddin Qamar were also instructed to go to Middle East/East Africa respectively to provide support to them. Hakim Fazal Rahman reached Beirut on 31 October, 1947. Sheikh Noor Ahmad, Qadiani missionary Palestine writes : "Hakim Sahib suddenly arrived in Beirut and made effort to search me out. I was in Lebanon to see the cousin of Jamil Bek, the Prime Minister of Lebanon. I met Hakim Sahib on my return from Lebanon. Since he had to reach

1. Alfazl Qadian, 30 May, 1947. See also Alimubasherat (Book of revelations & prophecies of Mirza Mahmud) Rabwah, P.293

2. See Zafarullah's speeches in General Assembly, Official Records, 126 Plenary Meeting 28 November, 1947 PP. 1366-79

3. K.Sarwar Hasan, Pakistan And the United Nations, Newyork 1960, P.165

Pakistan, he wanted to go to Palestine at the very earliest. Any how, he left for Palestine on 4 November. Jamat Kababir welcomed him. Hakim Sabib toured the cities of Jerusalem, Nasara, and Acca. He desired to see members of the Arab League Committee but owing to shortage of time he could not visit them. He stayed in Palestine for ten days. Then he left for Damascus.¹

Noor Ahmad further states that he went to Beirut in connection with a very important work. During his absence from Damascus, Hakim Sahib saw many Barristers and Advocates, besides military officers. Hakim left for Karachi on 22 November, 1947.²

Palestine issue came under frequent discussions in Lahore. In an important meeting held at Lahore, Mirza Mahmud discussed it in the context of an Arabic revelation of Mirza Ghulam Ahmad which says: 'The holy men (Abdals) of Syria prayed for us (Arabic).' He interpreted it to mean that a section of Ahmadya Jamat had to go to Syria in near future.

Alfazi reports: 'Hazoor (Mirza Mahmud) while discussing the revelation of the Promised Messiah that 'Abdals of Syria prayed for you' declared that a friend had drawn his attention to the point that the Promised Messiah's revelation had come in the context of those revelations which signified distress. Hazoor said that this revelation had already been under his consideration. In Palestine adverse conditions were prevailing. However, it would be possible that a section of Ahmadya Jamat from us might have to go Syria. The revelation can be interpreted in two ways: One that the Abdal of Syria prayed to God for us and the other that they called us.'³

Amended Plan: In the UN, Sir Zafarullah opposed the partition scheme in accordance with the stand taken by Pakistan on the Palestine issue. It may be recalled that the Quaid had always supported the Palestinian cause in numerous conferences, interviews, press releases and through the resolutions of the Muslim League at its annual sessions, Council and Working Committee Meetings from 1937-48⁴. Pakistan's stand was absolutely clear. In reply to a question by Reuter's correspondent Duncan Hooper (25 October, 1947) the Quaid said:

'The leader of our delegation to the UN, Sir Muhammad Zafarullah Khan has clearly defined our position regarding the latest developments in Palestine.'⁵ Strangely enough when discussions were going on the partition scheme in the UN, Zafarullah started proposing amendments to it which meant that he, in principle, agreed to the scheme if it was slightly amended. That was said to be done on the suggestion of Danish representative with a view to 'crippling' the scheme. Zafarullah says that he proposed an amendment just to see the reaction on it but the amendment

1. Alfazi Lahore, 12 November, 1947

2. Alfazi Lahore, 12 November, 1947

3. Alfazi Lahore, 30 October, 1947

4. The Quaid-i-Azam and the Muslim World Compiled and Edited by Atique Zafer Sheikh and Mohammad Riaz Malik, Karachi, 1978, PP 125-150

5. Ibid

was immediately accepted after voting. Syed Jamal-ul-Hussaini, the leader of the Palestine delegation hurriedly approached him and enquired why he had done like that. Sir Zafarullah says that he explained the position and apprised him of the Danish strategy.¹ To his utter surprise, he asked him in case all of his amendments were accepted he would favour the partition scheme :

Zafarullah : No! we will be strongly opposing it. We want at least to weaken the partition plan even if it is accepted. It will not be as bad as it is now.

Jamal : We (Palestinians) will be in great difficulty then.

Zafarullah : You may inform Arab representatives that they may not vote in favour of an amendment and remain neutral.

Jamal: The difficulty still persists.

Zafarullah : What is that?

Jamal : If the Partition has not manifestly usurped our rights, our people will not be prepared to wage a war against it. We will incur a heavy loss. We will be thankful if you do not propose any amendment!

Zafarullah : I got silent.

What was the real intention of Sir Zafarullah? Did he intend to sabotage Palestine case by favouring an amended Partition Plan instead of a unitary form of Government for a united Palestine? How far it projected Pakistan stand on Palestine issue? These questions need a suitable reply.

Sir Zafarullah, in his speech, deeply sympathised with the Jews in the misfortune that they had suffered in Europe. But the correct solution of their problem, he pleaded, was that they should be reabsorbed in the countries to which they belonged and if that were not possible, they should be offered facilities for settling down in the larger, newer countries, which had more space and greater resources than tiny Palestine.²

The supporters of the partition scheme were determined to see it through at all costs. The vote was to be taken in the plenary session on 26 November, 1947. But according to Sir Zafarullah, if it had been put to the vote on that day, partition could not have been carried. But the UN Secretary General informed that the UN staff would not work on Thanksgiving Day (28 November) therefore the matter must be postponed. When the matter came to actual voting after the adjournment, some of the states whose representatives opposed partition proposal tamely supported it at

1. Zafarullah, *Tahdith-e-Naimat*, P.522
2. K.Sahwar, op. cit. P.170

the behest of America and the resolution was passed. The necessary two third majority was obtained for the partition scheme which was backed both by the US and the Soviet Union¹. Zafarullah feels convinced that 'it was the personal intervention of President Truman that brought about these changes.'²

During the thanks giving interval when the US was availing time to secure required majority for the Partition Plan, a correspondent asked Sir Zafarullah : what were the basis of successful negotiations between Arab and Jews? He replied 'If they agree to appoint me an Arbitrator I can solve the matter on correct lines.'³ It is not clear why and in what capacity he offered his services for arbitration and how far it fell in line with our stand on Palestine?

What was Ahmadya reaction to the 'creation' of Israel ? *Alfazi* Lahore wrote a short column on the unjust resolution of partition and creation of a Jewish state. It was called a great defeat for the Arabs but at the same time its two bright aspects were stressed. Firstly, the Arab countries would know how to stand on their feet without inculcating wishful thinking for the West. Secondly the Arab countries would have realized the benefits of unity.⁴

The paper neither condemned the partition nor exposed Imperialist-Zionist intrigues in any way. On the contrary Mirza Mahmud called the creation of Israel a fulfilment of prophecy already given in the Holy Quran, Ahadith and the Bible.⁵ The Qadiani elders also emphasized that Mirza Mahmud had already visualized it in a dream and his prophecy relating to 'Modified Treaty' clearly stipulated the Soviet assistance for the Jewish state. The prophecy is said to have been gloriously fulfilled after the creation of Israel.⁶

Zafarullah's Role: Sir Zafarullah, in the capacity of the leader of Pakistan delegation to the UN was supposed to project Pakistan stand on Palestine issue. I.H. Ispahani says Zafarullah did well⁷. Any how, he was Pakistan representative and not a spokesman of Qadian. But it is very strange whenever Qadiani role in support of Jewish "aspirations" is exposed they quote Pakistan press comments given in favour of Zafarullah's speech at the UN as if Pakistan stand on the issue was similar to that of Qadiani's. It is nothing but an attempt to conceal real facts. The fact is that Zafarullah later on exploited Pakistan stand and his position to project Qadianism and to deceive Arab countries. When he returned from the UN he deliberately stayed in Syria⁸ to spend some time with Ahmadya community in Syria. He was welcomed at the airport by the Syrian officials as well as Sheikh Noor Ahmad Munir and other members of

1. Ibid Also Tarikh Ahmadyat Vol XII P.267

2. Burke, Pakistan's Foreign Policy, London, 1973, P.138

3. Alfazi, Lahore, 30 November, 1947

4. Alfazi Lahore, 3 December, 1947

5. Alfazi Lahore, 11 December, 1947

6. Alfazi Lahore, 12 December, 1947

7. M.A.Jinnah-Ispahani Correspondence, Edit. by Z.H.Zaidi, Karachi, 1978 P.535

8. Zafarullah says Mr. Faris Khouri, leader of the Syrian delegation to the UN asked him to stop at Damascus on his way to home to meet the Foreign Secretaries of the Six Arab States, members of the UN, whom he might inform of all that had passed behind the scene in connection with the question of Palestine (Servant of God, P.144)

Qadiani community. Also present at the airport were Syed Sohail, the personal envoy of Syrian President; Ustaz Arif Hamza, representative of Syrian ministers, Ghalib Muoze Bek, General Superintendent Police, Fuad Mueen Bek and Izzat, and members of the Arab League. Zafarullah met the Syrian dignitaries in an ordinary and casual way but freely chatted with Qadiani members and warmly embraced them at the airport. That looked quite strange to the Syrian officials.

Noor Ahmad Qadiani writes in his report: 'The representatives of the Arab League asked the police officers who were these men (whom Zafarullah met so frankly). But he did not know Chaudhry Sahib had come to Damascus on our invitation and in accordance with our requests. His arrival here was a source of joy for us and moved by these feelings every one desired to exchange greetings and embraced him with love. Every Syrian seemed to be surprised at it. They thought that Chaudhry Sahib had come here as a stranger. The Syrian press highlighted the reception accorded by Ahmadya Jamat to him. In this way the Syrians came to know about the religious and political position of the Jamat.'¹

Noor Ahmad further states: 'The Syrian President requested Sir Zafarullah to have a lunch with him on 13 December, 1947. He also invited me to lunch. We were informed that he (Zafarullah) would be the state guest and a room had been reserved for him. Chaudhry Sahib asked me to request the President to allow him to stay with his Ahmadi brothers. He would like to stay in the hotel for only one night for his pleasure. I conveyed a literal translation of it to the President. He was very much amazed to hear it and enquired with surprise: 'With whom he would stay'? I explained him in detail that Chaudhry Sahib would stay with us and we had made all arrangements in this regard.'²

Sir Zafarullah called on Mufti-e-Azam Palestine in Lebanon and exchanged views on Palestine question with high officials. He lunched with the Prime Minister of Lebanon, Jamil Bek alongwith a Qadiani party. Some important political issues were discussed during his stay with the President. In Beirut, Um-e-Jazam, the widow of the former President of Lebanese Parliament, Sheikh Muhammad Jassar was engaged in political activities. She and her husband embraced Qadianism for political reasons.

Zafarullah gave a proposal to Mirza Mahmud to launch a proselytising campaign in Arab states through setting up new missions. In subsequent years he fielded his missionaries in the Middle East in accordance with this plan.

Activities in Israel: Soon after the so-called State of Israel was proclaimed, the Palestinians waged an allout war against the Zionist forces. The Arab countries, Syria, Lebanon, Transjordan and Egypt went into action against the Jewish state in support of Arabs of Palestine. Saudi Arabia and Yemen declared their participation in the war

1. Alfazi Lahore, 20 December, 1947

2. Alfazi Lahore, 21 December, 1947

I then mentioned that having lived abroad for a number of years, I was concerned about Pakistan's image in the international sphere. This was determined in every case largely by the strength and stability of a state, and both these factors were primarily the responsibility of the Centre. The result of the elections had made him responsible for Centre. Nor was this a mere fluke or passing phase. With the abolition of parity of representation in the Central Legislature, East Pakistan would always enjoy a preponderance at the Centre. Did he not feel enjoy a preponderance at the Centre. Did he not feel that a comparatively strong Centre would be a source of strength for East Pakistan and would, under the new conditions, help to eliminate the imbalance and disparities which he had complained of? His only response was a quizzical smile.¹

The Letter: During the crucial days of March, 1971 when Mujib took virtual control over East Pakistan and Yahya was playing a dubious role of arbitrator among conflicting political groups, Sir Zafarullah wrote a letter from Holland on 8 March, 1971 to a friend who was very close to one of the West Pakistan leaders.² The letter gives Qadiani point of view on East Pakistan crisis. It says that the only course left for Pakistan was separation of East Pakistan in a beneficent way and under the then prevailing circumstances reconciliation was out of question.

Zafarullah says, "There is complete lack of trust and nationalist sentiments and emotions have overborne faith and religion. The whole world has adopted self-determination as its creed.

The ratio of population between East and West Pakistan is 7 to 6 (70 million against 60 million) and the ratio of area is 9 (54,000 sq. miles) against 51 (306,000 sq. miles).

East Pakistan is determined upon separation. West Pakistan has no decisive argument to offer in opposition to their demand; even if it had, East Pakistan is not prepared to listen to it and to reflect upon it.

History bears witness that coercion is not only futile but is suicidal. If, God forbid, blood is shed this will create an unbridgeable gulf between the two. Material loss can be made up, loss of life cannot; and the bitterness and the gloating of our neighbour over our misfortunes are inevitable.

Even assuming that through coercion the partnership could be prolonged for a while. *There is little chance of any real accord. Therefore, willingly or unwillingly, the only possible course left is separation in a beneficent way.* This course is indeed beset with difficulties which could today be resolved through mutual understanding but even this chance might be lost in a short while. The truth is that in the present circumstances

1. Sir Zafarullah, *The Agony of Pakistan*, London 1973 P 127-128

2. *Ibid* P. 151

a reconciliation appears to be out of the question and recourse can be had only to a beneficent separation.¹

Assault on M.M.Ahmad: On 15 September, 1971 Muhammad Aslam Qureshi, an employee of Capital Development Authority, Islamabad, made an attempt on the life of M.M.Ahmad, Economic Adviser to the President but he could not succeed to kill him. He was tried in a special military court despite a strong demand for his trial in an open court. Over one hundred members of the Rawalpindi Bar Association sent a memorandum to the Governor of the Punjab for a fair and open trial of Aslam Qureshi.² *Alfurqan Rabwah* called M.M.Ahmad, the acting President of Pakistan while giving the news of assault.³ General Yahya was out of the country and M.M. Ahmad was acting as a key person in his cabinet. Raja Zafarul Haq who subsequently became, Information Minister in Gen. Zia's Cabinet appeared in his defence. Aslam Qureshi, in his statement before the military court criticised Qadiani beliefs and maintained that he was very perturbed and offended to know that Qadianis had been collaborating with India and working for the recognition of Bangla Desh.⁴ He was awarded 15 years rigorous imprisonment by the Martial Law Court. After the change of Government in December, 1971 people demanded an immediate release of Muhammad Aslam Qureshi. Maulana Ghulam Ghaus Hazarvi of JUI used his personal influence with the Prime Minister Bhutto to secure his release after a period of two years and eight months.

Sinister Plan: In post-election period, Bhutto made many provocative speeches. He declared: 'No constitution could be framed, nor could any Government at the centre be run without my party's cooperation.' He was not prepared to occupy opposition benches in the National Assembly. He also hinted at the recognition of two political parties and two Prime Ministers in Pakistan. He got support of military Junta-Feroz-zada, Omer, Gul Hassan and the bureaucracy.

On 12 January, Yahya went to Dacca to see the Awami League's draft constitution but Mujib let him down.⁵ In the mood of gloom he went to Larkana and received Bhutto's cooperation. Yahya assigned Bhutto the job of visiting Dacca in order to evolve his plan with Mujib. But no compromise formula could be evolved between two power hungry leaders. During February, 1971 the political situation deteriorated sharply after the "hijacking drama" of two Kashmir students. It was said to be an Indian booby trap to ban over flights of Pakistan aircrafts over its territory.

Bhutto refused to go to the inaugural session of the National Assembly at Dacca and even declared that nobody from West Pakistan would be allowed to attend the session. Yahya postponed the session without giving a fresh date.⁶

1. Sir Zafarullah, *The Agony of Pakistan*, P.126

2. Javedan, Rawalpindi, 7 January, 1972

3. *Alfurqan Rabwah*, September, 1971

4. *Daily Nida-e-Haq*, Rawalpindi, 20 October, 1971

5. Choudhry, op. cit. P.149

6. For Bhutto-Yahya collaboration see, *The Death Dance*, Syed Shabir Hussain, Islamabad, 1980

without a 'homeland' would be settled in their ancient 'homeland' Palestine. The allied nations promised to compensate the people of Israel for injustices done to them in the past. In accordance with these declarations, Palestine was taken from Turkey and declared the national home for the Jews. The administration of Palestine was shaped so as to make it easy for Jews to make it their homeland. A very old demand of the Jews that conditions promoting their national cohesion should be created for them was met...¹

The Qadiani journal further emphasizes :

'The revelation of the Promised Messiah also says 'I will relieve the Children of Israel.' This indicated a great change in the position of the Jews. It indicated the end of the opposition which nations of the world had offered so long to an independent home for Jews.'¹

Mirza Nasir Ahmad, the third successor of the Ahmadya community was on his European tour in 1980. At a press Conference at the Cafe Royal in Picadilly, in reply to a question whether he recognized the state of Israel *he stated that he could not refuse to accept a fact of history that Israel exists.*² After his death Mirza Tahir Ahmad captured the Rabwah 'gaddi.' He very shrewdly put forth his point of view over the issue. His booklet *From Rabwah To Tel Aviv* is an interesting study on the subject.

During the Gulf War (1991), he gave a series of 'revealing' addresses and an analysis of the role of big powers in the political upheavals in the Middle East. He also discussed the past role of Israel as an ally of Western countries.³ It was an updated beat, a smoke screen to debunk the anti-Ahmadya propaganda. He continued to enjoy the support of Western countries and the Jewish lobby.

1. Review of Religions Rabwah, November, 1976 See also Mirza Mahmud Ahmad, Invitation, Rabwah 1988 P.122
2. The Review of Religions, London February, 1984, P.40
3. Khaleej Ka Buhran, (Mirza Tahir's addresses), 1991

QADIANI INTRIGUES IN PAKISTAN

In accordance with a pre-conceived plan, Mirza Mahmud proposed to leave Qadian on 31 August, 1947. In an address to his community he explained that when he saw a revelation of Mirza Ghulam Ahmad which he said to have received on 18 September, 1894 he made a firm decision to migrate. It says 'Dagh e Hijrat' (The Stigma of Migration) and said to have a reference to migration of Ahmadis from Qadian. The events took a sharp turn in August, 1947 and a British Army Colonel told Mirza Mahmud that the Muslims would be in great distress in Punjab after 31 August, 1947.¹

Ahmad In Pakistan: Leaving Qadian under fire and terror, Mirza Mahmud planned to go to Lahore in a military jeep to be provided by Maj. Gen Nazir Ahmad, the same fellow who was subsequently involved in the Pindi Conspiracy case. Due to non availability of the said jeep, he took his son's car and escorted by Cap. Attaullah arrived in Lahore alongwith his wife and daughter-in-law. He narrated the whole incident of his migration from Qadian to Lahore in a Friday sermon :

"When a study of the revelations vouchsafed to the Promised Messiah convinced me that our migration from Qadian had been indicated with certainty and I decided to leave Qadian, a message was sent to Lahore by telephone that some transport might be arranged for, but no reply was received for eight or ten days and finally the reply that came was that Government was not able to arrange for any transport.... then Captain Attaullah procured the car of Nawab Muhammad Din and the jeep of Mirza Mansoor Ahmad and cars of some other friends... We thus travelled from Qadian to Lahore, in accordance with Mirza Ghulam Ahmad's revelation, 'After Eleven'.²

It is alleged that during his journey from Qadian to Lahore, he wore a veil (burqa) to conceal his identity. There is also a story that he attired himself as Hindu Yogi and left for Lahore secretly in a plane leaving Qadiani community at the mercy of unruly Hindu and Sikh attackers.³ All these stories are wrong. He did not conceal his identity during the journey.

A Qadiani belonging to Lahore Section draws the following conclusions on the basis of Mirza Ghulam Ahmad's revelations concerning the exodus of Ahmadis from Qadian :

"Then again Hazrat Mirza Ghulam Ahmad received another 'ilham' about Qadian (the town where he lived). 'People having natures like Yazid would be born in this town' (Tazkira, P.181). Now Yazid (son of Muawiya) was the second Khalifa, of the Omayed Dynasty with their capital at Damascus (Syria). He was instrumental

1. Tarikh-i-Ahmediyat Vol X P.747

2. Aftab Lahore, 31 July, 1949

3. Mirza Muhammad Hussain, Fitna Inkar-i-Khatam-i-Nabuwat, Lahore, 1978 P.182

in introducing a secular and absolute monarchy amongst the Muslims and was guilty of killing Hazrat Imam Hussain (grandson of the Holy Prophet (p.b.o.h)). So the 'ilham' refers to a time when a Khalifa like Yazid would appear amongst the Ahmadya community, who would, of course, claim to be a holy one but would actually be a worldly person. Then circumstances will arise which will cause this Yazid like Khalifa and his followers to be driven out of Qadian. This is corroborated by another 'Ilham' of Hazrat Mirza Sahib saying 'The Evil Spirit of Damascus.' So that just like Yazid was the Evil Spirit of Damascus, so would be a similar evil spirit be born in Qadian.¹

Post-Partition Qadian: Qadiani volunteers waged a desperate struggle for their survival in Qadian.² They equipped themselves with light arms, paraded in and around that area and had frequent clashes with armed Sikh bands. On 28 August, Sir Zafarullah met Lord Mountbatten and impressed upon him the need to save Qadian.³ Molvi Saleem, the Qadiani missionary at Calcutta visited Pandit Nehru, Sardar Baldev Singh and Maulana Azad in connection with the security of Qadian. The Indian authorities alleged that Qadianis had been attacking Sikh villages and had terrorized their inhabitants. It also came to their notice that big arms and ammunition dumps existed in Qadian. The Qadiani volunteers said to have been using arms in the name of self-defence.⁴ The Indian Government arrested some notable Qadianis viz Fateh Muhammad Sayal, Nazir Tabligh (under Section 302), Syed Waliullah, Nazar Amoor Aama Qadian, (Section 302) and Ch. Abdul Bari, Nazar Treasury under the Safety Ordinance to ease the Qadiani Sikh tension prevailing in and around Qadian.

In a press conference in Lahore, Mirza Mahmud announced his decision that Ahmadis would stick to Qadian till Indian Government give a written order that they could not allow them to stay there. He added that time had come when the Governments of both the Dominions should confer on the paramount necessity of protecting the sacred religious centres such as Sarhind Sharif, Ajmer Sharif, Delhi, Qadian and Narkana Sahib. Both the Dominions should agree to allow Muslims and non Muslims to stay at their respective sacred places with full guarantees for protection of life and property.

He said that he had invited Gandhiji and certain members of the British Parliament to visit Qadian and see with their own eyes the state of affairs prevailing there. He declared that in spite of open hostility of the military and the police it had been decided not to evacuate Qadian and keep such number of persons there as could be adequately fed and live in a reasonably sanitary atmosphere. He emphasized that the question of Qadian could not be treated as an individual case but had to be taken up on a national plan.⁵

1. Mumtaz Ahmad Farooqi, Fateh Hall, Lahore P. 48

2. Mirza Bashir Ahmad, Muzalim-I-Qadian Ka Khoponon Roznamcha, Lahore, 1949

3. Tarikh Vol X P. 74

4. Tarikh-I-Ahmediyat Vol XI Pp. 195-219

5. Pakistan Times, Lahore, 17 October, 1947

Qadiani leadership continued to put all their pressure on Pandit Nehru, Gandhiji, Maulana Azad and some British civil and military officers to arrive at an agreement with the Indian Government regarding the fate of Ahmadi in Qadian. At Lake Success, New York, in January and February, 1948 the UN Security Council debated the Indo Pak dispute on Kashmir. Sir Zafarullah, Pakistan Representative to the UN, in his speech on 15 January, 1948 referred to massacres of "Ahmadi Muslims" in his home town of Qadian. Sir Gopala Swami Ayengar, the Indian Representative refuted all of his charges. Sir Zafarullah, in his speech dated 24 January, 1948 again referred to the events of his home town and remarked:

"The representative of India has charged me with having tried to create a wrong impression in the minds of the members of the Security Council with regard to what occurred to my home town in Qadian.

I wish to make it clear that the reference to my own home was not by way of a specific complaint or grievance as to what had occurred (Where millions had lost their homes and all that they possessed, and had gone through various stages and degrees of suffering and misery, it would have been out of place to mention the loss of one's own home). I mentioned it as an instance where one knew what had occurred, and yet the Government of India had chosen to deny altogether that any thing had occurred.

What actually happened is that his house was looted by the military and by Sikhs for five days between 27 September and 1st October. By the sheerest coincidence, a Delhi newspaper came to my attention, in which I noticed the second installment of incidents that took place at Qadian, where my home was, and which incidentally, is the headquarter of a religious movement having mission all over the world.

I might mention that at my request and the request of other prominent members of their particular movement, the Government of India sent a detachment of troops stationed there to give us protection, and it also sent an additional police."¹

The *Hindustan Times* disclosed that all thanks go to Pandit Nehru who took personal interest in the matter and the "Ahmadyas including their Khalifa were able to cross to Pakistan safely under military escort. The border is only 20 miles away. However, 313 able-bodied men stayed behind to look after the Anjuman's work in India."²

Those who stayed in Qadian are called Ahmadi Dervishes (chosen hermits). Mirza Ghulam Ahmad, in one of his revelations, claimed that an angel gave him a bread (Nan) and told that was for him and his Dervishes. These men are also called

1. Security Council Record Speeches of Sir Muhammad Zafarullah Khan, Representative of Pakistan, 24 January, 1948
 2. The *Hindustan Times*, 31 October, 1974 quoted 'From the World Press', compiled by B.A.Rafiq of London Mission

Ashab-i-Sufa. The period of Dervishship started on 16 November, 1947 in Qadian¹ when an agreement was concluded with the Indian Government. Their number changes but does not decrease from 313. In 1966 their number was one thousand.² It is alleged that some Dervish are the agents of foreign powers and had been hiding themselves in a sacred enclave. Their role came under attack during 1965 and 1971 Indo-Pak wars.

The *Hindustan Times* gives post-Partition picture of Qadian in these words :

'Among the prominent persons who visited Qadian in these days (1947) to reassure the Ahmadyas were Bengal Chief Minister, H.S. Suhrawardy (on instructions from Mahatma Gandhi), Mirdula Sarabai and Gen Thimaya. Later Acharya Vinoba-Bhave also paid visit to the town.³ However Hindu and Sikh refugees from Pakistan occupied the houses shops and lands vacated by the Ahmadyas in Qadian. The Talim-ul-Islam Degree College became the Sikh National College evacuated from Lahore, the Talim ul Islam High School turned into the Kalaswala Khalsa High School (originally located in the Gujrat district) and the Nusrat Girls High School was renamed the Ved Kaur Arya Girls High School. The Ahmadya College for training missionaries was not effected. The Noor Hospital administered by the Anjuman was taken over by the State Government to run as a Civil Hospital.'

Rabwah: Mirza Mahmud temporarily encamped at Rattan Bagh Lahore. Then he acquired 1034 acres of land in district Jhang (Punjab) to set up a Zilli Qadian,⁴ called Rabwah in last quarter of 1948. About two years before Partition, Mirza Mahmud claimed to have a vision in which Qadian was attacked with such force that he had to evacuate the Ahmadya Community. It was 'revealed' to him that the Ahmadis would find refuge in 'nila gumband', which means blue dome. Since there is a section of Lahore known as nila gumband, the name being derived from a mosque in the vicinity whose dome at one time was covered with blue tiles. The Khalifa assumed that the vision referred to a future refuge in Lahore. However, when the forced eviction actually did take place, emissaries of the Khalifa discovered that the community would not be welcomed at Lahore, and they were left with problem of finding a place to go. Reports came in that Rabwah site could be purchased, a location bounded on two sides by hills, Bashir-ud-Din was reminded by his advisers that the published report of his vision had contained a reference to hills, also. Furthermore, he now realized that nila gumband was the blue dome of the open sky. With the certain feeling that

1. Alfurqan Rabwah, Dervishan-i-Qadian Number, July-September, 1963

2. Alfurqan Rabwah, November, 1966

3. The *Hindustan Times*, 31 October, 1974, Dr Dinsha Mehta was Mahatma Gandhi's representative who visited Qadian along with Suhrawardy on 23 October, 1947. They met Mirza Bashir Ahmad, Amir Jamat Qadian, Mirza Nasir Ahmad, Malik Ghulam Farid, Molvi Jalaluddin Shams, and Mirza Munawar Ahmad. Earlier Krishna Murti and Dr Sophist came to see Qadian with Sarabai on 19 October 1947 and assured all help to Ahmadis. (Malik Salahuddin Din MA, *Tabieen Ashab-i-Ahmad*, Vol VII, Lahore Art Press, Lahore, 1971 PP 65-66)

4. "For nearly 40 year (1908-1947) Qadian was as it were a miniature Vatican, not sovereign, but some thing of a state with in a state. Crime in Qadian, for instance, was invariably reported first to the Ahmadi office and then to Police", says O.H.K. Spate (Prof London School of Economics) whose services were acquired by Mirza Mahmud for presentation of Ahmadya case to the Punjab Boundary Commission, India and Pakistan, London P.190

God had revealed to him the destination, the Khalifa, like a modern Moses, brought his people out of India to the promised land of Pakistan.¹

Rabwah remained more or less an independent Ahmadya state. The Rabwah Administration ran a parallel Government in early decades. Officials of local bodies and other agencies were appointed by the Punjab Government with the consent of the Rabwah Administration. Even a Deputy Commissioner in Jhang could not be appointed without the prior clearance of Mirza Mahmud, not to speak of other civil officials. Rabwah College had no non-Qadiani staff. Since property in Rabwah was owned by the Ahmadya Anjuman, no one could sell/purchase a plot, construct a house or run a business without their permission. No one dared to defy Ahmadya authority. The dissidents had to face a tough time including social boycott, maltreatment, assaults and humiliation. It was a closed city. Sir Francis Mudie, the then Governor of the Punjab was favourably inclined to Qadianis. The Rabwah land was sold to them at throw-away prices. The lease agreement was hurriedly concluded to afford an opportunity to Qadianis to settle earlier. The place had a strategic importance for them. It is safe from any attack from the side of Chinot as it has been separated by the river. They kept this aspect in view while selecting a place for their headquarters.

Aspiration for Qadian: Although Mirza Mahmud set up a centre at Rabwah, he always yearned for Qadian. He made his followers believe that they would get back Qadian and exhorted them to make attempts at reunion of Pakistan with India.

Munir Report states : "When the possibility of a separate homeland for Muslims by the Partition of the country began faintly to appear on the horizon, Ahmadis began to concern themselves with the shadow of coming events. Some of their writings from 1945 to early 1947 disclose that they expected to succeed to the British but when the faint vision of Pakistan began to assume the form of a coming reality they felt it to be somewhat difficult permanently to reconcile themselves with the idea of a new state. They must have found themselves on the horns of a dilemma because they could neither elect for India, a Hindu secular state, nor for Pakistan where schism was not expected to be encouraged. Some of their writings show that they were opposed to the Partition, and that if Partition came, they could strive for reunion."²

The loss of Qadian was greatly felt in Ahmadya circles but they satisfied themselves with the interpretation of the Mirza's prophecies regarding the return to Qadian. The plight of Qadiani migrants was compared with the exodus of Jews. Mirza Ghulam Ahmad had already claimed to be Moses for Ahmadya Jewry. Frequent references were cited from the dreams and utterance of Mirza Qadiani to maintain

1. The Muslim World April, 1955- S.E.Brush, Ahmadyat in Pakistan-P.148
2. Munir Report P.196

that Ahmadis would soon return to Qadian, the Holy Land of the Promised Messiah.¹ Mirza Mahmud believed that milk in the breasts of Mecca and Madina had dried up, it was now flowing in Qadian.² Qadian is the "throne seat of the Messenger of God."³ It is like the Harem⁴ and the Madina of Ahmadis. Mirza Ghulam Ahmad called it an 'abode of safety' and the 'Jerusalem.' Situated there is the Minaret of the Messiah which the Mirza built himself to fulfil a prophecy. The mosque of the Promised Messiah is the Masjid-Aqsa referred to in the Holy Quran.⁵ The other important mosque of Qadian is Masjid-i-Mubarak, the Blessed Mosque.⁶ Bahishti Maqbra or the Cemetery of Paradise also lies there.⁷ All this made it *Sanctum Sanctorum* and a sign of God (Shaar-Allah).

Every Ahmadis had to take firm oath that he would never lose sight of his main objective of return to Qadian. He had to prepare his family to offer all sort of sacrifices for the return to Qadian.⁸

A dream of Mirza Mahmud (11 June, 1951) makes it amply clear that he aspired to get back Qadian by all means.⁹ Just after his arrival in Lahore till his death he kept on repeating the same theme. His prophecies signify that Ahmadis would surely get back Qadian. That would either be by peaceful means or by converting the whole population of the district of Gurdaspur to Ahmadyat, a very ambitious target. It was also held that Ahmadis had to wage a war if the need arose. To be perfect in faith every Ahmadi must keep in mind the ultimate return to their original and real centre. If Ahmadis had no power at this time, that made no difference at all. Even Jesus Christ had no power when he declared his Ministry. Mirza Mahmud advised his followers to incorporate his advice in their faiths that no small or big Government or a body of Governments could ever keep them away from their goal. 'If these Governments would dare to interfere, the angels would come down from the Heaven to get Ahmadis take back their living centre of Qadian',¹⁰ he claimed.

A decade after independence, he predicted:

'Do not be disappointed. Rely on God. He will help create circumstances favourable to (your return to Qadian). Do not you see that Jews had to wait for 1300 years and at last they were able to settle themselves in Palestine. But you have not to wait for 1300 years, it is possible that you have not to wait for 13 years or even 10 years and God would bestow His blessings upon you.'¹¹

1. Alfaz! Lahore 26 November, 1947

2. Mirza Mahmud Ahmad, *Haqiqat-i-Roya*, P.35

3. Mirza Ghulam Ahmad, *Dafa-ul-Bala*, Qadian P.11

4. Mirza Ghulam Ahmad, *Dur-i-Samin*, Qadian

5. Mirza Ghulam Ahmad, *Ashtihar Chanda Minara-tul-Masih*, Qadian 28 May, 1900

6. *Tazkira* P.127

7. Mirza Ghulam Ahmad, *Ahwasyat*, Qadian P.25

8. *Tarikh Vol XII* P.378

9. *Supplement Tehrik-i-Jadid Rabwah* December 1971

10. Alfaz! Lahore, 25 October, 1947

11. Alfaz! Rabwah, 15 March, 1957

Mirza Mahmud, on the one hand, gave the good news of return to Qadian to his followers and on the other hand made secret contacts with the Sikh leadership to impress upon them the need for the safety and protection of Qadian. He desired to get their full cooperation in the event of a political crisis. Qadian elders supported the Sikh demand of a special status for Nankana Sahib situated at Sheikhpura, Pakistan, the birth place of Guru Nank. When Gyani Kartar Sing made a demand in October, 1947 that Vatican status should be given to Nankana Sahib, *Alfazi* fully supported it. It was called a 'just and reasonable demand', although it had been put forth too late.¹

In order to retain their legal claim on the properties of Qadian, instructions were given to Pakistani Ahmadis not to submit claims for their properties in Pakistan which they had left in Qadian and its surrounding villages of Nangal, Bhani, Khara etc.² It was made clear to them that since they had come to Pakistan only temporarily compelled by the political circumstances of the time, they would definitely get back Qadian in near future after making two or three attempts.³ To retain their claim on properties in Qadian they should not submit the claims in Pakistan. It was also declared that the dead bodies of the Khalifa and other members of the Mirza family (Khandan-i-Nabuwat) should be buried in Rabwah as an "Amanat" to be carried to Qadian at a proper time. The inscriptions on the graves of the wife of Mirza Ghulam Ahmad, Mirza Mahmud and other members of the Mirza family still remind every Qadiani the *Will* of Mirza Mahmud that they must have to take their dead bodies to Qadian for formal burial in Bahishti Maqbra.

The possibility of Akali-Qadiani compromise on holy places of Nankana Sahib and Qadian lurks in the minds of Rabwah elders. They always look to political developments in the Indian Punjab with keen interest. Just after the Partition, Qadianis approached the Sikh leadership to forge better relations between the two communities. In 1953, a fraternal delegation of Ahmadis from Pakistan led by the brother of Sir Zafarullah Khan went to Qadian taking with them vials of holy water from the Nankana Sahib shrine in Pakistan and copies of the Granth Sahib for presentation to the Sikh Community of Qadian. In return they were given copies of the Quran. Such courtesies express the desire of the responsible leadership of both communities to build better relations between themselves.⁴

Dr Shankar Das Mehra, a veteran Congress leader who has been visualizing a great potential in Ahmadyat in forging good relations with Hindus since mid 30s sent an article on Ahmadyat to the *Statesman Calcutta* which appeared in its issue of 22 February, 1949. He suggested to the Government of India to come to an alliance with the Ahmadya Jamat to revive the past glory of India. The movement deserved

1. *Alfazi* Lahore, 25 October, 1947

2. *Alfazi* Lahore, 4 December, 1947

3. *Alfazi* Lahore, 7 December, 1947

4. Barkat Ahmad Rajid, *Tehrik-i-Ahmadyat*, Qadian, P.6

attention, as its founder was a Hindustani, their Mecca was Qadian and it had no real sympathies for the political aspirations of the Muslim World".¹ he argued.

In a letter to Nazir-i-Aala, Qadian on 26 December, 1949 he pinned hopes on the Swadeshi (national) character of the movement and spoke high of it in bringing two communities of India viz Hindus and Muslims, closer to each other.²

Zafarullah As Foreign Minister: Qadianis made a drastic change in the aims and scope of their ambitions when Sir Zafarullah was invited to become the Foreign Minister of Pakistan on 25 December, 1947.³ The precise circumstances of Sir Zafarullah being asked first to plead the Pakistan case before the Boundary Commission where his community had entered a plea as a separate community and that resulted into loss of Gurdaspur to Pakistan - and later as Foreign Minister are subject of further research.

At the time of Partition, Sir Zafarullah was the Constitutional Adviser to the Nawab of Bhopal.⁴ Quaid-e-Azam desired H.S. Suharwardy to join the Central Government at Foreign Office. But he was sore at the way Kh. Nazimuddin had been made the first Chief Minister of erstwhile East Pakistan. He declined the offer on the ground that he was engaged in helping the Indian Muslims caught in unprecedented communal riots that had erupted in the wake of independence.⁵

Sir Zafarullah's appointment was criticized by a section of Pakistan press on the ground that he was a die-hard Qadiani and had never joined the Muslim League rather he made every attempt to sabotage the sole representative organization of Muslims of India.⁶

The Quaid offered him an important post although he knew well his past career. Sir Muhammad Ismail says : "During Willingdon's Viceroyalty when Sir Zafarullah was the Executive Counsellor, Mr. M.A. Jinnah, in spite of his eminence in the political field, was kept out of the Round Table Conference in its later stages. Still the Quaid entrusted the Foreign Affairs of Pakistan to him. This instance was sufficient to show how magnanimous he could be."⁷

It has been said that the Quaid had been prevailed upon to appoint Sir Zafarullah because Zafarullah was very close to the British and the bureaucrats who had recommended him felt there was a need to counterbalance Lord Mountbatten's

1. Ibid

2. Ibid

3. Qadiani were pressing for his Chief Ministership of the Punjab-Alfazi Lahore, 29 November, 1947

4. Nawab of Bhopal was the Chancellor of Chamber of Princes at that time. He wanted to abdicate in favour of his daughter. He approached Lord Mountbatten first with the request of a Stand Still Agreement without acceding to India. When refused, he sent his constitutional Adviser, Sir Zafarullah to discuss terms of Accession. He was told that no alteration in the Instrument would be possible. Nawab Bhopal was an ally of Sir Conrad Corfield, head of Political Department of British India and Political Adviser to the Viceroy. He is the same fellow who destroyed 4 tons of most valuable papers concerning Princes which included top secret letters and instructions on the British Imperialist policy in India. Zafarullah worked to secure a unique place for the Princes in the wake of new constitutional set up of India and Pakistan. Nawab Bhopal, however, subsequently announced the State's accession to India with the Quaid's consent.

5. Outlook, Karachi 6 July 1974 Suharwardy was also engaged in Sovereign Bengal movement with Sarat Chandra Bose at that time, see Amlendu De, Islam in Modern India, Maya Prakashan, Calcutta, 1982, PP 230-242

6. Quoted in Alfazi Lahore, 31 December, 1947

7. Sir Mirza Ismail, My Public Life, P.100

open hostility towards the *nascent* state. Perhaps he had in mind the British attitude towards Pakistan in making this decision. Not only were the British accountable for many of the acute problems which faced Pakistan at its birth, they still had a hand in its affairs. And Lord Mountbatten was frankly hostile. Some one was, therefore, needed who could use his personal influence with White Hall in smoothing out the unresolved matters. Hence the choice of Ch. Zafarullah Khan, The acid test of the Jamat Ahmadya's attitude was, however, provided by the Pakistan movement in which it did not participate.¹

The group which had been most dominant and powerful in Pakistan's emerging foreign policy making apparatus was bureaucratic elite, consisting of top civil servants and high echelons of Pakistan military establishment. Initially, there was neither a well-organized Foreign Office of Pakistan nor any well-equipped and trained Pakistan Foreign Service. In the early years, some old hands of British India's Political Department used to man the higher posts of Pakistan's Foreign Office. Among them were some Britishers who mostly belonged to the old ICS Cadre. These British officer viz Creagh Coin, Fletcher, Dixon and Redpath had set the early tone of the Pakistan's foreign policy administration and moulded the political outlook of its Foreign Office and its personnels.

After the death of Quaid-i-Azam and the departure of some British Officers, the whole foreign policy establishment went under the grip of some top Pakistan civil servants as the political elites at that time were fiercely engaged in domestic power struggle.² Iskandar Mirza, Ch. Muhammad Ali (both of them later became the top office holders), Muhammad Ikramullah, Secretary, Ministry of Foreign Affairs during 1947-51, Aziz Ahmad and a few other civil servants like Akhtar Hussain who came from Supply and Agha Hilaly from Education, Health and Lands, became the key figures in the Foreign Office. Some high ranking military officers, like Ayub Khan entered into this group of foreign policy elite and began to influence the foreign policy processes, particularly after the death of Quaid-i-Azam. It is on record that as early as 1951 Ayub Khan started thinking in terms of Pakistan's joining the Western military bloc.

It is doubtful if the Quaid like other elites of newly founded state was aware of the Qadiani leadership's theologian, infact prophetic views about the future of the state he had founded, yet he did direct that all matter of policy nature should be referred either to him or to the Prime Minister, Liaquat Ali Khan. But in actual practice, it was the Foreign Minister who was to decide which was routine and which was a policy matter.³

Contact Campaign: After Zafarullah's assumption of the portfolio of Foreign Ministership of Pakistan, the head of Ahmadya community got himself actively involved

1. Pakistan Times Lahore 24 November, 1980

2. Pakistan's Foreign Policy (Indian Perspectives) Edited by K. Arif, Vanguard Book Ltd. 1984 P.41

3. Impact International UK, 27 September, 1974

in Pakistan politics. He wrote a series of articles in *Alfazi*, Lahore from September 1947 to January, 1948 on the defence potential and economic viability of newly established state of Pakistan. He proposed that Pakistan should take every step to cooperate with India in the political and economic fields as well as in the sphere of defence.¹ Elaborating on economic, political and defence potentialities of Pakistan, he proposed to establish a Territorial Force and Army Clubs for the country. In his fourth lecture on the '*Future of Pakistan*' held in Law College, Lahore, he stressed the need of a joint defence with India. He explained that Pakistan Army was 80,000 in number and included infantry, artillery, parachuters etc of which only 40,000 or its 50 percent was a fighting force. On the basis of data worked out in relation to total border area with the fighting force, he concluded that Pakistan could deploy only 43 men to defend one mile of its border of which 21 men could actually fight. He gave the example of Germany which deployed one thousand army men to defend one mile of its territory. He called Pakistan defence very weak because it had a very small number of experienced officers, no reserve force and a poor artillery with little ammunition. Parachute Battalion would likely to be disbanded. There was not a single ordnance factory in the country. After pointing out these shortcomings, he strongly pleaded that Pakistan and India *must* jointly devise their defence systems.² He also argued that Indian sub-continent was a geographical entity even if it would be divided into million parts. Keeping this end in view, Pakistan and India should forge a common cause in their defence policy,³ he concluded.

After advocating a joint defence scheme, he turned towards the Muslim League. In an interview with the APP, Mirza Mahmud demanded that doors of the League should be kept open for all non-Muslims of Pakistan in order to reorganize this party on democratic and internationally recognized principles. It was argued that after the establishment of Pakistan, the League had no basis for existence neither in Pakistan nor in India. 'Muslims of India should join the Indian National Congress', he maintained.⁴

To introduce himself in political circles of the then West Pakistan, he embarked upon a tour of the area in March 1948. He visited Sialkot, Jhelum, Karachi, Peshawar, Rawalpindi and Quetta, addressed selected gatherings, met civil and military officers and political leaders of repute.⁵ He discussed the key political problems of Pakistan including Kashmir issue, defence policy and the future of the newly created Muslim state of Pakistan.

In his tour to the NWFP in early April, 1948 he met Shinwari and Afridi Chiefs in Landi Kotal, addressed two gatherings at Peshawar and called on Dr Khan Sahib and Abdul Ghaffar Khan in Utmanzai.⁶

1. Alfazi Lahore, 4 December, 1947

2. Alfazi Lahore, 21 December, 1947

3. Alfazi Lahore, 1st December, 1947 Jang Karachi, 24 December, 1947

4. Alfazi Lahore, 18 December, 1947

5. Tarikh—Ahmadyat Vol XII PP.280-310

6. Ibid P.321

Relations between Afghanistan and Pakistan were tense since November, 1947 when Sardar Najibullah came to Karachi as a special envoy of King Zahir Shah of Afghanistan to hold talks with Pakistan officials. After his return to Kabul, Afghanistan kept on raising the slogan of Pakhtunistan in high pitch. Qadianis had a pathological hatred for Kabul as their missionaries were slain there at different occasions. Zafarullah's bias played a key role in formative phase of Pakistan Foreign policy towards Kabul.

On his return from Peshawar, Mirza Mahmud stayed in Rawalpindi where he addressed a selected gathering in a Cinema Hall and spoke on Kashmir problem. He claimed to play a very crucial role if so desired by the Government of Pakistan because Abdullah had a great respect for him. People demonstrated outside the hall and the police had to resort to lathi charge to disperse the agitating crowd.

From Pindi he left for Quetta. Ahmadia community Quetta arranged a reception in his honour on 14 June, 1948. The participants included M. Kazmi, the Iranian Counsel; Ministers of Kalat State, top ranking civil and military officials, Sir Phillips Edward, Political Agent Quetta, Mirza Bashir Ahmad S.O. Quetta, Mr. Balang S.P., Mr. Beck DSP, Khan Bahadur Malik Bashir Ahmad, Under Secretary, Adj. Gen., Nawab Raisani, Agha Sarwar Shah, Commissioner Colony Revenue Commission, Nawab Karam Khan Kansi, Muhammad Khan Jogezi, Mir Doda Khan and some senior members of the Muslim League. He discussed the issue of Islamic constitution and emphasized the need to support the volunteers fighting in Kashmir.¹ To his followers his message was to attain power and get it even by force if it was not possible to have it by peaceful means.² He exhorted Ahmadis to launch a vigorous conversion campaign. These utterances, afterwards, resulted in a counter offensive from the ulema against Qadianism.

Hyderabad: On 11 September, 1948 Quaid-i-Azam Muhammad Ali Jinnah passed away. It was a tremendous loss to the Nation. The people were mourning the death of their great leader when the news came that the Indian forces had marched into Hyderabad Deccan.

Hyderabad enjoyed a peculiar position during the British rule. The Nizam had the Imperialist favour only except in mid 20s when he tried to assert his position by declaring the sovereignty of the state in internal affairs. The Viceroy, Lord Reading sharply reacted over it and a Council was setup on 27 March, 1926 to administer the State affairs. Four British officers were included in the Council. The Nizam had lost almost all power and became a titular head of the Hindu dominated State.³ The Nizam's sons, Prince of Berar and Muazzam Jah were at war with each other. Berar borrowed a huge amount of money from the Hindu money lenders for his personal

1. Tarikh-i-Ahmadia Vol XII P.343

2. Ibid P.354

3. Rals Ahmad Jaffery, Hyderabad Jo Kabhi Tha, Lahore 1960 P.73

use and collaborated with the British Officers to come to power at an appropriate time. Some Qadiani members of Sikanderabad family always planted their agents in the King Palace who informed Qadian of all the palace intrigues. Qadian promoted Prince Berar. In an address in late 1948, at the time of Indian capture of Hyderabad, Mirza Mahmud Ahmad revealed that Prince Berar had entered into a secret agreement with some Mahasabai Hindus 21-year ago (1927). He received money and promised them certain concessions in the event of his assumption of power at an appropriate time. The agreement came to the notice of one the Prince's confidants (probably a Qadiani). He stole it from his papers and handed it over to Mirza Mahmud Ahmad.¹ A probe by the Qadiani intelligence gave the background of the agreement. That since Prince Berar did not receive pocket money from the state exchequer he borrowed money from Hindu money lenders who took advantage of the situation and concluded a secret agreement with him. Mirza Mahmud says that he brought this agreement to the notice of the Government. The British Government ordered the Nizam to pay him about 10 to 20 thousand rupee per month.

Mirza Mahmud further says that he was in favour of bartering away Hyderabad for Kashmir. He argues that Hyderabad, according to its conditions should have formed part of the Indian Union as Kashmir should accede to Pakistan. He claims to have always been inviting the attention of the Muslims to the fact that both these issues (Kashmir and Hyderabad) are linked with each other and should be dealt with jointly. He means to say 'give Hyderabad to India and get Kashmir from it.' He deplored that sometimes the leaders of the nation get so subservient to aspirations of the masses that they could not adopt a right course. He expressed doubts in the ability of Prince Berar and Qasim Rizvi to deliver goods.²

Political Strategy: Muslims of Pakistan saw that Zafarullah did not participate in the funeral prayers of the Quaid on the plea that he was a non-Muslim. Qadianis openly called 900 million Muslims confirmed heretics (Kafirs) and the Quaid was no exception. This sparked off heated controversy through out Pakistan but Qadianis cared little for it. The Imperialist powers fully backed them achieve their evil designs directed to undermine the integrity of Pakistan.

Qadianis had held the belief during the British rule in India (and even still maintain) that they could prosper and propagate their ideas only under the 'shield' of the British and that they could work properly neither in Mecca, nor in Syria, nor in Kabul except under this (British) Government for whose progress and prosperity, the founder of the community used ever to pray.³ They now found the Pakistan situation too quite prospective. During his political tours Mirza Mahmud exhorted the followers to concentrate on and convert the large and thinly populated Baluchistan and 'be in a position to call at least one province as our own.'⁴ He asked them not to flock like

1. Mirza Mahmud Ahmad's address *Alfazi* Lahore, 21 September, 1948

2. *Ibid*

3. *Tabligh-e-Risalat*, Edit by Mir Qasim Ali, Vol VI, P.69

4. *Alfazi* Lahore, 13 August, 1948

sheep in one or two departments but to spread out in all the key sectors. And as for the military, if one assumed that there were 10,000 Ahmadis in Pakistan, then 9,000 should go to the military.

Military preparation is a very important thing. How could you do your work until you have not learnt the military science? He asked. 'The subsequent devaluation and corruption of Pakistan democracy, sabotage of the democratic process, hindrances created in the enforcement of the Islamic laws and the emergence first of the bureaucracy and later the military as the country's ruling class should have been seen in the background of such deeprooted Qadiani intrigues.'¹

Broadly speaking the post-Partition Ahmadya policy toward Pakistan rested on the following points :

- i) Setting up of a base in Pakistan. Mirza Mahmud had eyes on Kashmir and Baluchistan.
- ii) Penetration into Armed Forces.
- iii) Return to Qadian by undoing the Partition.
- iv) Opening up of new missions specially in Afro-Arab countries with the support of Sir Zafarullah.

Kashmir : Qadiani intrigues in Kashmir had a long history. These have been briefly discussed in the previous chapters while stating Qadiani role in All India Kashmir Committee (1931). In 1933, Qadiani disruptionists formed an All India Kashmir Association to further their nefarious ends with the support of British Imperialism. The Qadiani periodical *Al-Islah*, was brought out from Srinagar to influence public opinion. From 1933 to 1946 Qadiani role in Kashmir politics was manifestly pro-Maharaja.² Sheikh Abdullah launched 'Quit Kashmir' movement in 1946 which was directed against the Dogra ruler and was modeled on the Congress 'Quit India Movement' of 1942. He used the platform of National Conference, which was formed in 1939 in opposition to Muslim Conference. Mirza Mahmud severely criticized the anti-Maharaja 'Quit Kashmir' movement and supported the policy of Maharaja of Kashmir.³ He forgot all love for Kashmir freedom fighters in the last phase of their struggle. He exhorted his followers to fully concentrate on the conversion of Kashmiris to Ahmadyat and expressed his firm conviction that Kashmiris would embrace Ahmadyat enmasse as happened in case of the villages of Asnor, Chak Sunrij, Risshi Nagar etc.

Alfazi gives a report of Ahmadya mission's activities in Kashmir: "Hazrat Muslih Maud in his Advisory Committee Meeting last year (1945) had kindly given the approval for setting up a Missionary Centre in Kashmir keeping in view the

1. Impact London, 27 September, 1974

2. *Al-Islah* Srinagar, 4 July, 1946

3. *Alfazi* Qadian, 1st February, 1946

importance of this State in his mind. There was a need to establish a Darul Tabligh (Centre for Propagation of Beliefs) and 'mosque.' *The Government of Kashmir has been pleased to give four Kanals of land for the 'mosque', Darul Tabligh and guest house.* Hazrat Mushil Maud sent a congratulatory telegram to Ahmadya missionary when we got the land."¹

Qadianis were also jubilant over the success of Ghulam Nabi Gilkar, President Jamat Ahmadya, Srinagar from Fateh Kadal Constituency as member of the Kashmir Assembly.

Ahmadis from Jammu visited Qadian and deplored the apathy of Mirza Mahmud towards Kashmir liberation movement at that critical stage of struggle. Mirza Mahmud gave at length his past role in Kashmir movement during (1930s) and criticized the present Kashmir leadership for launching a movement having an anti Maharaja stance. 'Blames are being leveled against the Maharaja and his family, it is wrong and we strongly oppose this movement. All our sympathies are with the Maharaja of Kashmir. Nevertheless he should also take care of his subjects,'² he emphasized.

Mirza Mahmud, in reply to an address from a group of Qadianis of Kashmir stated that there was no doubt that he had taken interest in Kashmir politics and had been willing to offer his assistance to the interested parties if they promised to work under his direction. 'We were willing to cooperate with them and the success could be achieved that way,' he maintained.

He narrated one of his dreams which he saw in 1942 about the Maharaja of Kashmir. "The dream was also repeated the next day. The Promised Messiah had also seen a similar dream regarding Maharaja of Patiala. This showed that there was some relationship of Patiala and Kashmir with the Punjab politics. Any how, we had been continuously making efforts to spread Ahmadyat and our Jamats had encircled Kashmir",³ he emphasized.

With the transfer of power to the successor States of India and Pakistan, the British paramountcy over the princely states lapsed. The Indian leaders had planned to take over Kashmir long before the Partition. The Radcliffe Award allotted Muslim majority district of Gurdaspur to India, thereby providing India with lines of communications to the Kashmir Valley which it otherwise could not have had.

AK Government: Pakistan leadership was over-burdened with problems and could not take proper action to counter Indian aggressive moves. The voluntary expedition of tribesmen to liberate the State from Dogra ruler proved to be abortive owing to lack of planning and resources. The people of Poonch waged a heroic struggle against the Dogra repressive regime. Mirza Mahmud lost no time to form a Qadiani Battalion

1. Alfaz Qadian, 10 January, 1946

2. Alfaz Qadian, 20 June, 1946

3. Alfaz Qadian, 11, April, 1947

to fight on Kashmir front. Qadianis had always opposed jihad as the very coming of the Promised Messiah was to abrogate the holy war for all times to come. It was an article of their faith and they strictly adhered to it during the British rule in India. But now the political expediency forced Mirza Mahmud to send Furqan Battalion to Kashmir border to watch Ahmadi interests in Kashmir imbroglio and to promote the strategic interests relating to Qadian. Many Qadiani agents were already active in Poonch and the Valley. They undertook secret missions to Kashmir under the instructions of Mirza Mahmud.

Qadianis advance a claim that during the liberation movement in Kashmir, Ghulam Nabi Gilkar formed the First Azad Kashmir Government in exile at Rawalpindi. He said to have left for Srinagar on 6 October to arrest Maharaja Hari Singh.¹ A 13-member Cabinet was secretly formed in Srinagar which included Minister-designate for education, health, defence, law, etc. It was a Qadiani shadow Cabinet. Gilkar was arrested in Srinagar and remained in jail for a few months.

Pandit Prem Nath Bazaz says : 'The President of Provisional Government as announced by Radio Pakistan was Anwar. Who is this Anwar? Three men have come forward since each claiming that it is he. But it is believed by reliable people that Anwar was no other person than Ghulam Nabi Gilkar a member of the Working Committee of the Muslim Conference, one of the old veterans of the Kashmir freedom movement who headed the provisional revolutionary Government of Azad Kashmir. No soon was the provisional Government formed than its President did a childish and fantastic thing. He proceeded to Srinagar with the intention of arresting the Maharaja and warning Abdullah of the dangerous consequences of his contemplated step in forcing the state to accede to India. This self styled president was arrested and detained. He met Abdullah before his detention and had a talk with him but he did not reveal his identity.'²

The underground 'Cabinet' supposed to be formed by Gilkar included either Qadiani or pro-Qadiani elements. Names of all of them were not revealed except persons like Abdul Ghaffar Dar, Deputy Publicity Officer (designate), Khawaja Abdul Mannan, Chief Engineer etc.³

There is absolutely no truth in Qadiani claim that Gilkar formed the first Provisional Azad Kashmir Government. On 4 October, Syed Nazir Hussain Shah, a veteran leader from Jammu announced the formation of Azad Kashmir Government. The announcement was made under the fictitious name of 'Anwar'.⁴ He himself told the scribe that since he loved the Turk General Anwar Pasha, he used that name for

1. Tarikh Vol VI, P.656 It is interesting to note that Alfazl, Lahore did not mention in any of its issues of October-November, 1947, the formation of Azad Government by Gilkar. Sardar Gul Ahmad Kausar, Editor Hamara Kashmir, Muzaffarabad wrote an article in his paper on 4 October 1953 which is quoted extensively by Qadiani writers in support of their claim—See also Tarikh Ahmadyat Vol XI P.322
2. Bazaz op. cit. P.621 Also Lord Birdwood Two Nations and Kashmir, London 1956 P.81
3. See Assad Ullah Kashmiri Qadianis, Maamar-e-Azadi-e-Kashmir Ghulam Nabi Gilkar, Rawalpindi P.25
4. Lt. Syed Anwar Shah of Hill Surang, Tehsil Bagh Azad Kashmir and Major Khurshid Anwar under whose command Afghan tribesmen attacked Muzaffarabad on 21 October 1947 are other claimants

the attainment of a sublime cause. Subsequently Ghulam Nabi Gilkar appended his name with the epithet of Anwar. Gilkar always opposed Pakistan stand on Kashmir issue and advocated 'Independent Kashmir' theory. The Azad Kashmir government was formed on 24 October, 1947 in the liberated area of Kashmir and Sardar Muhammad Ibrahim became its first President.¹

On 26 October, India launched a full-fledged attack on Kashmir after the Maharaja's shady deal with the Congress leadership. When it was brought to the notice of the Quaid he immediately responded by ordering General Gracey, the Acting C-in-C Pakistan Army, to dispatch Pakistan troops to Kashmir, but the British C-in-C refused to carry out these orders even though his British counterparts on the Indian side were busy mounting an armed attack in Jammu and Kashmir State.

Philip Warner, the biographer of Field Marshal Auchinleck states :

"Auchinleck promptly flew to Lahore (after the landing of Indian troops in Kashmir on the orders of General Lockart, the C-in-C of the Indian Armed Forces). Here General Sir Douglas Gracey (deputising for Messervy, C-in-C Pakistan Armed Forces, who was on leave) informed him that he had been told by Jinnah to send troops to Kashmir for various missions, including that of capturing Srinagar obviously Pakistan's Governor General would not let Kashmir so willingly. Auchinleck stated very clearly to Jinnah that what he was proposing to do was quite irregular, for Kashmir had now legally become part of India. He quietly pointed out that if Jinnah tried to proceed he himself would order all British officers to withdraw from Pakistan's Army, a threat which infuriated but at the same time checked Jinnah. Auchinleck then suggested that Jinnah should meet Nehru, Mountbatten, the Maharaja of Kashmir and his Prime Minister in a conference, to which the Muslim leader had no choice but to agree. In the event Nehru was ill and was unable to go, though it was agreed in principle that a plebiscite would be called to determine the real feeling in Kashmir."²

In the UN: On 1st January, 1948 India went to the Security Council with complaint that Pakistan was aiding and abetting the frontier tribesmen and its own nationals to join fighting in the State. While the Council was still debating the issue, India intensified its operations in the State which forced Pakistan to send a limited number of troops into Kashmir to hold essential defensive positions.

Sir Gopala Swami Ayenger spoke on behalf of India and Zafarullah presented Pakistan case in the Security Council. "The sum of his (Zafarullah's) arguments³ concerning Kashmir was that the accession together with the massacre of Muslims in East Punjab and the neighbouring Sikh and Hindu State were factors in one vast plot. He concluded with a suggestion that India's appeal to the Security Council was due to the failure of her Army to enforce a decision. In this there was

1. See also Maulana Taj Mahmud, *Azad Kashmir Kee Qarardad Per Mirza-eon Kay Gumrah Kun Propoganday Ka Maskal Jawab*, MTKN, Pakistan, 1973
 2. Philip Warner, *Auchinleck, the Lonely Soldier*, London 1981, P.225
 3. See Zafarullah, *Servant of God*, PP 148-152

certainly an element of truth. In the opening presentation Sir Zafarullah Khan may well have overplayed his hand. Dramatic and startling accusations exposing Indian leadership as a diabolical tyranny seeking its satisfaction through blood were not likely to impress the Security Council. His tendency to excessive length was also a handicap."¹

Mirza Mahmud in his address in Rawalpindi on 12 April, 1948 already made it clear that the decision of the Security Council would be against Pakistan. That decision would be guided by international factors and even ten Zafarullah Khans could have no influence over it.² He disclosed that Sir G.S. Ayenger had assured America and Britain³ that India would provide required concessions in the wake of war with the Russians.

The Council appointed the UN Commission for India and Pakistan (UNCIP) to investigate the facts and mediate between the parties. 'When the Commission arrived in Pakistan on 7 July, 1948 it at once got a frank acknowledgment from Zafarullah Khan that Pakistan troops had been fighting in Kashmir since 8 May. This fact was widely known but had not previously been admitted by the Pakistan Government. In the eyes of the Commission it constituted "a material change in the situation" and it stated so in correspondence with the Pakistan Government. Pakistan also admitted in August 1948 that Azad Kashmir forces were under the operational control of Pakistan army.⁴ This changed the nature of the issue. India exploited the situation to its advantage.⁵

The UN Commission, after prolonged negotiations secured agreement of the parties to what are known as the UN Resolutions of 13 August, 1948 and 5 January, 1949. It provided for a ceasefire which went into effect on 1st January, 1949. It proved fatal to the Kashmir problem. Sir Zafarullah's unusually lengthy speeches in the UN made the issue further complicated. Pakistan got bogged down in textual battles with India over demilitarization proposals losing sight of the primary objective which was that of the induction of the Plebiscite Administrator into office.

Mian Iftikharuddin, a veteran Muslim leaguer, in a speech in the Constituent Assembly of Pakistan on 5 October, 1950 criticized Zafarullah's role in a very lucid and impressive manner:

"Don't we clearly see that their (American and British Imperialists) sole interest is to maintain their hold over the peoples of the East whom they cannot rule by old methods, whom they must rule now indirectly through their agents and we have lent ourselves consciously or unconsciously our Government has lent itself consciously

1. Lord Birdwood, *Two Nations and Kashmir*, London, P.88

2. *Tarikh-i-Ahmadya* Vol XII P.324

3. Sir Zafarullah says that the Security Council was considering the resolution on Plebiscite. Philip Noel Baker, Minister for Commonwealth Affairs talked to Sir Ayenger and Sir Gija Shankar BajPal and asked them to try to persuade Prime Minister Nehru to agree to go along with the resolution. He was given some hope that the Prime Minister might be brought round, when Mr. Noel Baker received a telegram from Prime Minister Attlee to desist. The resolution was announced that his delegation has been recalled to Delhi for consultation (Servant of God, P.153)

4. W. Norman Brown, *The United States And India And Pakistan*, USA P.189

5. For Indian version of Kashmir problem, see Bhagwan Singh, *Political Conspiracies of Kashmir*, Light and Life Publication, Lukhnow, India, 1973

or unconsciously to be their agents. That is the role we have played on this question. Sir, you just think of man I am just saying that and I am not opposing any individual and so long as the policy of the Government would remain what it has been obviously the best man will go and prove himself to be a failure but this shows the symbolic appearance of the mind and the intention and intensity of the feelings of the Pakistan Government. What I mean is that Sir Zafarullah may be an able lawyer of thirty years or forty years standing and a confirmed believer in British Raj – more loyal than the King himself in whose thirty years not on one moment he did think it necessary to get up and ask for freedom of this country. He helped the British Government throughout his life. That person could go and speak, if he gets money, on behalf of Bahawalpur or Bhopal or on behalf of the Indian Government, he would go and represent as a diplomatic representative of the Indian Government, if he is paid as he did in China and similarly he is representing Pakistan Government as he is being paid to do so. He would even go and represent the United Indian Government, if Heaven forbid that State comes into being tomorrow, if the Government pays him to do so. That person we have sent to safeguard our interests because that is the best lawyer that we could get. That very lawyer represented us on the question of boundaries and we know what Radcliffe Award was. That very lawyer was the intellectual leader of the hated Unionists, the most reactionary element and the ugliest element in politics that this sub-continent has produced. That person cannot feel the throb of freedom of the people of Kashmir. He cannot fight for them. He can only do hair splitting. That person cannot give a policy.

Sir, that is the proof that person must be faithful to British interests. His object is to prolong the discussion, prolong the whole affairs, so that both India and Pakistan may look up to Britain and America for help. Our worthy Minister is more an agent of the British than of the American. However, that is besides the point. The thing is this that this policy has not given us Kashmir."¹

Furqan Battalion: In June, 1948 Mirza Mahmud set up Furqan Battalion to axe his grind in Kashmir affairs. In a special session of Majlis-i-Shoora, he announced that he had been persuaded by some military officers to send at least a platoon on Jammu front to take part in Kashmir war. Under the command of Mirza Mubarak Ahmad, a platoon of 45 Ahmadis, after receiving instructions from M.M.Ahmad, then Deputy Commissioner Sialkot moved to MirajKay to fight on the Jammu front. The Government of Pakistan, claims a Qadiani weekly paper *Lahore*, itself requested Mirza Mahmud to send a Battalion on Kashmir front. An Organizing Committee under Mirza Nasir Ahmad (Fatehuddin) was set up which recruited Qadiani volunteers and by June, 1948 the Furqan Battalion, under the command of Col(Retd) Sardar Muhammad Hayat Qaisarani was formed which stationed at Sarai Alamgir near Jhelum. After Qaisarani, Mirza Mubarak Ahmad became its commander. The Furqan

camp was named Zubair and the commanding officer was called 'Alam Kabab', (a name revealed to Mirza Ghulam Ahmad for the future Muslih Maud, Mirza Mahmud claimed that 'office' in 1944). Besides Col Qaisarani, Maj Waqi-uz-Zaman (Second in Command), Major Hameed Ahmad Kaleem, Major Abdul Hamid, Major Abdullah Mahar and Cap. Naimatullah Sharif occupied important positions in the Battalion.

The Battalion advanced from Bagsar front to the Valley of Saadabad on 10 July, 1948 and occupied a portion of it about 2 miles wide and 5 miles long when the ceasefire took place. Nine Qadianis were killed during Kashmir war.¹ As the war was going on, Mirza Mahmud summoned some influential Qadianis to Lahore to start a movement inside the Valley. Khalifa Abdul Manan, the son of Khalifa Abdul Rahim Qadiani, a former Home Secretary to the Maharaja of Kashmir and an engineer by profession was called to Lahore and advised to contact some one in the Valley to help in the execution of the Qadiani Plan. He states:

He (Mirza) then said: 'I want a reliable person from the Valley who should be available for operation on the fighting line to'... 'I (Mannan) at once said: yes, Your Holiness! I have one in mind, but he is presently in Srinagar "Can he come"? He inquired and I said 'yes', "but I have no means to communicate with him." 'You write him and give me the letter.' I wrote, the message reached him in Srinagar, he left in disguise immediately. He was under orders of arrest from the Emergency Administration. He reached Lahore within a few days, presented himself at Rattan Bagh and started the assigned work and continued to work for years and years."²

Furqan Force concentrated its activities mostly in the Saadabad Valley Sector. It was a spy rather than a fighting force. The leaders of the Muslim Conference expressed their apprehensions on the Qadiani involvement in Kashmir affairs. Sardar Aftab Ahmad, General Secretary, Muslim Conference condemned the Qadiani role in Kashmir war and held them responsible for spying and playing an Imperialist inspired game.³

Mirza Mahmud, in his address dated 27 December, 1950 states: 'Sardar Aftab Ahmad, General Secretary Muslim Conference Kashmir has alleged that Ahmadis had sent the Furqan Force to fight in Kashmir as a part of a conspiracy. They leaked secret reports to the Indian Army. On the basis of their reports the enemy war planes bombarded Pakistan's strategic positions. All the leading newspapers of the Punjab carried his statement. We made a complaint to the Government stating 'Why did Government allow us to remain in Kashmir for two years'? The Government asked Sardar Aftab to retract and the Ministry of Kashmir prepared a draft statement and sent it to Karachi to contradict his earlier statement. But Sardar Aftab's statement appeared in a distorted form only in the least circulated daily *Tamir*, Rawalpindi. After

1. Weekly Lahore, Lahore 31 March, 1975 Also Tarikh—Ahmadyat, Vol VI, P.267

2. Khalifa Abdul Mannan, Kashmir Story, Lahore 1970 P.120

3. Shamsul-ulema Mufti Atique Ullah Shah Mufti—Azam Poonch, Azad Kashmir Mein Mirzaon Kay Hath Kanday, Supplement the Sadiq Azad Kashmir, 5 January, 1951 P.16

sometimes in November, 1950 Sardar Aftab repeated the same allegations on the arrival of Sir Owen Dixon mission in Pakistan as mediator on Kashmir question although the volunteer forces had been withdrawn from Kashmir by that time.¹

The Furqan Bn was disbanded on 17 June, 1950. Brig K.M. Sheikh of Pak Army read out the message of Gen Gracey, C-in-C of the Bn to the Furqan Force in a ceremony held for that special purpose:

Gracey paid a glowing tribute to Furqan Battalion in his message dated 17 June, 1950. The text of the message to the Battalion from the notorious General Sir Douglas Gracey, K.C.I.E.C.B.E., M.C., Commander in Chief (Furqan Battalion) is given below :

"Your offer to provide a volunteer force in the fight for liberation of Kashmir in June, 1948 was gratefully accepted, and the Furqan Bn came into being. After a short period of training during the summer of 1948, you were soon ready to take your place in the field. In September, 1948 you were placed under Commander MALF.

Your Bn was composed entirely of volunteers who came from all walks of life, young peasants, students, teachers, men in business, they were all imbued with the spirit of service for Pakistan; you accepted no remuneration, and no publicity for the self sacrifice for which you all volunteered. Yours was a noble cause.

You impressed us all with your keenness to learn, and the enthusiasm you brought with you. You and your officers soon got over many difficulties that face a young unit.

In Kashmir you were allotted an important sector, and very soon you justified the reliance placed on you and you nobly acquitted yourself in battle against heavy enemy ground and air attacks, with not losing a single inch of ground.

Your conduct both individual and collective and your discipline have been of a very high order.

As your mission is over and your Bn is under orders to disband. I wish to thank every one of you for the services you have rendered to your country. Khuda Hafiz.²

Baluchistan: Mirza Mahmud made no secret of his political motives after his arrival in Pakistan. On 22 July, 1948 he visited Baluchistan on a political mission where a secret Independent Baluchistan movement was going on with the British backings. He declared to turn Baluchistan into a Qadiani province so that it could serve as a base for further infiltration into territories of Pakistan.

It may be of interest to know that the Greater Baluchistan Scheme was prepared during the Second World War by pro-Axis elements. Hitler desired to reach

1. Mirza Mahmud Ahmad's Address dated 27 December, 1950 Publicity Department, Rabwah
2. Tarikh, Vol. VI, P.675

India to inflict a heavy blow on British Imperialism. After formation of the INA by Babu Subash Bose, Germany strongly felt the need to reach Baluchistan through Iraq and the Persian Gulf. The plan was prepared in the State of Kalat. A book on *Greater Baluchistan Plan* was also published. The British confiscated all copies of the book in 1942.¹

With the end of the Second War, the British took keen interest in Baluchistan affairs for its strategic importance as it could prove a bulwark against Russian expansionism. They encouraged independent Baluchistan elements. The political Agent of Quetta D.Y.Fell, and the Congress party were involved in a conspiracy in Baluchistan.² Khan of Kalat was assured all British help including recognition of the independent status of the state like that of Nepal. The British troops could station for fifty years as they had been in Egypt. To carry out this plan Col. Sir Jaffery Prior, the A.G.G. of Baluchistan visited Kalat to deliver Lord Mountbatten's message to the Khan. It was proposed that an All Baluchistan Conference should be convened to get support for the *Independent Baluchistan Plan*. The Khan conveyed the plan to the Quaid. He immediately took up the matter with Mountbatten. Lord Mountbatten sent the following secret message to Jaffery:

'Stop Baluch Conference. Khan Kalat Most untrustworthy.'³

At the time of Partition, Khan Kalat again hobnobbed with the British to secure an independent status for Baluchistan. The Shahi Jirga of Baluchistan had already decided to join Pakistan in the end of June, 1947 but the question of the merger of Kalat State was still unresolved. On 19 December, 1947 the Foreign Minister of Kalat D.Y.Fell, in reply to a question in Dewan-i-Aam stated that despite all efforts no agreement had been reached with Pakistan regarding the annexation of the State. The agreement related to the future relations between them. The Kalat State proposed to surrender the control of means of communications and foreign affairs to Pakistan but Pakistan insisted on unconditional annexation of the State, and encouraged the rulers of Makran and Lasbella to challenge the suzerainty of Kalat State.⁴

W. Wilcox gives the following version of the annexation of Kalat State: Khan Kalat had employed Englishmen a few days before Pakistan to command his army and serve him as Foreign Minister. On 12 August, 1947 the *New York Times* reported that 'Pakistan recognized Kalat as an independent sovereign state with the status different from that of the Indian States.' The next day the *Times* printed a map of Kalat and Makran as independent states. On 15 August, the Khan proclaimed Kalat independent.⁵ Douglas Fell, the Foreign Minister looked for help from the British to maintain the independent status of the State and the Khan's brother and uncle sought aid from Kabul.

1. Urdu Digest, Lahore, October, 1969

2. Dr Inamul Haq Kausar, Pakistan Movement in Baluchistan, Islamabad, PP 36-40

3. Urdu Digest Lahore October, 1969

4. Afazi Lahore, 20 December, 1947

5. W.W. Wilcox, Pakistan, the Consolidation of State, USA, 1963, P.76

In January, 1948 Liaqat Ali Khan met Kalat Defence Minister in Peshawar. The Quaid saw the Khan and other sardars when he travelled to Sibi to address Shahjirga. On 25 February, the Kalat National party sponsored a 'non accession bill' in Awan-i-Aam (Lower House) and Fell left for London in search of support. *Dawn*, Karachi carried the following banner line : 'The Khan of Kalat has direct treaty relations with the British.'¹ Consequently Pakistan decided to move its army into Baluchistan and recognized the accession of Makran, Kharan and Lasbella thereby isolating Kalat from the sea and the Iranian border. Khan of Kalat announced his decision to join Pakistan unconditionally on 27 March, 1948.

After the Kalat's accession, Prince Karim, a relative of the Khan was dismissed from the governorship of Makran. He escaped to Afghanistan to recruit a tribal army for fighting against Pakistan army. Fell and Anderson supported the rebel leader and got financial support from Khan of Kalat. On 16 June, Karim and other rebels were arrested by the Pakistan Army.² Khan of Kalat in his autobiography calls the Agent to the Governor General, Foreign Minister and Col. S.B.Shah as black sheep who opposed to the idea of Kalat's merger with Pakistan.³

Against this political background one can fully assess the nature of Mirza Mahmud's visit to Quetta in July, 1948 and his utterance regarding establishment of an Ahmadya state in Baluchistan:

'The entire population of British Baluchistan-nowcalled Pak Baluchistan-is about five to six lakhs. Although the population of this Province is less than that of others it has an importance of its own as a unit has the same value in a state as an individual has in a society. To illustrate one may refer to the Constitution of America. In America every state is represented by an equal number of members in the Senate irrespective of its population which may be one crore or ten crores. In short, although the population of Pak Baluchistan is only 5-6 lakhs or 11 lakhs including the States, it has its importance as a unit. It is difficult to convert a big population to Ahmadyat but it is easy to convert a small population. If, therefore, the community pays full attention to this programme this province can be converted over to Ahmadyat in a very short time. Remember; our missionary work can never succeed unless we have a strong base. A strong base is a prerequisite for Tabligh (Propagation of ideas). Therefore, you should first of all try to make your base strong. Have a base of your own somewhere. Let it be any where. If we convert the whole of this province to Ahmadyat, we shall be in a position to call at least one province as our own. And this can be done very easily.'⁴

1. *Dawn*, Karachi, 28 February, 1948

2. W.Wilcox, Pakistan, USA 1963 PP.75-81

3. Mir Ahmad Yar, Inside Baluchistan, Royal Book Co. Karachi, 1975, P.158

4. *Alfazi* Lahore, 13 August, 1948

Mirza Mahmud's Testimony: Munir Committee (1954) asked the following questions to Mirza Bashiruddin Mahmud Ahmad (MBMA) regarding the establishment of a Qadiani state in Baluchistan :

Question : Have you delivered the speech in your Friday address in Quetta (Exhibit DE 324) which appeared in 13 August, 1948 issue of Alfazl?

MBMA : Yes, please!

Question : When you said the following words in your speech what did you intend to convey by it ? 'Remember, our missionary work can never succeed unless we have a strong base. A strong base is a prerequisite for Tabligh (propagation of ideas).'

MBMA : These words are self-explanatory.

Question : When you said: 'If we convert the whole of this province to call at least one province as our own. What did you mean by it?'

MBMA : There were two reasons for it:

- i) The grandfather of the present Nawab of Kalat was an Ahmadi.¹
- ii) Baluchistan is a small province.

Question : Did you say the following words in your Friday address which appeared in Alfazl dated 22 October, 1948 (Ex D. E.210)?

"I know that now this province can not escape from our hands, it will fall prey to us. Even if all the nations of world unite they cannot snatch this area away from us."

MBMA : Yes please!. But this should not be taken in its literal sense. I referred to the future. I only wanted to say that since an Ahmadi officer was killed there, this province would sure to be an Ahmadya one.²

Munir Report records: 'Reliance has also been placed in this connection on Mirza Bashiruddin Mahmud Ahmad's speech in Quetta, published in the Alfazl of 13 August, 1948, in which he appealed to his Community to intensify their propaganda in Baluchistan, so that province may become a base for future operations and on his address at the Annual Meeting of Sadre Anjuman Ahmadya, Rabwah during the Christmas of 1951 which was published in the Alfazl of 16 January, 1952 in the course of which he made an impassioned appeal to his followers to accelerate and intensify their proselytising activities so that persons who had hitherto been unbelievers may fall into the fold of Ahmadyat by the end of 1952.

1. Mirza Mahmud furnished the "proof" for it. He published the photo copy of the letter which the grandfather of Khan of Kalat, Mir Khuda Dad Khan wrote to Mirza Ghulam Ahmad Qadiani on 11 June, 1903 and requested him to pray for him. He came to know about Mirza Sahib from Hussain Bux of Loralai (Mirza Mahmud, Islami Nazariya, Rabwah 1953). It does not establish, in any way, that Mir Khuda Dad was an Ahmadi.

2. Tehqiqati Adalat Mein Imaam Jamat Ahmadya Ka Bayan, Publicity Department Rabwah, P.30

The address published in the *Alfazi* of 11 January, 1952 in which Ahmadis were persuaded not to concentrate in one department, namely the army, but to disperse in all other departments, has also been referred to as well as several reports submitted by Ahmadi Government officers or officials to the headquarters of the results of their tabligh.¹

Pindi Conspiracy Case: On the midnight of 9 March, 1951 Major General Akbar Khan, Chief of the General Staff, Pakistan Army, Brig. M.A. Latif, and some civilians were arrested on the charge of hatching a conspiracy to create commotion in the country by violent means and to overthrow the then existing Government of which the late Liaquat Ali Khan was Prime Minister. Major General Nazir Ahmad Qadiani, a close relative of Sir Zafarullah was at the Imperial Defence College in London on a training course from where he was brought back and was arrested.

From a Socialist's point of view, 'The Rawalpindi 'Conspiracy' was bungled from the very start. The mastermind was Maj Gen Akbar Khan, Chief of Staff of the Pakistan Army. Akbar had fought in the war to liberate Kashmir and felt that he had been betrayed by the political leadership. He was considered to be progressive, a pro-Nasserite army radical, and the officers who supported him were a mixed bag ranging from neo Fascist to national chauvinists. The tiny Communist Party of Pakistan (CPP) also got embroiled in this mess. Sajjad Zaheer told me that he had met Akbar at a cocktail party and the general had broached the subject and 'requested help' to draft manifestoes and a possible plan of action. The CPP leadership accepted the offer and participated in various meetings with army officers. Eventually it was decided to shelve the plan for some time, but a conspirator, fearing that the truth might be revealed at a later stage, turned informer and the 'conspiracy' was unveiled. The army officers and Communist leaders were arrested.²

The interpretation that since the Pakistan army was cheated out of victory by the ceasefire in Kashmir³ they made a plan to overthrow the Government is not generally accepted. Zafarullah Poshni and Air Commodore Janjua who themselves were involved in the conspiracy case, call it a myth. The real motive, says Zafarullah Poshni, was to change the Government which was a 'corrupt, nepotism-ridden, inefficient and weak-kneed bunch of characters totally subservient to British Imperialist domination.'⁴ Brig Sadeeq Khan, another accomplice in the Pindi Conspiracy case reveals that Sir Zafarullah gave a ceasefire signal in the Security Council precisely at the time (January, 1949) when India had got some strategic gains in Kashmir. We

1. Munir Report, P.200

2. Tariq Ali, Pakistan: Military Rule or People's Power, Jonathan Cape, London 1970 P.45

3. Maj. Gen. Akbar Khan's article in *Hikayat*, Lahore, September, 1972 quoted by Hasan Askar Rizvi, *The Military and Politics in Pakistan*, Progressive Publishers, Karachi, 1978 P.85

4. *The Outlook*, Karachi, 3 February, 1973. Also see Col (Retd) Hasan Khan's article on Pindi Conspiracy case in *Urdu Digest*, Lahore Oct. 1982

accepted the ceasefire without getting any political advantages out of our successes in the war. He states that Sikander Mirza opposed Liaqat. He wanted to see Ayub Khan in C-in-C uniform. They were good friends. Through Ayub Khan's military influence, he thought to attain power by removing his opponents from the way.¹

There is another plausible version of conspiracy which proves it a British inspired² rather than a pro-Soviet plot :

- i) Qadianis, being the stooges of the British Imperialism and their stakes in the affairs in the event of a successful coup that the military officers were not Communists; they could not have been anything but pro-British.
- ii) Of the Communist Party of British India, like other colonial British parties, had generally been an extension of British political indifference and not 'made in Moscow.' Moreover, the British intelligence had always had a certain presence within the party itself.³
- iii) A Soviet connected plot would appear to be highly stupid at a time when Liaqat Ali was known to be trying to distance himself from both Britain and the US. He had told the British that Pakistan should not be taken for granted. He had declined all offers and pressures to enter the so-called Middle East Defence Organization being then vigorously put forth by the US. On the other hand, the removal of Liaqat Ali had the effect of drawing in Pakistan closer and closer into a system of western alliances from which it has neither benefited nor been able to detach itself effectively.⁴

All this had us to believe that it was a British-inspired plot and Qadianis were *definitely* involved in it. Subsequent events further confirm our belief.

Liaqat's Assassination: Within a span of four years Liaqat Ali Khan came to know of Qadiani prophecies and utterances regarding the creation of an Ahmadya State in Kashmir and Baluchistan. In the wake of their policy and aspirations for a united India he ordered the creation of a Special Intelligence Cell to prepare a list of Qadianis in sensitive positions and to keep an eye on their activities.⁵ The same year saw the discovery of a military officers plot (Pindi Conspiracy Case) to overthrow the Govern-

1. *Weekly Hurmat*, Rawalpindi 1-7 April, 1984 Special Research Report on the Pindi Conspiracy Case. See also Maj-Gen (Retd) Akbar Khan's interview in *Defence Journal*, June-July, 1985

2. Qadianis were very eager to take control of General Head quarters of Pakistan Army in early 50s. Fazal Mahmud Khan Qadiani, Deputy Financial Adviser, Central Ordnance Department Rawalpindi wrote a letter to Mirza Mahmud on 24 February 1949 and gave a few proposals for this sinister plan. (See Mir Ghulam Nabi Nasik, *Mirzaayat Kay Napak* (Friday, Rawalpindi 1951))

3. The Communist Party of India secretly collaborated with the British during the Second World War to sabotage national movements. Arun Shourie, a well known Indian writer has given many startling facts supported by documentation in the four issues of the illustrated *Weekly of India*, 18 March-8 April, 1984 on the Imperialist-Communist collaboration during early 40s.

4. *Impact* London 8-21 October, 1982

5. *Impact International*, UK, 27 September, 1974

ment. In the following year Liaquat was assassinated in broad day light. The assassin was killed on the spot and the murder has since remained an unsolved mystery. Liaquat was said to have been planning a heavy reshuffle of his Cabinet.

A Jewish paper, the *Jerusalem Post*, in its 23 October, 1951 issue wrote an interesting editorial on the assassination of Liaquat Ali. It first noted the holding of the 'Pan Islamic Conference in Karachi last May (1951) and Liaquat Ali's agreement 'to the appointment (as its Secretary General) of Aminul Hussaini' (the late grand Mufti of Palestine) and then went on to observe that, it may well be that in doing so he signed the bill for his execution.¹ What the *Post* seemed to suggest was that 'even if he (the Mufti) has not been directly involved in Liaquat Ali Khan's death, nevertheless, the support of a man of his caliber has encouraged local Muslim fire brands to put their threats into action.'² However, even if Liaquat Ali has been killed by the Mufti 'fans', the *Post* could not restrain itself from commenting that the "smooth shuffling following the murder was so rapid as to appear readily planned for any emergency."³

Mian Mumtaz Muhammad Khan Daultana made a startling disclosure of our history in August, 1983 when he hinted at involvement of Nawab Mushtaq Ahmad Gurmani, General Muhammad Ayub Khan, Ghulam Muhammad, Chaudhry Zafarullah Khan [Zafarullah was in Newyork at the time of Liaquat Ali Khan's assassination] and Sardar Bahadur Khan in the assassination of Liaquat Ali. The reason he divulged was that Liaquat wanted to nominate Sardar Abdur Rab Nishtar as Deputy Prime Minister, take Hussain Shaheed Suharwardy in the Federal Cabinet and bringing I.I.Chundrigar as the Governor of Punjab as he had decided to dismiss Ghulam Muhammad from the Cabinet.

As Liaquat decided to make the administrative changes announced at a public meeting at Rawalpindi alongwith some other important announcements on 16 October, 1951 he was shot dead before he could utter a word. Sardar Abdul Rab Nishtar, who rushed to Rawalpindi immediately after he heard about the catastrophe, was not allowed to enter the room where the so-called Cabinet was in session, although after the demise of the Prime Minister there would have been no Cabinet. This was the so-called meeting of the Cabinet where the decision to nominate Ghulam Muhammad as Governor General and Khawaja Nazimuddin as Prime Minister was taken. He said that the entire Muslim League and its Secretary General, Ch. Muhammad Ali were supporting Sardar Abdul Rab Nishtar as the next Prime Minister but the League view was not honoured which was the first setback to the concept of political parties in Pakistan. He said that even Sardar Nishtar did not resist as he thought it no fit to create any political controversy at that juncture of history. He further disclosed that

1. The Impact London, 8-21 October, 1982

2. James Solomon Vincent, a Pakistani Secret Service Agent in an exclusive interview with the weekly *Takbir*, Karachi has revealed that a German Convert Kenzy was responsible to kill Liaquat Ali Khan. Said Aliyar, the "alleged assassin" was just a camouflage (Jang Lahore, 9 March 1988). Kenzy embraced Qadianism, became Abdul Shakoor, lived in Quetta and married in Rawwah. He had close relations with Zafarullah family.

3. The Impact London 8-21 October, 1982

Liaqat Ali Khan had discussed the matter of the administrative changes with him being the Chief Minister of Punjab on 14 October only two days before his murder.¹

Unrealistic Foreign Policy : Pakistan could not adopt an independent foreign policy and remained tied to the Imperialist interests owing to Sir Zafarullah. Pakistan relations with the USSR remained tense and cool in early years after our independence. The first move to establish diplomatic relations with Russia was made in mid April, 1949 not out of sincerity but to win the sympathies of western powers on Kashmir issue. Zafarullah, in a meeting with the Russian Deputy Foreign Minister, Andrei Gromyko in New York proposed to exchange ambassadors. But it had no effect on the attitude of Western country because Pakistan nominee to Russia presented his credentials in Moscow on 31 December, 1949 and his counterpart from Russia came to Pakistan even late in March 1950. Another opportunity to establish relation with Russia came when Liaqat Ali was invited by Moscow. He instead professed to visit Washington because his influential Foreign Minister was an agent of Imperialism and had long been paving way to push Pakistan into western bloc. He was eager to set up Ahmadya Missions in Europe and America in accordance with the prophecies of Mirza Ghulam Ahmad and his successor Mirza Mahmud.²

The secret documents made public in London after the expiry of 30 year statutory period reveal that the year (1949) Liaqat Ali Khan was invited to visit the Soviet Union, China had gone Red. The Russian invitation caused considerable concern in Whitehall and the Commonwealth Relations Office Pakistan Desk was inundated with despatches from British envoys, foreign and Pakistan press reports. The documents give the year another significance. It was the time when the Commonwealth Office had prepared (September, 1949) an appraisal of India's foreign policy which stated its "deep-seated unwillingness to accept the division of the Indian subcontinent and a consequent basic hostility to Pakistan."³

The Indian leaders felt attracted to Moscow. Nehru had sent first his sister Vijay Laxmi Pandit and, after her, Dr Radhakrishnan as India's envoy to Kremlin. New Delhi seemed unduly upset by the Soviet invitation of June, 1949 to Pakistan Prime Minister. They feared that Russians, by treating Pakistan as a leading Muslim nation might strive for anew pro-Soviet alignment of Muslim and Arabs through out the Middle East.

Britain's assessment was that neither Pakistan was going over to Communist Camp nor the acceptance would materialize. They persuaded Americans to invite Liaqat Ali to Washington to take the sting out of any visit he paid to Moscow. The documents reveal that help for Britain's efforts came from an unexpected quarter. Before the Foreign Office could formally approach State Department, Mr. Ghulam Muhammad Pakistan's Finance Minister, while in Washington seems to have taken

1. Daily Muslim Islamabad, 25 August, 1983

2. Nawal-e-Waqat Lahore, 1st February, 1972

3. Dawn Karachi, 1st February, 1985

the matter out of British hands (by) expressing support for the idea of an invitation to Pakistan Prime Minister to visit Washington. The invitation would be extended by Assistant Secretary of State, George McGhee when he visited Karachi in December 1949. The British Embassy in Washington informed the Foreign Office late in November on the basis of confidential information from the State Department.

Documents reveal that Noel-Baker, Secretary of State for Commonwealth Relations told Attlee (14 June) to bring a reversion of feeling in Britain's favour by making an over indication regarding 'current Indian policy towards delay, if not obstruction of plebiscite in Kashmir.' Baker also advised that the Foreign Office should approach the State Department to take steps for a majority vote in the UNCIP for securing an acceptance of arbitral procedure in the Kashmir dispute. This was subsequently done, the documents say.

"The Moscow visit did not take place. Why? The then Pakistan Foreign Minister, Sir Zafarullah Khan, had made clear at an American Embassy reception in Karachi that Pakistan was quite ready to leave the next move to the Russians, Sir Graffety Smith (the British High Commissioner in Pakistan) reported on July 21 to London. He quoted Sir Zafarullah as saying they have asked us, we have accepted. The next move is up to them. Which move the Russians obviously did not make.¹

Korean War: Pakistan, being an ally of America, fully supported the US policy on the Korean crisis and was even willing to offer a brigade of Pakistani troops which the United States had offered to equip with modern weapons. Further Pakistan not only signed the Japanese Peace Treaty, but also provided full support to it from the floor of the Conference. Pakistan's unequivocal support at a critical juncture left a deep impression on the minds of Americans.² Two years later Dulles, as Secretary of State, supporting Pakistan's request for the supply of wheat, recalled that at the time of Japanese Peace Treaty, the Soviet Union tried to portray the treaty as being imposed upon Japan by a few Western powers headed by the US, and that "at that juncture Pakistan furnished a leadership which brought to that Conference a substantial number of Asian countries."³

China: Pakistan voted in favour of the representation to the People's Republic of China in the UN in 1950, but there after up to 1960 voted for the US sponsored resolutions for the postponement of the question of China's seat in the UN.⁴ Mirza Mahmud, in his covert language of revelation and dream, states that he saw the Government of Pakistan had paid a glowing tribute to Zafarullah Khan in a statement which had established the international position of Pakistan. It was becoming evident

1. Dawn Karachi, 1st February, 1965

2. Sir Zafarullah says that Dean Acheson, who as Secretary of State presided over the Conference and John Foster Dulles, who had conducted the negotiations for the treaty and as incharge of it on behalf of the United States, expressed their gratification to him, (Servant of God, P.175)

3. Wheat to Pakistan: Hearings on H.R. 5659-5661 before the House Committee on Agriculture and Forestry, 15 June, 1953 PP 8 and 9

4. Pakistan Foreign Policy, Indian Perspectives, Edited by K. Arif, Vanguard Books Limited, Lahore, P.81

that in the UN or British or American circles India was likely to gain importance as a result of its likely service to check the Russian influence in China but at that time Zafarullah Khan offered his services and explained that Pakistan could also render this service.¹

Muslim States: Pakistan served actively in the cause of independence of Indonesia, Libya, Eritrea and Somaliland, but none of these nations had any ties with Pakistan other than the cultural.² The relations with other Muslim States were also deplorable due to our pro-British stance. 'When Iran, then Egypt and then Iraq exploded against Britain in the summer and autumn of 1951, Pakistan found itself in an embarrassing situation. It had a policy of close friendship with these countries; at the same time their immediate actions were prejudicial to its interests. Iran's abrogation of Britain's oil rights threatened Pakistan's essential oil supply. Egypt's efforts at that time to break the treaty concerning the Suez Canal could have interfered with the flow of trade to Pakistan from the West. Further Pakistan wanted British support in the UN in its quarrel with India. Hence it tried to soothe both sides.'³

On 16 October, 1951 the Egyptian Parliament approved the unilateral abrogation of Anglo-Egyptian Treaty of 1936 and proclaimed Farooq as King. There was an exultant mood in Egypt. Newspapers proclaimed 'King and people break the fetters of British Imperialism.' Anti-British demonstration flared up in Ismailya and Port Said and armed clashes occurred between Egyptian guerrilla squads and British army between November 1951-January 1952. The Wafd Government was not prepared to risk armed combat with British troops. On 27 January, 1952 Martial Law was proclaimed and King Farooq dismissed Nahas Government. Four Prime Ministers held office in the next six months. On 22 July, 1952 the Free Officers seized power.⁴

In February, 1952 when an anti-British movement was going on in Egypt, Zafarullah on his return from London paid a friendly visit to Cairo. It was resented by the Egyptian nationalists. They felt that an 'emissary of British Prime Minister had come to persuade King Farooq to maintain hated colonialist status quo over the British evacuation of the Suez Canal base.'

Zafarullah held meetings with Ali Mehr Pasha, the Prime Minister of Egypt and King Farooq. Soon after his arrival, the Mufti of Egypt As-Sheikh Hasnain Muhammad Makhlov issued a fatwa in which he exposed Qadiani heresy, condemned Zafarullah as Kafir and criticized the past political role played by the Ahmadya movement against Islam and the integrity of the Arab states. The Arab press gave it a wider publicity which resulted in deterioration of our relations with the Islamic world. Some Arab countries deplored Pakistan's pro-West policy and criticized its unwholesome attitude towards Arab nationalism. Zafarullah, in the capacity of the

1. *Affazi Rabwah* 25 January, 1950 *Almubashra*, P.294

2. N.Brown, op. cit. P.352

3. N.Brown, op. cit. P.352

4. Derek Hopwood, *Egypt*, Allen and Unwin, USA, 1985, P.33.

Foreign Minister of Pakistan asked the Pakistan Ambassador at Cairo to officially protest to Egypt against the fatwa. Prime Minister of Egypt, Najib Hilali took the matter to King Farooq and requested him to sign a contradictory statement which he refused. Tarikh-i-Ahmadyat says that Hilali tendered his resignation over this issue (28 June 1952).¹ Mirza Mahmud wrote a letter to the daily *Alyum*, Cairo to explain the Ahmadya beliefs. He clarified Ahmadya prophecy concerning their return to Qadian which the paper maintained would, take place after launching an attack on India. He requested the Egyptian and Arab press to help in promotion of friendly relations with Pakistan.²

Zafarullah claims that he met Anthony Eden, the British Secretary of State for Foreign Affairs and discussed the issue of withdrawal of British forces from the Suez. He visited Cairo and London several times to remove intervening difficulties. In Cairo, Ambassador Kaffery of the United States was eager to help him and his assistance proved very valuable. Eden managed to get an appointment for Zafarullah with British Prime Minister Churchill. Before Zafarullah could call on him, General Sir Brian Robertson, Commander of the British forces in Suez held a secret meeting with him, General Robertson explained him that the British military presence in Suez was as anachronism and they should withdraw. Moreover, the Revolution in Egypt was backed by the people and would come to stay.

Zafarullah called on British Prime Minister and discussed the issue with him. His response was positive. At last an agreement on the withdrawal of British forces from Egypt was concluded in conformity with the terms of the agreement made with the Egyptian revolutionary authorities. Zafarullah claims that Gamal Abdul Nasir remembered and appreciated his service rendered in this matter.³

Britain concluded different agreements with Egypt at different occasions. A first agreement laying down general principles was initialled on 27 July, 1954 and a final one on 19 October, 1954. It was a boon to the Egyptian forces which were then battling for the supremacy against a combined civilian military opposition led by the Muslim Brethren (Akhwans). Although it still tied Egypt to a British military alliance of sorts, to the general Egyptian public it meant the ultimate triumph over Imperialism after nearly 75 years of the physical presence of British troops in the country. The last British troops left Port Said on 13 June, and on 18th Jamal Nasir ceremoniously raised the Egyptian flag over Navy House there.⁴

An Ally of Zionists: Zafarullah believed that the Zionist State of Israel is a 'reality' and has come into existence whether we recognize it or not. An interesting letter appeared in the Pakistan Times:

1. Tarikh-i-Ahmadyat Vol XVII P.307

2. Mirza Mahmud letter to Alyum, Egypt Published by Anjuman Taraqi-Hisam, Rabwah, July, 1952

3. Zafarullah, Servant of God, P.186

4. P. J. Vatikiotis, The Modern History of Egypt, London, 1978 PP.388-390

"In reply to a question in Karachi recently, Sir Muhammad Zafarullah Khan, Pakistan's Foreign Minister, said that as a realist he had to accept the position that whatever one's own stand in the matter, in actual fact the State of Israel had come into existence. This indicates that even Sir Muhammad Zafarullah is prepared to accept the logic of *fait accompli*. The Minister's provision, whatever one's own stand in the matter, could only thinly disguise his preparedness to wash off hands from any territory which may be forcibly snatched away from Muslims."¹

In the UN forums, Sir Zafarullah had a chance to discuss varied political issues with Israeli envoys. Zionists of India published a monthly journal *India and Israel* from Bombay. Its editor was F.W.Pollack and H.E.Schablim worked as its Assistant Editor. Pollack was a good friend of Mahatma Gandhi. He was also the Trade Commissioner of Israel for India and South East Asia. The aim of the paper was to promote friendly relations between India and Israel. It published a photograph of Sir Zafarullah, Pakistan Foreign Minister with A.Aban, Israel's Permanent Representative at the UN. Zafarullah was seen chatting with him in a friendly manner. The paper wrote the following lines under their photograph:

"Though diplomatic relations have not yet been established between Israel and Pakistan, the United Nations provide a welcome platform for diplomats of both countries to exchange views on Asian problems effecting both nations."²

1. Pakistan Times 30 June 1949, (Letter of Syed Ghulam Sarwar, Gujra)
2. Indian and Israel, Bombay, June, 1952

TEHRIK- KHATAM- I- NABUWAT (1953)

As stated earlier, the Qadianis shifted their power base from Qadian to Rabwah near Sargodha. Rabwah, under the changed circumstances enjoyed a special status like the Vatican. It was a "state" within the state, with strong links with Imperialism and special links with Zionist Israel. All planning, coordination and controlling of Qadiani activities was done from Rabwah. No government ever checked their political activities in a serious manner due to their influence in Administration.

As a part of their doctrine, Qadianis penetrated the Muslim rank and file by confusing innocent minds through an anti-Islamic exploitation of human weaknesses. When Pakistan, in her initial days of independence was striving hard for her existence and survival, Qadianis, with the help of the "invisible hands" of Imperialism and neocolonialism were making deep thrusts into the bureaucracy, Armed Forces and other official and semi-official institutions. After having captured a number of key posts in these institutions, they converted or attempted to convert their "subordinates" to Qadianism. It was not a purely religious matter between God and man and certainly not in line with Quaid-e-Azam's policy framework. It was a planned, collective "shudhi"-like move, an aggression, exploitation and a religious assimilation. The advocates of secularism or "broadminded democratic regimes" did not take any notice of such aggressive designs. As a result, Qadianis got a free hand to indoctrinate the general masses through extensive use of "carrot and stick" methods. They enjoyed tremendous political influence to defeat any move and punished any person or organization that worked against their wishes and designs.¹

After the death of Liaquat Ali, Nazimuddin took over the prime ministership and Ghulam Muhammad a former civil servant became Governor General of Pakistan. The change in the political leadership came about at a time when after four years of existence, political cohesion and emotion had been submerged by realities and Pakistan had begun to show signs of restlessness. The constitution was still not framed, the Constituent Assembly had become a battleground of factional and regional disputes. The Centre and the provinces were at loggerheads, and the provinces were fighting among themselves. The economy was in decline because the boom of the Korean War had eased, there was 'shortage' of food, the dominant Muslim League was rapidly losing influence, and politicians were engaged in intrigues and squabbles especially in the Punjab. There was tension between the East and West Pakistan and a sense of disillusionment prevailed. No real success had been achieved in the rehabilitation, Kashmir, and canal water disputes with India continued to cast a shadow over Pakistan's security.²

1. The Muslim Islamabad, 27 May, 1984
2. D.P. Singhal, Pakistan, P.80

Dissatisfaction prevailed among the people of Pakistan at the role Mirza Mahmud had been playing in the newly created state of Pakistan. They came to know that Qadianis were playing the Imperialist game in order to undermine the integrity of the State. Qadianis intrigues in Kashmir and Baluchistan and their involvement in the Pindi Conspiracy Case helped to know their future political plans. It was also believed that Qadianis were in one way or other responsible for assassination of Liaqat Ali Khan who had come to know about their secret workings and planned a reshuffle in his Cabinet. People did not like Zafarullah at all for his past role as a very loyal servant of British Imperialism and his perspective on foreign policy. He betrayed the Muslim when called upon to plead the League's case before the Boundary Commission and Kashmir issue before the UN. His useless rhetorics brought nothing but untold miseries to Kashmir Muslims and a deadlock over the issue.

Movement Takes Shape: The anti Ahmadya movement took shape in mid-1948 and reached its peak in 1953. An year after the establishment of Pakistan, Mirza Mahmud launched a contact campaign in West Pakistan. When he reached Quetta he heard the news of killing of one of his disciples, an Army Officer.¹ The Muslim Railway Employees Association Quetta organized a public meeting on 11 August, 1948. The ulema addressed the gathering on the subject of Khatam-i-Nabuwat. Major Mahmud Qadiani loitered about the venue in a suspicious manner. The organizers got alarmed and caught him before he could manage to whisk away. He was stabbed to death.

Within a few months time, the ulema of all shades of opinion launched a movement against Rabwah. The main theme of their addresses was that Mirza Ghulam Ahmad was a British agent who had been created by the British to disrupt Islamic solidarity. The activities of Qadianis in the Islamic state of Pakistan should be checked. Before the partition, Mirza Mahmud had told his followers that Pakistan was not going to come into existence and that if any such state was created, the Ahmādis would endeavour to re-unite the divided country. Sir Zafarullah was disloyal to the state and should be removed; all Ahmadis be removed from key posts. Qadianis should be declared a non-Muslim minority. Some ulema took an extreme position. They demanded that Qadiani apostates should be stoned to death, a penalty meant for renegades. They made a reference to Maulana Shabir Ahmad Usmani's pamphlet *Ash Shahab*² which he wrote in 1920's to assert that apostates deserve the penalty of death.

The pioneers of the Khatam-e-Nabuwat movement were mainly the leaders of the Majlis-e-Ahrar-i-Islam. The Majlis was politically inclined towards the Congress in the pre-Partition days. However on 12 January, 1949, in the Defence Conference at Lahore they announced their decision to cease functioning as a political party and to continue their future activity as a religious group. In the political matters they

1. Tarikh Ahmadyat, Vol XII P.321

2. Maulana Shabir Ahmad, Al-Shahab, Majlis-e-Tahafuz-i-Khatam-e-Nabuwat Lahore, 1953

announced to follow the Muslim League. The Ahrar leaders held several Tabligh Conferences in early 1950 to press for the popular demands. Qadianis paid little heed to popular agitation which in certain cases took a sharp turn. Their preachers were attacked and the meetings were disrupted. Despite they continued to hold meetings in big cities of Pakistan.

In the Punjab, elections were held in 1951. The Muslim League won a good majority. Against its undertaking to the Ahrars, the league nominated a few candidates who were Ahmadis, all of them lost.¹ The Ahrar celebrated the Thanksgiving Day.

Anjuman Ahmadya, Karachi announced the holding of a public meeting on 17 to 18 May, 1952. Sir Zafarullah was the main speaker. A few days before the meeting, Khawaja Nazimuddin, the Prime Minister of Pakistan expressed his disapproval of Ch. Zafarullah Khan's intention to attend a sectional public meeting. 'Ch Zafarullah Khan told Khawaja Nazimuddin that he was committed to the Anjuman but that if he had been advised earlier he would have refrained from attending the meeting. In view of his commitment, he said he felt it his duty to speak at the meeting and if the Prime Minister insisted on his not attending it, he could have his resignation.'²

Zafarullah, in his speech called 'Ahmadyat a plant implanted by God Himself and that plant had taken root to provide a guarantee for the preservation of Islam in fulfilment of the promise contained in the Quran, that if this plant was removed, Islam would not longer be a live religion but would be like a dried up tree having no demonstrable superiority over other religions.'³

Strong resentment was expressed over holding of the meeting and the demonstration started in Karachi and the Punjab.

The national press gave a mixed reaction over the Karachi incident.⁴ Nevertheless the aggressive nature of Tabligh was greatly resented and led to the intensification of the popular anti-Qadiani movement. After Zafarullah's speech, an All Parties Muslim Conference was held at Karachi and four demands were formulated: Ahmadis be declared a non-Muslim minority; Sir Zafarullah be removed from the office of Foreign Minister; Ahmadis be removed from key posts and to achieve aforesaid objects an All Pakistan Muslim Parties Convention be called.

Majlis-i-Amal: The Conference was presided over by Maulana Syed Suleman Nadvi under whose Chairmanship a Board was also constituted which was to make arrangements for the next meeting of the Convention. A Council consisting of eminent leaders was constituted. It included senior members of the Board of Ulema which had been appointed to advise the Pakistan Constituent Assembly. The Majlis-i-Amal of the ulema was constituted in July, 1952 in order to devise measures to secure acceptance

1. K.K.Aziz, *Party Politics in Pakistan*, Islamabad 1976, P.162

2. Munir Report, P.75

3. Ibid P.78 See also *Tarikh Ahmadyat* Vol XV P.123

4. *Aftabgh Rabwah*, 21 June, 1952

of the demands. The ulema also called on Khawaja Nazimuddin, the Prime Minister of Pakistan to explain him the seriousness of the Qadiani issue on 3 March, 1950. Qazi Ihsan Ahmad Shujaabadi, an Ahrar leader presented him Qadiani literature for perusal. Nazimuddin horrified to read it.¹

The Government was dealing with the issue in a haphazard way trying hard to appease ulema by offering a few concessions. Binder analyses Kh. Nazimuddin's attitude towards ulema's demands in the following words :

"Nazimuddin, though he readily agreed that the Ahmadis were heretics, and though he might agree that they were not Muslims, demurred at the thought of constitutional excommunication. Although he was convinced that the government ought not take action on the Ahmadi issue, Nazimuddin was loath to permit the dissaffection of the ulema. So that Prime Minister invited prominent ulema to his home, and he discussed the issue at length with them. He hoped the ulema might accept concessions on other issues instead. He tried to divide the ulema of Karachi and Lahore, and he also tried to exploit the differences between the two ulema organizations, and between the Board of Talimat and the extremist ulema. Throughout the duration of the controversy, *Dawn*² which staunchly supported Nazimuddin, heaped editorial abuse on the ulema slanted its news against them, and devoted much space to modernist features."

In July, 1952 a five-man delegation comprising Allah Ditta, Editor, *Alfurqan*, Rabwah, Abdul Rahim Dard, Jalal Din Shams, Sheikh Bashir Ahmad Advocate and Abdul Rahman Khadam called on Syed Maudoodi at Lahore. He advised the Qadiani delegation to accept their non-Muslim status as a natural outcome of their beliefs. The Qadiani elders had no other intention except to exploit the visit for their nefarious ends. Maulana knew well their malicious intentions. He granted interview only on the condition that its proceedings would not be published.³

Qadiani delegation then called on Prime Minister Kh. Nazimuddin. Also present there were Abdul Rab Nishtar, Mushtaq Ahmad Gurmani, and Fazal-ur-Rahman Bengali. Qadiani point of view on Khatam-i-Nabuwat issue and the implications of their demands were explained to him. They could not convince the Prime Minister.

Since Qadianis had access to the higher bureaucratic circles, they launched a vigorous anti-Ahrar campaign and made all efforts to prove that the Ahrars had a questionable political past. They were anti-Pakistan and pro-Congress elements. The anti-Ahmadya movement was said to be a political stunt meant to create unrest and undo the partition of the sub-continent. On the contrary Qadianis posed themselves as a pro-Pakistan group and claimed to have taken part in the independence movement and had won the war waged against the Congress and the British.⁴

1. See Munir Report P.125

2. See *Dawn*, 11 July, 15 August, 7, 21 and 24 September, 1952

3. *Al-Furqan Rabwah*, November, 1970, Also *Tarikh*, Vol XV, P.274

4. *Alfurqan Rabwah*, February-March-April, 1953

As for the burning issue of enforcement of Islamic laws in Pakistan, Qadianis believed that under the circumstances prevailing at that time in Pakistan, the enforcement of Islamic constitution was very difficult as there was no suitable environment for it. The ulema had not prepared ground for it.¹

Mirza Eats his words: To sabotage the Khatam-i-Nabuwat movement, Mirza Mahmud, in an interview with the *London Daily Mail*, declared: 'I am convinced that the secret hand of India is at the back of the present anti-Ahmadya agitation. He said to have positive proof in his possession and would be prepared to put it before the proper authorities at the proper time.'²

When it was strongly demanded that he should make the 'positive proof' public, he, instead of giving any proof, which he certainly could not; issued a clarification to the *Civil and Military Gazette*, Lahore:

'In your issue of (22nd July 1952) a report of an interview with me has been published. The interviewer Mian Muhammad Shafi (Meem Sheen) is a very experienced and honest person. He has somehow taken the impression that we are already in possession of definite proof of the Ahrar getting help from India. What I mean to say was that I have been informed by certain persons that they possessed some proof about the Ahrar getting help from the other side of the border but that I have no power to finally verify it. I also said that we too had some important clues as to some of the Ahrar workers receiving help from certain Indian parties and that we were following up these clues. I added that when we reached some definite conclusions we would put them before the proper authorities at the proper time. It seems that unfortunately I could not express myself clearly on the point and the two things got intermixed with each other.'³

Qadian got Exposed: The anti-Ahmadya movement rapidly gained momentum. Demonstrations and meetings were held and processions were taken out all over the country in support of popular demands. The Government took coercive measures to crush the agitation but failed. In the Punjab, Daultana Ministry was badly shaken when the Majlis-i-Amal organized direct action and a notice was delivered to the Prime Minister with a deadline to accept the demands. Jamat-i-Islami was taking all possible steps in favour of these demands,⁴ although it was mostly concerned with constitutional issues of that time and had been demanding an enforcement of Islamic constitution since early 1952. With the framing and implementation of the Islamic constitution, the Qadiani issue was likely to be solved automatically. Maulana Maudoodi did not want the Qadiani agitation to over shadow his efforts for an Islamic constitution.⁵

1. *Al-Furqan* Rabwah, October, 1953

2. *Tarikh Ahmadyat*, Vol XV, appendix

3. *Tarikh-i-Ahmadyat*, Vol XV, Appendix

4. Maulana Maudoodi's interview in *Palman*, Karachi, 11-26 March, 1973 See also Kalim Bahadur, *The Jamat-i-Islami of Pakistan*, Progressive Book Lahore, 1983

5. *ibid*

To explain the rationale and need of Muslim demands, Maulana Maudoodi wrote a pamphlet: *The Qadiani Problem*. He exposed religio-political aims of Ahmadya movement in a lucid way. It was widely upheld for its well-reasoned and cogent arguments. Lahore chapter of Qadiani Jamaat made an absurd attempt to answer the vital issues discussed in it¹ which back-fired.

Maulana Maudoodi explained that the Qadiani problem had arisen not because the Muslims in some fit of orthodoxy or fanaticism wanted to 'excommunicate' any group of people. Its origin, on the other hand, was traced to the claims of Mirza Ghulam Ahmad of messiahship and prophethood, and as a consequence branding those who did not believe in him to be Kafir and outside the pale of his Islam. On the basis of writings of Mirza Ghulam Ahmad and his followers he proved that Ahmadism is a separate religion and Ahmadis are Imperialist stooges and spies commissioned to defuse Muslim resistance to infidel over rule. Through out its existence its main object has been to promote Imperialist interests. Now they have been working to promote Imperialist power in Pakistan. Dr Iqbal rightly asked the British to declare Qadianis as separate community in 1935. They 'while pursuing a policy of separation in religious and social matters were, however, anxious to remain politically within the fold of Islam' because of 'the political advantages in the spheres of Government services which accrue to them by remaining within the fold.'

Maulana added: 'The demand for Sir Zafarullah Khan's removal from office not only originates from the doctrine that no non-Muslim should hold the office of a Minister in an Islamic state, but is also based on the fact that Sir Zafarullah Khan had always misused his official position to promote and strengthen the Qadiani movement. Before the partition of India and after the establishment of Pakistan he has even more actively engaged in taking undue advantage of his position as State Minister to promote the interests of Qadianism. His official position is, therefore, a permanent cause of complaint for the Muslims. We are told that but for the position of Zafarullah Khan in the State Cabinet, America would not have given Pakistan a grain of wheat.'² I say if it is really so, the matter becomes even more serious. This clearly implies that an American agent presides over Foreign Affairs Department and our foreign policy has been pawned for ten lakh tons of grain. Under this circumstance, we must rather press for the removal of Zafarullah Khan from office than make the Qadiani

1. Jamat Ahmadya Lahore, Qadiani Masla Ka Jawab, Tariq Printing Agency Lahore, 1953

2. The specter of an impending famine was raised cleverly by the US circles and a CIA sponsored press campaign was started to magnify the food shortage into a famine scare. This encouraged hoarding and food prices started rising. The Nazimuddin Government in desperation turned to the US for help, but even the promise of food aid from the US was withheld until the Nazimuddin Government had been ousted in April, 1953. Within a week food aid was announced by the US. But the promised food did not actually begin to arrive from the US until after the bumper harvest of the following year. The fact that the famine scare was clear from the fact that the food situation did not deteriorate much further; the year progressed until the following harvest and Pakistan got by, despite the non-arrival of the promised food aid. (Pakistan: The Unstable State, Hassan Gardezi and Jamil Rashid (Ed) Vanguard Books Ltd., Lahore, 1983)

movement the basis of our demand, in order to break the shackles of political slavery to America.¹

Martial Law: By early March, the mass movement spread rapidly rendering the Civil Government almost unworkable in Lahore.² All leading ulema were arrested and put behind the bar. It was at this crucial time that Punjab Chief Minister Mumtaz Daultana issued a statement virtually capitulating to the main demands that the Qadiani Community should be declared a non-Muslim minority and Qadiani leader like Zafarullah should be dismissed. It proved a bombshell for Qadianis, although Justice Munir calls it, 'A piece of mere Machiavellianism.' The same day 6 March, 1953 Martial Law was declared in the Punjab and the army was called in to crush the movement. It remained in force until May, 1953.

Sir Zafarullah claims that he told Nazimuddin that he was willing to tender resignation if it helped him in any way but he did not agree. He then went to the USA to attend the UN Session where he received a telegram from Nazimuddin that he should not come to Pakistan before the Direct Action Day. I.I. Chundrigar, the Governor of the Punjab and Daultana, the Chief Minister anticipated a fast deterioration of situation to the extent of lawlessness. The Governor phoned the Chief Minister that the situation in Lahore had deteriorated to such an extent that many public institutions had gone under the control of the people. The Cabinet asked Sikandar Mirza, the Secretary Defence to make an immediate contact with General Azam Khan to inquire from him if he could restore law and order in the city. He informed that he could do it in an hour's time, if directed. So he did.³

What the notorious Sikandar Mirza did in imposition of Martial Law is quite strange. He gave orders to GOC General Azam to impose Martial Law without due *authorization* of the Prime Minister and the Central Cabinet which was in session at that time, 6 March, 1953. When the military action started it was difficult to stop it.

Qadianis played a heinous role during the Khatam-e-Nabuwat movement.⁴ They spent thousands of rupees to buy over some unscrupulous journalists, civil servants, lawyers and secular elements to launch a counter offensive against the popular movement.⁵ The Imperialist powers fully backed them through their influential hoodlums operating in the bureaucracy of Pakistan. The Zionist lobby and the Jewish-controlled foreign press strongly favoured the Ahmadya point of view and expressed much sympathies with them. Zafarullah exerted strong pressure on Pakistan

1. Abu Ala Maudoodi, *The Qadiani Problem*, Islamic Publications Ltd., Lahore 1979, P.82
2. Zafarullah claims that no one in East Pakistan exhibited the slightest interest in the affairs. Even in West Pakistan the intelligentsia stood aloof. It is a wrong contention. In all Pakistan Muslim League Session at Dacca in October, 1952 a notice was served to the League's Council for declaring Qadianis, a non-Muslim minority, but was not accepted. (See *Tarikh Vol-XV*, P.350)
3. Zafarullah, *Tahdith*, P.585 & *Servant of God*, P.199
4. Shorish Kashmiri, *Tehrik-i-Khatam-i-Nabuwat Lahore*. For Qadiani version see Malik Fazal Hussain, *Fasadat—1953 Ka Pas Manzar*, Lyallpur, 1957 and *Tarikh-i-Ahmadyat Vol XV*
5. See issues of *Altaligh*, Rabwah January 1950 to 1952. The view point of Lahore Section of Ahmadyat was explained by Ch. Muhammad Hussain Cheema, advocate Gujrat (and Member Punjab Provincial Distt. Muslim League), Maujooda Agitation Per Aik Tabsara, Lahore, 1952

hierarchy through his foreign masters for ruthless suppression of the anti-Qadianis mass movement.

After the declaration of Martial Law, Military Courts were set up and the city was placed under military administration. Many leaders were arrested including Maulana Maudoodi, Amir Jamat Islami. Syed Maudoodi and Maulana Abdul Sattar Niazi were tried before Military Courts and sentenced to death. Here again the Martial Law authorities over-stepped their charter which was the restoration of law and order only. The whole nation condemned it. The action was also resented by the Prime Minister. It also brought a sharp reaction from the Arah World. The Governor General of Pakistan was forced to commute the sentences to imprisonment for life. Syed did not apply for mercy and remained contended with his fate.

Mirza Nasir Ahmad, Principal T.I. College Rabwah, Mirza Sharif Ahmad, and 8 others were arrested on 1st April, 1953 on the charge of violation and infringement of Martial law Orders and Regulations but were released on 28th May, 1953. Law enforcing agencies raided Rabwah to recover arms and ammunition.¹ Mirza Mahmud was not a naive to store arms and ammunition in Rabwah. He was playing a different game.

Brigadier (Retd) A.R.Siddiqi has aptly analysed the events of 1953 Martial Law and raised some pertinent questions on it. This has now been clear that Sikandar Mirza himself gave the order to GOC, General Azam to impose Martial law without due authorization of the Prime Minister. Further the sole aim of the Martial Law was to restore law and order in the Punjab. This was achieved within a fortnight after its imposition on 6 March 1953. Despite it persisted until 17 May obviously to achieve some other political motives which included the dismissal of the Prime Minister and to tackle the situation arising out of it.

The Martial Law Administration clearly overstepped its authority. The press was muzzled. Strict pre-censorship was imposed and several papers were banned and their editors jailed. It was not still clear why Martial Law extended its dragent to include every thing from character building, social and educational reforms to everyday hygiene and sanitation? During the military action a number of junior officers were found involved in the cases of misbehaviour and misuse of their authority. Those were either ignored or allowed to get away with light reprimand warning.

The award of death sentence by the military courts to Syed Maudoodi and Maulana Sattar Niazi was over and above the charter of Martial Law. It was a condemnable act committed without the lawful authority with utter horror of the nation and disgust of the Prime Minister. The Military for the first time had the 'sweet' taste of civil administration. It also came to know its importance in case of a national crisis and felt eager to play their due role in the national politics and affairs.²

1. C & M Gazette, Lahore, 2 April, 1953

2. The Nallon Lahore, 28 September 1987

The Martial Law Administration had a source of inspiration in the person of the then Chief of General Staff, Major General Ahya uddin, a diehard Qadiani. He was in favour of the use of naked force to crush the movement. He wanted to clear the agitators from Wazir Khan Mosque, Lahore where they had shut them up, with a suitable military action. The plan was, subsequently dropped due to its wider political repercussions. Major General Ahya uddin had a very narrow outlook in national affairs. His main concern was to save Ahmadya community at all costs.¹

Court of Enquiry: A Court of Enquiry was set up to investigate reasons of the Punjab disturbances. Chief Justice Muhammad Munir, in collaboration with another Judge Mr. Justice Rustam Kayani composed his infamous report. Mirza Mahmud appeared before the Court of Enquiry from 13-15 January, 1954 and recorded his testimony.² Earlier a written statement was submitted to the Court on 2 July, 1953 on behalf of Sadre Anjuman Ahmadya³ explaining the Qadiani point of view on religious and political issues. The court also framed seven questions on the main differences between Qadianis and Muslims. Counsels of the Sadre Anjuman Ahmadya, Rabwah submitted their replies to the Court on 29 August, 1953.⁴

In his testimony to the Court, Mirza Mahmud made a shameless and clever attempt to hide the real position and the nature of Ahmadya beliefs behind the deception of crooked and false explanations to deceive the Court. Since assumption of Qadiani 'gaddi' in 1914, he had unequivocally insisted that Mirza Ghulam Ahmad was a real prophet like that of Moses, Ibrahim, etc., non Ahmadis were kafir and out of the pale of Islam, an Ahmadi could neither join daily prayers with Muslims nor offer their funeral prayer, Ahmad is the name of Mirza Ghulam Ahmad given in the Quran, etc.⁵ But before the Court, he adopted a different posture, a conciliatory attitude to deceive the judges. People deplored his *attitude*. He stooped too low and took the position which had been held by Lahore Section of Ahmadya Community.⁶ No one from Qadiani Jamat dared to ask this unscrupulous 'Maud' about his *volte face*. In short, 'Mirza Mahmud retracted from many of his boastful and wrong stands, much to the chagrin of his followers and delight of his opponents,' comments a Lahori Ahmadi.⁷

Maulana Maudoodi, in his second statement to the Court of Enquiry, criticized Mirza Mahmud's statement. He observed : 'I have gone through this statement carefully. It is my considered opinion that this statement does not alter the existing position even to the slightest degree. Despite this statement, the causes which lie at the root of dispute and difference and which have so far embittered the relations between the two communities are unaffected. In this statement, the Qadianis have

1. Major General (Retd) Umrao Khan, Alk Jamali Kee Sarguzisht, Lahore 1985, P.92
2. Imam Jamat Ahmadya's Statement in the Court of Enquiry, Saeed Art Press, Hyderabad, Sind
3. Mirza Mahmud Ahmad, Islamic Ideology, Al Shirka-tul-Islamia, Rabwah, 1954
4. Reply to Seven Questions of the Court of Enquiry, Darul Tajlil, Lahore
5. See Mirza Mahmud's books- The Truth About the Split, Barkat-e-Khalefat, Aiana Sadaqat, Haqiqat-i-Nabuwat etc
6. Maulana Maudoodi's Second Statement in the Court of Enquiry, Jamat-i-Islami, Lahore, 1955 PP 12-36
7. M.A.Faruqi, Muhammad Ali, The Great Missionary of Islam Lahore, 1986 P.88

made a clever attempt to hide their real position behind the deception of crooked explanations with a two fold purpose. Firstly, they have tried to deceive the Court, in that it should think well of them and return suitable findings in their favour. Secondly, this statement enables them to continue with their former course openly and without restraint. Any one who has some knowledge of their former writings and of the practices they have followed so far cannot fail to realize that in this statement the Qadianis have shifted their stand closer to the position held by the Lahore Ahmadis. The Qadianis do not affect this 'change' by explicitly stating that they are altering their beliefs and practices in order to resolve the conflict with the Muslims. They rather give the impression that their position has from the beginning invariably the same. This, nevertheless, is a grave mis-statement. It clearly implies that instead of changing their former stand point they are, infact, reaffirming it and intend to adhere to it in the future. However, during the course of this enquiry, they have adopted temporarily a deceptive position and their stand point is bound to change once the process of enquiry is over.¹

How far Qadianis were responsible for disturbances? Munir Report states: 'Their (Qadianis) differences with the general body of Muslim had existed for more than half a century and before the Partition they were carrying out their propaganda and proselytising activities without any let or hindrance. The entire complexion of the situation, however, changed with the establishment of Pakistan and Ahmadis were befooling them if, in the absence of any enunciation of the policy as to limits within which public preaching of religions other than Islam or sectarian doctrines within Islam was to be permitted, they ever thought that their activities would not be resented and would go unnoticed in the new state. The changed circumstances, however, brought no corresponding change in their activities and aggressive propagation and offensive reference to non-Ahmadi Muslims continued ... We are, therefore, satisfied that though the *Ahmadis are not directly responsible for the disturbances, their conduct did furnish an occasion for the general agitation against them*. If the feeling had not been so strong against them, we do not think that the Ahrar would have been successful in rallying round themselves all sorts of heterogeneous religious organizations!²

On the basis of some dubious premises the Report concluded that if "Pakistan were allowed to become an Islamic state, all non-Muslims would automatically be the targets of persecution, the different Muslim sects would wrangle endlessly with each other in fratricidal strife, antiquated laws would be enforced conflicting with the standards of civilized world and Pakistan, because of her backward culture and reactionary government, would be ousted as an outcast from the international community. Not even western orientlists and Christian missionaries attack Islam as

1. Maulana Maudoodi, The Qadiani Problem, P.86
2. Munir Report P.289

harshly as the Munir Report has done. The tragedy that its author was a Muslim multiplied its harmful effects many times more."¹

The Report was severely criticised in Pakistan and was called highly prejudiced, inaccurate and a biased in nature. The secularists, Communists and Zionists used it in their vituperative propaganda against the Islamic State. Non-Muslim writers quote it extensively to criticize *raison d'être* of Pakistan and to justify the plight of Muslims in India.² Prof. P.K.Hitti, a Jew historian wrote a personal letter to Justice Munir and later when he met him "said that he was expecting some such thing from Pakistan." The late Shah of Iran in a conversation with Munir showed interest in the purport of the Report as Iran had faced similar problems in the past in the days of Bab, Bahaullah and the beautiful poetess Qurra-tul-Ain. One journalist, says Justice Munir, remarked that he read only two books from beginning to the end with out laying them aside. One of these was Lady Chatterly's lover and the other the Munir Report "what a comparison!"³

Jamat-i-Islami gave a befitting reply to Munir's diatribe.⁴ Justice Dr Javed Iqbal in his book: *Ideology of Pakistan* (1971) has given very convincing arguments to repudiate Munir's assertions and his theory on genesis of Pakistan.⁵

Aftermath: What transpired from the events of 1952-3 which badly shook the country? The Socialist version of Anti-Ahmadya movement is that it reflected the irritation of some of Pakistani big bourgeoisie which gravitated towards the United States, over the maintenance of the old ties with Britain. The United States, too applied its efforts to eliminate pro-British elements from the Government, and to replace them with more amenable politician. Speaking at the Constituent Assembly, Khawaja Nazimuddin declared that 'the anti-Ahmadya agitation is a political movement actuated by power politics.'⁶

Jamna Das Akhtar, a veteran Indian journalist says 'Ahmadis were openly accused of promoting the interests of British Imperialism and of spreading heretical ideas, opposed to the fundamental principles of Islam. It is suspected that the American interests also played a prominent role in this game because at the time the USA was trying to eliminate pro-British elements from the Government and replace them with more amenable politicians.'⁷

For Qadianis the Tehrik strengthened their position and proved that the Jamat was 'invincible.' It helped to fulfil a "prophecy revealed to the Promised Messiah." J.D.Shams, a former missionary in Israel says, 'A careful study of the prophecy points to a similarity which can be drawn between Jamat Ahmadya and Beni

1. Maryam Jameelah, Who is Maudoodi, Lahore, 1973, P.15

2. See Dr. M.A.Karandikar, Islam in India's Transition To Modernity, Eastern Publishers India, PP.284-287

3. Justice Muhammad Munir, From Jinnah, to Zia, Vanguard Book Ltd; Lahore, 1980 P.43

4. An Analysis of the Munir report Jamat-i-Islami Karachi, 1956. Also see Muhammad Naseem Siddiqui, Tabears, Lahore 1955, and Maulana Maykash, Mohasba, Lahore 1955

5. Justice Dr Javed Iqbal, Ideology of Pakistan. See also Munir, op. cit. P.71

6. Y.U.Gankovsky and L.R.Gordon Polonskaya, A History of Pakistan 1948-58, Peoples Publishing House Lahore, P.184

7. Jamna Das Akhtar, The Saga of Bangladesh, Delhi, 1971, P.81

Israel. Pharoah, Haman and their armies were bent on destroying them but God saved Beni Israel from annihilation. Similarly when the opponent of Jamat Ahmadya tried to annihilate Jamat Ahmadya in accordance with a well-planned scheme and fixed the date of 6 March for that purpose, God suddenly sent His armies to save them. Martial Law was imposed. A sudden and unexpected order was conveyed on phone from Karachi to the commandos in Lahore and the Army courageously and valiantly, but with care, suppressed the forces of anarchy. Jamat Ahmadya was saved from annihilation and oppression like those of Beni Israel, as was promised by God to his Promised Messiah.¹

H.S.Suharwardy, leader of the Jinnah Awami League in a speech made in a public meeting at Karachi on 26 June, 1953 remarked:

'There arose a religious movement in the Punjab but it was put down with a force by the powers that be and the ulema were sent behind the bars. Today, it is pointed out by the same powers that the Musalmans have gone astray and we are told to greet as Muslims those who do not believe in the finality of the prophethood of our Holy Prophet (p.b.o.h) and if we donot believe as such, we shall be doomed like others.'²

Mirza Mahmud, in a Friday sermon, commented on it. He called the speech a signal for fresh alarm but 'God will protect not only Ahmadya Community but also the Pakistan Government which is made the target of attacks simply for extending protection and and doing justice to her Ahmadya subjects. The only fault of the Pakistan Government is this that she wants to establish peace in the country and crush all the subversive elements in the land that want to seize Government by exciting the people against Ahmadya movement...God will save His people from the machinations and evil intentions of all mischief mongers and never allow them to prosper and triumph.'³

Qadianis considered themselves invisible and felt satisfied with the outcome of the movement. American CIA and Imperialist agencies provided them further support for their growth in the Middle East and the newly liberated African countries. The people of Pakistan strongly felt that they had been betrayed. It caused a sharp demolarizing effect on the masses who sacrificed their lives for a noble cause.

The Muslim League received a crushing blow and had to face a humiliating defeat in the next elections. It also caused the downfall of Daultana Ministry in the Punjab and replacement of Khawaja Nazimuddin as Prime Minister who felt himself helpless in front of the powerful trio Ghulam Muhammad, Governor General, Ayub Khan, C-in-C and Sikandar Mirza, Defence Secretary. Also the image of the army shattered in the minds of public. Maj. Gen. Azam Khan, GOC; 10th Infantry Division

1. J.D.Shams, *Maal-i-Maud Kee Palah Goyan*, Sadre Anjuman Ahmadya Rabwah, P.48 For Mirza's prophecy see Zafarullah's English Translation of Tazkira P.305
2. *The Review of Religions* Rabwah, August, 1953
3. *Ibid*

used all coercive measures including indiscriminate firing on the peaceful mob. Bonapartism took deep roots and that worked behind the scene.

The bureaucracy and police collaborated with Rabwah and encouraged the Khudam-i-Ahmadya and other para-military Qadiani bodies to take up their role where law and order situation demanded. It gave a big boost to Qadiani para-military bodies.

Qadianis occupied more important positions in business, bureaucracy and military after 1953. However the anti-Qadiani movement foreclosed the serious possibility of Zafarullah succeeding Nazimuddin as Prime Minister.

In subsequent years Qadianis changed their political strategy. They avoided an open conflict with Muslims and strengthened their relations with military and bureaucracy.

Bogra Government: The dismissal of Prime Minister Nazimuddin by Governor General Ghulam Muhammad in April, 1953 was an undemocratic decision and a sad example of misuse of powers. Nazimuddin still commanded a majority in the Assembly.¹

Sir Zafarullah writes: 'The Governor General, feeling that the Prime Minister had through his vacillation and failure to deal firmly with the situation contributed to the crisis into which the country had been drawn, demanded from the Prime Minister resignation of the Ministry which the Prime Minister refused to submit and on his refusal the Governor General dismissed the Ministry. He called upon Mr. Muhammad Ali Bogra (East Pakistan) who was then Pakistan's Ambassador at Washington and happened at that movement to be in Karachi, to form a Government. Mr. Muhammad Ali proceeded with the task immediately and presented a list of his proposed colleagues to the Governor General. The members of the new Government were sworn in by 8 p.m. the preceding Ministry having been dismissed at 4 p.m.² Zafarullah remained the Foreign Minister of Pakistan.

The whole political crisis was explained by a Qadiani elder in a customary way on the basis of one of Mirza Mahmud's revelations (17-18 March, 1951). The alleged revelation says: 'I will show the parallel signs from Sind to Punjab on both sides' (Urdu). The Qadiani compiler interprets it in the context of Pakistan political crisis and concludes that the dismissal of the West Punjab Ministry after the 1953 agitation and the abrogation of the Constituent Assembly by the Governor General Ghulam Muhammad had 'marvelously and surprisingly proved this revelation true.'³

Nazimuddin's uncereceremonious dismissal was in fact the beginning of the political instability that lasted for the next five years and the emergences and the decline of the parliamentary democracy in Pakistan. It was contrary to the Parliamen-

1. Hugh Tinker, *India and Pakistan Political Analysis*, Lahore 1965, P.76

2. Sir Zafarullah, *The Agony of Pakistan*, P.107. Also *Servant of God*, PP 200-203

3. Mirza Mahmud, *Al-Mubasharat*, P.283

tary practice and the political, legal and psychological repercussions of the action were far reaching. Bogra was almost unknown as a politician. His appointment came as a surprise to political observers and public alike, and it was widely suspected that his transfer from Washington to Karachi and elevation to the office was a prelude to closer relations between the US and Pakistan.¹

Only three days after the new premier's nomination, the US President Eisenhower asked Congress for authority to ship hundreds and thousands of tons of wheat to Pakistan.² The US was at that time conducting a vigorous anti-Communist policy and looking for friends in Asia. Pakistan entered into defence pacts with it.

After the visit of Mr. Dulles and Mr. Stassan to Karachi in May, 1953 the next distinguished guest in Pakistan capital was the Deputy Chief of the US Mission in Turkey. Then came the unannounced visit of the seven members of the House Armed Services Committee. Then in September, General Ayub Khan C-in-C flew to Washington where his visit was for medical treatment, but also had talks with President Eisenhower. Pakistan indicated that if the US armed her, she would grant Washington the use of bases and possibly would permit the construction of new ones. Also she was willing to join in the Middle East defence effort under that conditions.

New Strategy: Qadianis played an active role in Pakistan politics after the Khatam-i-Nabuwat movement. They collaborated with the civil and military oligarchy in the Centre to safeguard their economic and political interests and directed their efforts to sabotage constitutional process in the country.

The country faced crisis and the political balance was going against the Muslim League. It suffered a crushing defeat in East Pakistan in 1954 elections against the United Front led by A.K.Fazal-i-Haq and H.S.Suharwardy. The United Front, after forming a ministry under Fazal-i-Haque "sought freedom from the domination of Karachi."³ In May, 1954 the Government of East Bengal was handed over to the centrally appointed Governor, Maj-Gen Iskander Mirza, who at that time was the Secretary Defence at the Centre. Thus the same pattern of central intervention had taken place in East Bengal as in the Punjab, the difference being that it was the Muslim League politicians who could not control the situation arising out of religious disturbances in Punjab who had been removed. In East Bengal politicians of the United Front, who had won an overwhelming majority in the provincial election and who had been also to mobilize massive ethnic support in the province were dismissed. In both cases there was military intervention except that martial law was imposed in Punjab, whereas a defence official was put in charge of the civil administration in East Bengal.⁴

1. D.P.Singhal, op. cit. P.82

2. The promised food did not actually begin to arrive until after the bumper harvest of the following year (Gardezi and Rashid, op. cit.)

3. P.Singhal, op. cit. P.85

4. Khalid B.Sayeed, Politics in Pakistan Praeger Publishers, USA 1980, P.41

The Constituent Assembly adopted the amended basic Principle Committee Report by 20th to 11th votes. The Prime Minister of Pakistan declared that discussions on the Draft Constitution would be finished by 25 December, 1954 and the new constitution would be adopted on the Quaid's birthday. He also declared that Pakistan would become a Republic on 1st January, 1955. After that Assembly was adjourned to 27 October, 1954.

In the last week of October, Premier Bogra and General Ayub returned from Washington after negotiating a long term military and economic aid pact with America. On 24 October, 1954 Governor General Ghulam Muhammad dismissed both the Constituent Assembly and the Cabinet, a drastic and undemocratic action. A new Cabinet was formed with M.A. Bogra continuing as the Prime Minister. Nine other members including C-in-C General Ayub Khan, Dr Khan, H.S. Suharwardy and Maj Gen Sikander Mirza were appointed in the Cabinet. None of these nine had a seat in the dissolved Assembly. The army was brought closer to administration and the civil service, which was already a force in Pakistan politics, gained greater power.¹

The Qadianis were jubilant over the Governor General's undemocratic and arbitrary act of dissolving the Constituent Assembly. They called it a very wise, judicious and timely step. Had he not taken this step, the situation would have deteriorated further. The brightest aspect of his move, says *Alfazi* "is holding of new elections as a result of which new Assembly will come into existence. The paper warned the extremist leaders not to play with the destiny of the nation as Akhwans were doing in Egypt."²

Mirza Mahmud, in an address, expressed his profound satisfaction over the Governor General's move and disclosed that three days before the Governor General's action he had hinted at the possibility of 'breaking the power of ruling class who were creating mischief with a view to saving the country from that crisis. He claims that his prophecy had marvelously been fulfilled.'³

Mirza Mahmud gave a justification of the undemocratic action of the Governor General and emphasized that the Constituent Assembly had already lost its value. He also welcomed the inclusion of non-League members like Dr Khan Sahib in the Cabinet whom he called a man loyal to the country and Islam. He criticized those members of the League who had adopted an anti-Ahmadya attitude.⁴

Against Islamic Movements: In early 50s, Qadianis intensified their activities in the Islamic countries. They started a strong propaganda campaign to discredit Islamic movements going on in Pakistan and the Arab World. The Imperialist and Zionist agencies had already been active in countries like Iran, Iraq and Egypt to suppress the progressive Islamic movements. The US adopted a strategy to create client garrisons

1. Singhal, op. cit. P.86

2. Alfazi Rabwah 5 November, 1954

3. Al-mubashrat (Revelations, dreams etc of Mirza Mahmud) Rabwah, P.296

4. Alfazi Lahore, 5 November, 1954

in newly independent countries of Asia as a neo-imperial power. Egypt (under Nasser) and Syria were not willing to cooperate in a new western defence strategy. Iran under Dr Mossadeq was bent on ousting the British Imperialism. The US selected the Hashemite Kingdom of Iraq, a creation of British Imperialism as a key to open the door to a broader Middle Eastern defense strategy and succeeded to arrange the Baghdad Pact, the overthrow of Mossadeq regime in Iran and suppression of Communist elements in Middle East.

Qadiani mission in Israel towed the Zionist line and launched a religio-political offensive in the Middle East. Since the Arab countries did not allow Qadianis to set up missions in their lands, they either worked secretly or moved over to Africa where they had already created haven with the British support.

The main target of Qadiani attack was Akhwanul Muslimin movement of Egypt. Qadian called it a 'Communist-Fascist movement' having an 'appeal for those who do not know Islam but love it and want to see Arab World free from the western yoke. It has no appeal for far-sighted leaders and educated class of the country.'¹

In a leader *Alfazi* lashed at the Akhwan's role in the Suez affairs and alleged that they were conspiring against the solidarity of Egypt like Abdullah ibn-e-Saba who also gained success in Egypt.²

The Qadiani papers also hurled abuses on the Akhwan and their policy towards the Suez issue where the British interests were involved. They were condemned as anti-Islamic in character and had been out to create disruption, dissatisfaction and anarchy in Egypt. They believed in the seizure of power through fascist means and upheld waging armed struggle against the Government, not allowed by Islam.³

On the assumption that Jamat Islami of Pakistan is a prototype of the Akhwan, the paper attacked the political role played by the Jamat in past seven years in Pakistan. It was alleged that the Jamat like the Akhwan was political in nature and had been on rampage. "If it succeeds in collaboration with some other party, it will operate in the same way as the Akhwan are doing against the Revolutionary Government in Egypt and its collaborators will, in the end meet the same fate",⁴ says the official organ of Rabwah.

Equally a strong tirade against other Islamic movements was launched which were fighting for political and economic emancipation in the Arab World; *Darul Salam* (Indonesia) and *Fidayan -i-Islam* (Iran) came under their attack. These parties were called fascist in character which believed in force and bloodshed. The Islamic World should check and curb their disruptive activities,⁵ *Alfazi* emphasized. The paper,

1. Al-Mustahid Karachi, 20 October, 1953

2. Alfazi Lahore, 10 October, 1954

3. Alfazi Lahore, 10 October, 1954

4. Alfazi Lahore, 19 November, 1954

5. Alfazi Lahore, 6 November, 1954

however, appreciated the work of *Masjumi Party* of Indonesia because its leader had written an article in support of Zafarullah Khan.¹

It is interesting to note here that the *Masjumi Party* outwardly Islamic in nature comprised mainly of heterogeneous elements. Maulana Masud Alam Nidwi discloses that on the occasion of Motamar-i-Islami gathering (February, 1951) he found that all members of the Indonesian delegation belonged to *Masjumi Party*. The leader of the delegation Shamsul Rijal was favourably inclined towards Qadianism.²

Qadiani interfered in the politics of Pakistan in accordance with the instructions of their Imperialist masters and the Zionist lobby. They attacked the demand for an Islamic constitution and criticized the religious hierarchy of Pakistan. 'We could make a constitution because our leaders were more concerned with the slogan raised by wrong people and the demands put forth by them than treading the right path with determination.'³ A demand needs to be made that the constitution of Pakistan should be based on a just principle that no individual or group whether religious or political should have any complaint against it. It should guarantee the rights of all citizens of Pakistan.⁴

On the 8th Anniversary of the birth of Pakistan (14 August, 1955) *Alfazi* criticized the role of Muslim League in the country's politics: 'It has lost its popularity because some of its members played in the hands of enemies of Islam.' The paper attacked those elements who had been clamouring for a constitution but were themselves responsible for creating obstacles in making of such a constitution.⁵

Pressed by the Court's verdict, the Governor General issued an order providing for the formation of new Constituent Assembly. An important measure of the new Second Constituent Assembly was the establishment of the West Pakistan Act, passed in September, 1955 which provided for the merger of the princely states, Karachi and four provinces of the Punjab, Sind the NWFP and Baluchistan into one Unit called West Pakistan. *Alfazi* in its leader commented on the formation of one Unit in West Pakistan. It discussed the possibility of bringing two units (East and West Pakistan) under one centre and called it an easy and practical experiment. The paper levelled strong criticism against those leaders who stressed the need to integrate both wings of the country on the basis of Islamic ideology:

'We regretfully say that the way the struggle for establishment of an Islamic Government is being carried out in some Muslim countries after formation of political parties will neither lead to establishment of an Islamic state nor its protagonists can achieve their ends in Pakistan. These political parties want to thrust their religious

1. *Alfazi* Lahore, 11 January, 1955

2. Maulana Masud Alam Nidwi, *Dunya-e-Islam Kee Maujouda Islami Tehrikain*, Islamic Publications Lahore 1972, P.18

3. *Alfazi* Rabwah, 3 October, 1955

4. *Alfazi* Rabwah, 23 July, 1955

5. *Alfazi* Rabwah, 14 August, 1955

ideas on others while Islam does not allow party politics. There is no weight in the argument that Islamic ideology will lay the basis of unity. It means that those who, at present, wielded power are neither Muslims nor have any regard for Islam unless they uphold Islamic beliefs expounded by the protagonist of Islamic ideology.¹

Ghulam Muhammad,² an insane ailing pro-American bureaucrat responsible to commit undemocratic actions and laid basis of an authoritarian rule, resigned from Governor Generalship of Pakistan in 1955 due to ill health. On his resignation, *Alfazi* wrote :

"Malik Ghulam Muhammad has resigned from Governor Generalship of Pakistan. During his tenure of office he served Pakistan with firmness and courage only to be found in him after the Quaid-i-Azam. He figures out singularly among leaders in popularity and was respected by friends and foes alike after the Quaid. A few days ago, Pakistan faced crisis due to the mistakes of some leaders and it was inevitable that the country would plunge into anarchy. He, through his wise act, saved the country from turmoil. Had he not used his strong hand, the existence of Pakistan would have been in danger. Although some miscreants opposed his act but it was highly appreciated by the sober section of the society.

When an historian will write the history of the early period of Pakistan, we firmly believe that he would include his name among those who really were the wellwishers of Pakistan and steered it out of crisis. He performed his duties with great courage and boldness in a fearless and selfless manner despite grave opposition. He certainly proved himself the real successor of Quaid-i-Azam by exhibiting these outstanding qualities.

He has rightly said on his resignation that history would determine what he had done. He felt no pricks of conscience over what he had been doing. He always had the welfare of the nation in his mind. His actions will prove his words. These are not empty words but depict reality. He has to tender his resignation due to ill health. Nevertheless all real well wishers of the country and the nation certainly wished him serve more."³

Parting Kick: Changes of regime in 1953 in Russia, America and Pakistan added new impulses to international political situation. Eisenhower's inauguration as President with John Foster Dulles as Secretary of State brought a new look to politics in Washington. Bogra's prime ministership further swiftly drifted Pakistan towards America. On 2 April, 1954 Pak-Turkish Military Alliance was signed in Karachi. A month later, on 19 May, the US and Pakistan signed the Mutual Aid and Security Agreement in Karachi. An other Imperialist move to thwart any possible Soviet advance in the East or South East was made by concluding an agreement at Manila

1. *Alfazi* Lahore, 25 November, 1954

2. It may be recalled that Sir Zafarullah recommended him for the membership of the Viceroy's Executive Council in pre-partition days when he was employed by the Nizam of Hyderabad (Sic)

3. *Alfazi* Lahore, 22 September, 1955

on 8 September, 1954. The agreement was known as SEATO. The signatories of this Treaty were the US, Britain, France, Australia, Newzealand, Thailand, Pakistan and the Philippines.

The SEATO provided guarantee against Communist threat only. Pakistan wanted to extend its scope to non-Communist countries also. Zafarullah says he discussed the issue with American Secretary of State Dulles but of no results. They had special regards for each other. Both had a legal background and at the Japanese Peace Conference, Dulles warmly greeted Zafarullah on making 'the speech' of the conference and in UN General Assembly Zafarullah returned the compliments by declaring that he had 'long admired the lofty views and noble concepts of Mr. Dulles'.¹ The US Secretary of State regretted to take any action without the approval of the Senate. Zafarullah says since there was no time to get further instructions from Government of Pakistan, he signed the document with the following remarks: Signed for the purpose of transmission to the Government of Pakistan for it to take its decision in accordance with its constitutional procedures.² These words do not appear in the published version of the treaty. On 19 January, 1955 Pakistan ratified the pact and remained its zealous member in subsequent years.³

Muazam Ali, an eminent journalist says that he informed Bogra of the whole affairs of Manila Conference. He, at once called a Cabinet meeting and sent a cable to Sir Zafarullah instructing him not to accept that clause of the Treaty.⁴ But Zafarullah, after signing the Treaty left for New York to attend the UN General Assembly Session.

Zafarullah also paved the way for Cento. He visited Iran after the overthrow of Dr Mossadeq Government by the CIA and held an exclusive meeting with the late Shah of Iran.⁵ In September, 1955 Pakistan entered into the Baghdad Pact. It was agreed to permit the armies of member countries to use Pakistan territory if circumstances demanded so. The US got the base at Peshawar, a valuable piece of real estate for its use and a US goal since 1954.⁶ After a military coup in Iraq, the Pact was renamed Cento with Pakistan, Iran, Turkey and Britain as its members. "The principle aim of the pact was to make the Pakistan Army a mercenary force ready to defend United States interests in the Middle East."⁷ It alienated Pakistan from the Arab world and its foreign policy came under fire from Islamic quarters. It was called a pro-West and an American ally representing Imperialist interests in the Asian region.

Judge ICJ: An year before Partition (1946), Sir Zafarullah was a candidate for judgeship at the Hague as nominee of British India. Pandit Jawahar Lal Nehru proposed his name for it. The American Government withdrew its support at the last

1. General Assembly Debate, 18 September, 1953

2. Zafarullah, Tahidh P.80, Servant of God, P.214

3. S.M.Burke, Pakistan's Foreign Policy, London 1973 P.166

4. Weedy Chaitan Lahore, 29 November, 1971

5. Servant of God, P.204

6. Shirin Tahir Keheli, The United States and Pakistan, Preager Publisher Ny(USA) 1982, P.6

7. Tariq Ali, op. cit. P.75

moment in favour of a Polish candidate and he could not be elected. Unlike those days, America eagerly desired to see him as judge ICJ in 1954.

Sir Zafarullah became a judge of the ICJ mainly through American support as he himself reveals that Sir B.N.Rau, who had been elected judge of the International Court and had taken his seat on the Bench in February, 1952 had died in November, 1953, before completing his terms of office. The Secretary General of the UN called for nominations to fill the vacancy. He was not relieved by Pakistan Prime Minister to contest the seat. At the end of May 1954, Zafarullah went to Washington to clear up some difficulty that had arisen with the World Bank over the settlement of the water dispute with India. There he met Col. Hank Byroad, US Assistant Secretary of State who advised him to see him in the State Department. Hanks told Zafarullah that he knew that he had been resigning from his post of Pakistan's Foreign Ministership and wanted to join the World Court. The deadline to send nomination had since expired. But the US Government had already sent his name itself to the UN Secretariat for the judgeship. Zafarullah left satisfied. He then requested the Assistant Secretary of State to help him overcome another difficulty in getting him elected. That since the death of Sir Rau in November, 1953 India had been busy canvassing for its candidate and it required a good deal of lobbying and substantial support of the countries to secure a seat at the ICJ.

The American Government and all its allies, specially Israel was in favour of Zafarullah's candidature. His rival candidate Justice Pal, Judge of the Calcutta High Court had been a member of the Japanese War Criminal Tribunal and had dissented from a majority of his colleagues. Zafarullah says that in "his dissenting opinion he had stated that the War Crimes trial was itself a War Crime. This had naturally given grave offence to the US; he had in effect called them murderers."¹ Thus Justice Pal stood little chance of success against a pro-American stooge.

Pakistan Missions abroad did a lot of work at diplomatic level to seek support for Zafarullah. At the commencement of the Annual Session of the General Assembly in 1954, the situation in the Security Council was that of the five member states who had promised their support to the Indian candidate Turkey, the SEATO ally made a shift.

The result of the ballot was six in favour of Pakistan and five in favour of India in the Security Council and in the Assembly 29 votes were in favour of Pakistan and 32 in favour of India. The Assembly ballot was inconclusive, as 33 votes were needed for an absolute majority, and had to be repeated. In the meantime, it had become known that the Pakistan candidate had obtained an absolute majority in the Security Council. In the repeat ballot in the Assembly, Zafarullah obtained 33 votes and was elected.²

1. Sir Zafarullah, *Servant of God* P.213
 2. *Servant of God* P.217

It was all due to the support provided by the US and Western lobby. G.W.Chaudhry states that the judgeship to Zafarullah at the Hague was bestowed on him as a reward by the US Secretary of State, Foster Dulles for his services in obtaining Pakistan's adhesion to SEATO.¹

Tug of War: In March, 1954 a young incarnate of Illimud Din attacked Mirza Mahmud with a knife to slash his head. The senile and ailing Mirza already suffered from various diseases including paralysis. There was a rumour that he would not be able to sustain the injury and would soon be relieved once for all of agonising pain he had been undergoing after the attack. A tug-of-war started in Rabwah which slowly gained strength. Many influential Qadiani elders aspired for the lucrative job of Khalifat. The movement to get leadership seethed under the nose of Mirza Mahmud accentuated by the members of his family.

By the end of April, 1955 he announced to proceed to Europe for treatment. Many Qadianis called it badly timed and a politically motivated mission of the Khalifa undertaken at a critical moment when the community had been suffering from internal crisis and disunity.

A group of Qadiani 'hypocrites', as they were called by Mirza Mahmud's followers, launched an open offensive against the Qadiani 'Khalifat' to assert their position. The Qadian press referred to their clandestine activities in more than one occasions in a traditionally elliptical manner. On the other hand, the dissidents exposed the 'misdeeds' of Ahmadi 'Rasputin' and prophesied the fall of Rabwah, the Qadiani seat of power. Agents of 'Khalifat' came out to condemn their activities and warned Qadianis of their 'nefarious designs' specially their move to topple 'Caliphate'.² The dissidents later formed Haqiqat Pasand Party and based it at Lahore.

The movement soon gained currency and spread in East Pakistan too. Mirza Mahmud wrote a letter to members of Ahmadya Jamat, East Pakistan where dissatisfaction had particularly been growing over the authority of 'Khalifa.' He advised senior members of his community viz, Daulat Ahmad (Brahmin Barya), Shah Jehan (Dacca) and Deputy Khalil-ur-Rehman, in particular, not to create disruption and instructed his Jamat, in general, to disassociate themselves from them.³

In the first week of May, 1955 he left for Syria where he stayed for one week.⁴ He contacted Chaudhry Muhammad Sharif, the Qadiani missionary in Israel and sent some important messages to Israeli President Ben Zevi and Foreign Minister Moshe Sherot through mysterious channels. On 7 May he moved to Lebanon and after a short stay there he proceeded to Europe. Zafarullah, an international envoy of Imperialism

1. G.W.Chaudhry, *India, Pakistan, Bangladesh and Major Powers*, P.89

2. *Alfazi Rabwah*, 23 April, 1955

3. *Tarikh Vol XVII* P.496 and *Alfazi Rabwah*, 21 April, 1955

4. *Alfazi Rabwah*, 21 May, 1955

accompanied him in his journey. Before joining him Zafarullah met Shah Hussain of Jordan and discussed the issues relating to 'Arab interests'.¹

Sir Zafarullah's love affairs: A Lebanese girl Bushra Rabani lived in Damascus. Her elders were converted to Qadiani faith due to the efforts of Hasni family of Syria. Bushra had a young cousin Muhammad Qazaq who loved her. Their *nikha* was solemnised in 1952 and Qazaq went to a Gulf state to earn money. Love letters of Bushra were a source of inspiration to him. Suddenly she stopped writing letters to him. Qazaq continued to cherish love and found it impossible to forget her. After a long time, Bushra wrote a letter inviting him to visit Damascus to 'pay respect' to Hazrat Mirza Bashiruddin, second successor of the Promised Messiah and Sir Zafarullah Khan who would also be visiting Syria with him in 1955.

Qazaq, in his interview to the correspondent of *Alyum, Cairo* narrated the story of his engagement and nikah with Bushra and then exclaimed with sorrow that he had been betrayed. Her brother Mahmud forced him to divorce her as they had already made arrangements of her marriage with Sir Zafarullah. Her parents were paid a sum of 45 thousand pounds and a beautiful house was bought for them in Bustan-ul-Khizer, a posh locality in Damascus.²

Zafarullah fell in love with her when she came to Qadian Mission, Damascus to pay respect to Mirza Mahmud who was proceeding to Europe for medical treatment. He also offered her brother an appointment in Pakistan Embassy in Syria. Zafarullah put a ring in her finger and a diamond necklace glittered around her neck when she visited the holy 'hoax' for her engagement. The marriage was solemnized in the Embassy of Pakistan at Damascus.

It may be stated here that the first marriage of Zafarullah took place with his cousin Iqbal Begum. After her death, her sister Rashida Begum was married to him. She also died after a few years. The third marriage was solemnized with Badar Begum of Behar. She gave birth to Amatul Hye, Zafarullah's only daughter. Badar Begum took divorce from Zafarullah.

Zafarullah's marriage with Bushra Rabbani was condemned by the Mufti of Syria. He issued a fatwa against it. Another Syrian scholar Sheikh Muhammad Khair Al Qadari protested against the arranging of this marriage in the Embassy of Pakistan at Damascus. He called this marriage illegal and against the Islamic law. He said that Zafarullah belonged to a non-Muslim sect, Qadianya which was established and promoted by the British Imperialists to further their ends and to seek the abrogation of Jihad.³

The marriage subsequently proved to be a failure and "a most poignant event in Zafarullah's life. Bushra was less in age than his daughter. She later on left him to

1. Afrazi Rabwah, 6 May, 1955

2. The Monthly Shakhriyat Karachi, September 1970 pp 14-15

3. Riyasat, Delhi, 26 May 1956

marry the young scholar son of Michael Naimy, a great Lebanese Christian poet considered equal to Khalil Gibran. She also wrote Naimy's biography. Zafarullah was angelic in his love towards the woman even after she had moved out to live with her lover. There was no emotion even in that, it was purely an intellectual decision, made with the mind rather than feeling.¹

London Conference: Mirza Mahmud held conferences in Zurich, Hamburg and London to devise a new strategy for the uplift of the Community and to forge greater cooperation with western powers. The Conference held at London was attended by the representatives of all leading missions and discussed religious, economic and political issues vis-a-vis the movements going on in the Arab World for self-assertion and revival of Islamic values.

Sir Zafarullah says: 'During his visit to Europe in 1955, the Khalifatul Masih inspected the various missions in Europe and held a conference in London of all the missionaries working in different European countries, in which he checked up on their activities and progress and gave them directions and furnished them with guidance with regard to their future work.'²

After his visit to Syria, Beirut, Switzerland, Italy, Holland and London Mirza Mahmud returned to Rabwah on 25 September, 1955.

Zionist Support: In the light of new strategy chalked out for the Middle East, Mirza Mahmud sent Jalal Din Qamar from Pakistan to Israel to take over the charge of his office. Ch. Sharif who had been in Israel since 1938 left for Pakistan. Earlier Sh. Noor Ahmad and Rashid Chughtai came to Pakistan from Israel in 1951 after accomplishing their nefarious plans. All of them lived in Rabwah. The family of J.D. Qamar was in Rabwah while he served in Israel.³

When Ch. Sharif left for Pakistan, the Israeli Prime Minister Benzevi sent him a special message to see him before his departure for Pakistan. His eagerness to see Ahmadya missionary points to secret understanding and close relations existing between the Zionists and their Qadiani hoodlums. On 28 November, 1955 Sharif called on Israeli Premier. In a Friday address Mirza Mahmud told his community with an air of pride that the Israeli Premier keenly desired to see Ahmadya missionary of Israel.⁴

After the arrival of Ch. Sharif from Israel to Pakistan the monthly *Alfurqan*, Rabwah published a Special Edition on 'Propagation of Islam in Palestine.' Allah Ditta, its editor writes:

1. Weekly Mag, Karachi 12-18 September 1965

2. Sir Zafarullah, Ahmadyat, P.333

3. Abu Mudassara op. cit. P.208

4. Tarikh-e-Ahmadyat Vol V, P.507

'Maulana Muhammad Sharif was the incharge of the Palestine Mission from 1938 to 1955. He has recently returned alongwith his family. His place has been taken by Jalaluddin Qamar as incharge of the Mission.'¹

Militant Zionist organizations always reacted sharply over the activities of Christian missionaries in their 'Promised Land.' They could never tolerate the propagation of Jesus' message in their ideological state. 'The controversy over missionary work in Israel always stirred ill-feeling among Jewish religious militant groups. Missionary homes were attacked and several attempts were made to set fire to book shops and destroy copies of the New Testament', says a report on Christian Missions in Israel.² But that had never happened to Ahmadya Mission in Israel although they claimed to propagate Islam among Jews. Relations between Ahmadis and Jews were always cordial.

The nature of Israeli-Qadiani collaboration can be seen from the following extract from Mirza Mubarak Ahmad's book *Our Foreign Missions*. He is the grandson of Mirza Ghulam Ahmad.

"The Ahmadya Mission in Israel is situated in Haifa at Mount Karmal. We have a mosque there, a Mission House, a library, a book depot, and a school. The mission also brings out a monthly, entitled *Al Bushraw* which is sent out to thirty different countries accessible through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this mission.

In many ways this Ahmadya Mission has been deeply affected by the Partition of what formerly was called Palestine. The small number of Muslims left in Israel derive a great deal of strength from the presence of our mission which never misses a chance of being of service to them. Some time ago, our missionary had an interview with the Mayor of Haifa. When during the discussion on many points, he offered to build for us a school at Kababeer, a village near Haifa, where we have a strong and well-established Ahmadya community of Palestinian Arabs. He also promised that he would come to see our missionary at Kababeer, which he did later, accompanied by four notables from Haifa. He was duly received by members of the community, and by the students of our school. A meeting having been held to welcome the guests. Before his return he entered his impressions in the Visitor's Book.

Another small incident which would give readers some idea of the position our mission in Israel occupies, is that in 1956 when our missionary Chaudhry Muhammad Sharif, returned to the Headquarters of the movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on the journey back. Chaudhry Muhammad Sharif utilized the opportunity to present a copy of the German translation of the Holy Quran to the President, which

1. *Alfurqan Rabwah*, February, 1956

2. *Morning News Karachi*, 26 September, 1973

he gladly accepted. This interview and what transpired at it was widely reported in the Israeli Press, and a brief account was also broadcast on the radio."¹

The Realists: When Mirza Mahmud returned from his tour from Europe he saw some very influential Qadianis including two sons of Hakim Nuruddin, the first successor of Mirza Ghulam Ahmad and the so-called brain of Ahmadya movement engaged in a bitter campaign against his high-handedness and dictatorship in Rabwah. He became very frustrated and embarrassed because Nuruddin's sons-Abdul Mannan and Abdul Wahab were held in high esteem in the Qadiani circles for their 'erudition and piety' and had very close relations with him and his family.² They were his brothers-in-law.

It is an interesting chapter in the history of Ahmadya movement that many close associates of Mirza Mahmud not only turned against him but levelled grave charges against him. Ahmadi dissidents-the *Realists*, so they called themselves, exposed the weaknesses of 'ailing and semi-insane Khalifa' of Rabwah. It was alleged:

- i) That Mirza Mahmud used the funds of the Anjuman Ahmadya for his personal use and squandered the money collected in the name of 'propagation of Islam'.³ He made large investments, purchased property in different parts of Pakistan, bought shares of leading industrial concerns for his kith and kin and had built up a strong financial empire for himself. He and a few odd members of his large family owned most of the shares in foreign based enterprises. He also legally owned all the properties of his community based in Rabwah.⁴
- ii) That Mirza Mahmud had been involved in sexual indulgences and committed serious offences of moral turpitude. His paid agents supplied him with beautiful girls and teenagers to satisfy lust. The allegations levelled frequently by Qadiani girls were repeated to prove him sinful. Some concealed their identity but a large number of 'victims' of alleged sexual assaults gave their full names and addresses. These girls swore upon the Holy Quran, threw challenges for Mobahila and invoked Gods' displeasure and wrath had they been making false allegations against him.⁵ Still Mirza Mahmud was insistent on being an infallible divine accountable to none.
- iii) That the agents of Mirza Mahmud fell on the opponents of Khalifa. They were assaulted, manhandled and in some cases done

1. Mirza Mubarak Ahmad, *Our Foreign Missions*, Nusrat Art Press Rabwah 1985 P.79

2. *Aftazi Rabwah*, 5 September, 1956

3. Rahat Malik, *Dor-e-Hazir Ka Mazhabi Ameer (Religious Dictator of the Present Times)*, Albalagh Press, Lahore 1956, P.64

4. Mirza Mahmud Ki Mali Badeldallan (Misappropriation of Funds by Mirza Mahmud) Haqiqat Pasand Party, Albalagh Press Lahore P.8

5. *Tartih-e-Mahmudiyat Kay Chand Aham Maqar Poshida Auroq (Some Important but Secret Pages From the History of Mahmudiyat)* Haqiqat Pasand Party, Gilani Press, Lahore

to death as had happened to Fakhuraddin Multani. Tactics of boycott, ostracization, mental torture, and spreading rumours to disgrace their near relatives and families were employed to force them to yield to 'Mahmudi Dictatorship.' Women were harassed in worst possible way. Members of Khudami-Ahmadya disgraced women and the rebels had to face murderous attacks by these unruly youth. Chief victims of Qadiani ruthlessness were Abdul Mannan and Abdul Wahab (Nuruddin's sons),¹ Malik Azizur Rehman, Prof. Faizur Rehman Faizi, Raja Bashir Ahmad Razi, Ch.Ghulam Rasul, Ch. Abdul Hamid Dada, Muhammad Younas Multani, Rahat Malik, Abdul Latif, Abdul Rab Barham, Ch.Salahuddin Nasir, M.Majid, Mirza Hayat Tasir, Yousaf Naz, and Ali Muhammad Ajmeri. They were condemned as hypocrites and miscreants and were declared expelled from the community. Many of them left at their own will.²

- iv) That Mirza Mahmud has appointed his near relatives on the key posts irrespective of their qualification. An honest man cannot indulge in nepotism and favouritism.³
- v) That Mirza Mahmud has been paving way for the dictatorship of Mirza Nasir Ahmad through overt and covert means.⁴ It proved correct in 1965 after his death.
- vi) That Mirza Mahmud pretends to be a Khalifa and a MuslihMaood appointed by God which is a totally baseless assertion. He pretends to be the recipient of ilham and revelations. As he had made false claims, divine chastisement fell upon him. He suffered from paralysis and numerous other diseases.⁵
- vii) That Mirza Mahmud concealed his real intentions and beliefs in front of the Court of Inquiry 1953 to hoodwink public opinion and to deceive the Court. He was a great political opportunist of his time.⁶ He never missed the chance to build alliances with the emerging political power.

Mirza Mahmud took every step to maintain his authority. His followers spied on the dissidents to expose their designs. Scores of Resolutions were passed by members of Ahmadya Community to express their resentment over the activities of

1. For Qadiani version See Mirza Abdul Haq, Movil, Abdul Mannan Kay case ke Ajmal Tafsilat, Rabwah 25 November 1956. Also Doat Muhammad Shahid, Khilafat-i-Ahmadya Kay Mukhalifeen Kay Tehrik, Rabwah 1956.
 2. Haqiqat Pasand Party, Rabwah Raj Kay Mehmodi Mansoobay, Sind Sagar Academy, Lahore.
 3. Rahat Malik op. cit. P.111
 4. Ibid. Further severe allegations may be seen in the Pamphlet-Mirza Mahmud Hoah Mein Awa', distributed secretly in Rabwah and subsequently published by HPP
 5. Sibte Noor, Chand Qabil-e-Ghaur Haqiqat, Lahore 1961 (Some Facts Worth Consideration) Also see Abdul Rab Barham, Baley Damishq Aur Khilafat-e-Islamiya, Daily Business Press, Lyallpur (Faisalabad).
 6. Saleh Noor, Khalifa Rabwah Kay Do Mazhab, Perwez Press, Lyallpur. Also see Ahmadyat Sey Mahmoodyat Tak, HPP Lahore and Ahmadyat Ka Damain Wapaseen (The Last Breath of Qadianism), HPP, Lahore

so-called hypocrites and mischief mongers who said to have enjoyed support from Lahore Section of the Jamat Ahmadya (the Paighamis).¹ It was alleged that a former Qadiani Dervaiish Allah Rakha had been deputed by the dissidents to kill Mirza Mahmud. There was no truth in this assertion but Mirza Mahmud kept on repeating the charge. He was perhaps suffering from paranoia at that time. Resolutions were also passed against Allah Rakha by Qadiani Jamats.² The priestly hierarchy projected Mirza Mahmud as a great religious divine more or less a prophet and organized meetings against the *Realists* to check unrest.

The first President of the Haqiqat Pasand Party was Raja Razi, the son of Ali Muhammad, a Settlement Officer in an Ahmadya Office. The party published a lot of literature to expose the real character of Qadiani hierarchy and the moral conditions of so-called exponents of 'True Islam.' The real facts are too bitter to be stated here. A serious student of Ahmadya Movement cannot overlook this aspect of Qadianism. He has to narrate facts even if they are bitter and distasteful to some zealots.³

Palace Intrigues: After Ghulam Muhammad's disablement and retirement, the two leading bureaucrats of the country-Iskander Mirza and Ch. Muhammad Ali jockeyed their way to positions of President and Prime Minister respectively. But they soon fell out. This was the time when bureaucracy reigned supreme and politics of the country had become synonymous with palace intrigues.

Iskander Mirza, as President adopted the old techniques of dividing the politicians among themselves and using arbitrary powers to establish and consolidate his personal rule. He got rid of Ch. Muhammad Ali and at the same time turned his attention to the Bengalis who were the most vocal opponents of authoritarianism. An artificial crisis was created through the speaker of the East Pakistan Assembly, who disqualified the United Front Government from proceeding with its budget and adjourned the Assembly *sine die*. This gave the Central Government an excuse to dismiss the provincial ministry of the United Front. President rule was proclaimed in the province on 26 May, 1956.

Parliamentary Government was restored in the East Wing on 1st July and Abu Hussain Sarkar formed the United Front ministry. However another crisis was concocted through the Provincial Government, The assembly was prorogued against the wishes of the Chief Minister and the President's rule was proclaimed for a second time on 31 August, 1956.

Meanwhile agitation started in West Pakistan against the merger of the four provinces into One Unit. The West Pakistan Cabinet resigned on 20 March, 1957 and President's rule was promptly clamped. It was lifted after four months when the former

1. Mirza Mahmud, Nizam-e-Islami Ki Mukhalafat, Address dated 27 December, 1956, Ziaul Islam Press Rabwah.
 2. Aftaz Rabwah, 3-29 July, 1956 Also Aftaz Rabwah 1st September, 1956.
 3. See also Mirza Muhammad Hussain Fitna Inkar-i-Nabuwat, Lahore, 1978.

NWFP Inspector General of Police Sardar Abdul Rashid became the Chief Minister in place of Dr Khan Sahib.¹

On 11 October, 1957, Iskander Mirza succeeded in getting rid of H.S. Suharwardy who had become extremely popular as Prime Minister in both the wings thus posing a threat to the authority of President Mirza. Inevitably another crisis was cooked up. The Republican Party, Suharwardy's coalition partners withdrew their support to the Government on the one Unit issue. Suharwardy requested the President to call a special session of the National Assembly in order to seek a vote of confidence. The President refused and Suharwardy was left with no alternative but to resign.

Two more Cabinets led by I.I. Chundrigar and Feroz Khan Noon followed in quick succession and then Iskander Mirza gave his final blow to democracy. On 7 October, 1958 he assumed the role of a dictator, proclaimed Martial law, dismissed the central and provincial Governments, abrogated the constitution, dissolved the assemblies and appointed the Army Commander, General Ayub Khan, as Chief Martial Law Administrator. Ayub outmaneuvered him to grab power.

During these years (1954-58) Pakistan was an ally of the US Imperialism. It lost its prestige in the Arab World because of its involvement in SEATO and CENTO. President Nasser of Egypt severely criticized these pacts. The Soviet Union accused Pakistan of sharing the aggressive attitudes of the West and strongly supported the Indian stand on various issues especially Kashmir. Pakistan's image was greatly tarnished by the Suharwardy Government. It declined to give active support to Arab Countries against Imperialist-Zionist attack when Jamal Nasser and the forces of Egypt took hold of Egypt.²

In the year 1957, Qadianis had been actively involved in Pakistan politics through the bureaucracy and pro-western lobby. The involvement was so deep that the Government had to work on a proposal for declaring them a political organization. A well-informed correspondent disclosed in the *Muslim* Islamabad.

"I remember in 1957 the Punjab CID had made out a case to declare the Jammat-i-Ahmadya as a political organization because it had become suspect in the eyes of the then Government of the Punjab. A subsidiary of this Jamat was declared as an unlawful organization by the Government and the Government servants were warned to sever their connections with it. This subsidiary organization was known as *Ahmadi Intelligence Staff* which had planted secret cells in the various government departments. As a result a list of the Ahmadi officers in the armed services was in the city of Lahore and other big towns. It had come to the notice of the Government that the Ahmadi officers used to hold secret meetings."³

1. Out Look, Karachi, 14 April, 1973

2. Dawn Karachi, 11 August, 1957

3. The Muslim, Islamabad, 24 May, 1984

The secret workings of the Jamat assumed new dimensions under the Martial Law of 1958. Ayub patronized the movement to let it grow and spread its tentacles abroad.

QADIYANIAT SPREADS ITS TENTACLES

The coup staged by Ayub is said to have the backing of the CIA.¹ From 27 October, 1958 to June, 1962 Pakistan was ruled by the military junta under the martial law regulations that could not be challenged in any Court of Law. Political parties banned, leaders were put behind the bars, severe restrictions on the liberty of the press were imposed and the public opinion was stifled.

Qadianis found the military dictatorship a boon in disguise. It provided them an opportunity to organize themselves further and establish new missions abroad as they had been doing under the protection of British Imperialism in the past. They collaborated both with the military rulers and the bureaucracy to get key posts in fast expanding economic institutions and public organizations. They enjoyed the full support of Imperialism and world Zionism in their ventures in Pakistan and abroad.

Ayub harped on the theme of better ties with the United States. An year after his military coup, he signed a bilateral Mutual Defence Agreement with the US. Military bases were provided to America and it was allowed to use Pakistan territory for surveillance activities of the Soviet Union.²

Reliance on Ahmadis: Ayub relied on Qadiani community in all important matters. In critical sector of economic planning and international field he encouraged them to get important positions. In view of a tilt towards the US in foreign policy, the economic assistance from America which was less than \$10 in 1952 rose to \$380 million in 1963. Pakistan responded with 'acts of friendship.' Mirza Muzaffar Ahmad (M.M.Ahmad), the grandson of Mirza Ghulam Ahmad, a notorious bureaucrat became Finance Secretary and afterwards the Deputy Chairman of the Planning Commission of Pakistan. He was responsible for creating regional imbalances in Pakistan economy in collaboration with the Zionist backed economic groups like Ford Foundation and Harvard Advisory Group. These Groups transmitted a stream of economists to the Planning Commission and Provincial Planning Departments to prepare Five Year Plans of Pakistan. The defective planning resulted in East-West disparity and consequently loss of Eastern Wing of the country.

Zafarullah in the UN: In 1961, Zafarullah was not re-elected a judge of ICJ. He planned to settle down in London to undertake some missionary works but America proposed to President Ayub to appoint him in the UN as Pakistan Permanent Representative for their closer liaison on major policy issues at the world forum. In July, 1961 Ayub stopped at London on his way to the US and asked Zafarullah to get ready to go to New York as Pakistan's Permanent Representative at the UN. On his

1. Tariq Ali, op. cit. P.88 According to testimony of Ayub's brother Bahadur Khan CIA had a considerable role to play in the coup staged by Ayub in 1958. (Pakistan's Foreign Policy, Ed. I. Karim Lahore, 1984, P.110)
2. Robert La Porte Jr, Power and Privilege, University of California, USA, 1978, P.180

return from New York, Ayub told Zafarullah that he had discussed his appointment in the UN with the Secretary General Dag Hammarskjöld. He was very pleased and expressed his great satisfaction over it. On 12 August, 1961 Zafarullah took up the charge. He subsequently became the President of the UN General Assembly Session of 1962 due to the support provided by the Western lobby.

Prof. Malalasekera, Permanent Representative of Ceylone (Sri Lanka) and a former Ambassador to the USSR was his close rival for the Presidency of the 17th Session of the Assembly. He mainly relied on the Russian and East European countries support,¹ while Zafarullah had the full backing of non communist bloc. Ambassador Yost of the US delegation to the UN assured him of full support from America and its allies in attaining the Presidency of the 17th Session. President Kennedy of the US and President Ayub of Pakistan addressed this Assembly Session.

On 27 April, 1962 the Kashmir issue was brought before the Security Council by Pakistan with Sir Zafarullah again as a spokesman. India was represented by Krishna Menon. The motion in the Security Council was for India and Pakistan to resume conversations concerning Kashmir and was supported by various other countries including the US and Britain. The Security Council vetoed the motion on 22 August, 1962.²

President ICJ: After ending of the 17th Session of the Assembly, Zafarullah was nominated by Pakistan to contest the election of Judge of the World Court in October, 1963. He was elected as one of the new Judges of the Court in 1964 for a nine year term. He spent about 15 1/2 years in the World Court, the third longest in the history of the Court and was the first Asian to become its President.

Sir Zafarullah writes:

'In February, 1961 when he completed his first term on the Court, he had been the senior Judge next only to the President. When he rejoined the Court in February, 1964 he came in the bottom. Sir Percy Spender was elected President and Judge Wellington Koo became Vice President.'³

An appraisal of his stay in World Court reveals that Sir Zafarullah was perhaps the most laconic judge who ever sat at the World Court since the end of the Second World War. He covered about 20 pages of the Court's reports in his personal capacity during his entire stay. This stands out in sharp contrast to his loquaciousness at the Security Council debates on Kashmir at the late forties. The individual opinions which he mostly appended in the form of declarations were expressed briefly, sometimes as short as a sentence. His longest declaration was 7 pages long in the Namibia advisory opinion.⁴ This was because he did not have any thorough grounding in international law as a researcher in an academic institution as he himself boasted

1. Zafarullah, *Servant of God*, P238

2. N.Brown, *The United States, India and Pakistan*, P.186

3. *Servant of God*, P.274

4. *The Muslim* 6 September 1985—Dr Ijaz Hussain's article Zafarullah Khan, the Judge

of not having read a single book on international law. Secondly due to his previous training as a lawyer he had a matter of fact down to earth approach while academicians turned judges had a tendency to write at length.

South African Case: Sir Zafarullah's role in 1966 South West Africa Case was a black spot in an otherwise positive stay at the World Court. It was so because he failed to sit on the bench in this case with the result that it was decided in favour of South Africa by the casting vote of President Percy Spender from Australia as an earlier voting resulted in a tie. Given the fact that he belonged to the Third World and espoused a legal world view which differed from that of the Court, it is almost certain that his participation in the case would have meant a verdict against South Africa. His failure to take part evoked criticism against him (and indirectly against Pakistan) by many countries of the Third World especially by those of the African continent.¹

Sir Zafarullah, in his personal narrative says:

"The German South West Africa (Namibia) case was to be heard on the merits. South Africa had raised a preliminary objection that the Applicant States, Ethiopia and Liberia had no interest in the subject matter of the Application to have the locus standi to maintain the application. The Court had over ruled the objection. *The President, by a questionable manoeuvre, excluded the Pakistan Judge (Zafarullah) from sitting on the case.*"² (Italics added).

Dr Ijaz Hussain states:

"For the purpose of analysis of reasons of non-participation of Sir Zafarullah in this case following facts are relevant to keep in mind. On the first day of hearing of the case the President of the Court simply announced that Judge Sir Zafarullah Khan will not participate in the decision of this case." No explanation was offered for the non-participation but Pakistan's Foreign Minister in a communication addressed to the UN Secretary General attributed it to the fact that Sir Zafarullah was previously nominated as an adhoc judge by Ethiopia and Liberia before his election to the World Court. In other words, he was not allowed to participate by the President and it was not at his own initiative. The question is whether according to the Statue of the Council, the President is entitled to stop any judge from participating in a case any ground whatsoever. If he is so entitled, is the judge concerned obliged to accept such a decision or can he challenge it? Articles 17 and 24 of the Statute cover these questions.

According to these articles, the President or the judge may take the initiative for non-participation in a particular case for any reason whatsoever. However, the President's directive is not endowed with the final authority. In case of conflict between a judge and the President, the Court as a whole has the final say.

1. The Muslim Islamabad, 8 September 1985 (Dr Ijaz Hussain's article- Zafarullah Khan, the Judge)
2. Sir Zafarullah, Servant of God P.274

Examining the present case did the President in accordance with article 24 (2) serve a notice on Sir Zafarullah through which he barred him from participating in the proceedings? In case he did so did Sir Zafarullah accept the President's decision. And finally if Sir Zafarullah disagreed with the President's decision was the matter settled by the Court in accordance with article 24 (3)?

As disclosed to the present writer (Dr Ijaz Hussain) in the course of conversations which he had with Sir Zafarullah in August, 1978 in London and in January, 1982 in Lahore, a kind of notice was served on the latter by the President. This was challenged by Sir Zafarullah by writing a letter of protest. The President informed him later on that the contents of his letter were discussed individually with members of the Court who believed that he (Sir Zafarullah) was not fit to sit on the case. When Sir Zafarullah inquired from his colleagues about this incident they denied it. He concluded by saying that the President 'lied' to him about the opinion of other members of the Court in the matter. When the present writer asked Sir Zafarullah to explain why he did not challenge the President at that point, he simply answered that he did not do so because he regarded the whole affairs "disgusting."¹

The forgoing account shows that Sir Zafarullah by not asserting the rights conferred on him by the Statute failed in his duty as Judge of the World Court. For this reason, he became subject of controversy which in turn gave rise to rumours which the present writer later on heard circulating in the corridors of the Peace Palace at the Hague according to which he acquiesced in the decision of the President because *his eyes were fixed on the Presidency of the World Court*² (Italics added).

Subsequently when he became the President of the World Court, the Security Council requested an Advisory Opinion from the Court on the legal situation in Namibia.

Sir Zafarullah, in his personal narrative says:

"The irony was that the judge whom Sir Percy Spender had been at pains to exclude from sitting on the case was now President of the Court. South Africa objected to his participation in his case, without specifying any ground except that he had been excluded from participation on the previous occasion. This meant that Counsel for South Africa were not convinced that Article 17(2) of the statute stood in the way of his participation in the case but wanted to take advantage of the mistaken interpretation of that Article by Sir Percy Spender. On objection being raised the Court withdrew to consider it, in the absence of the President, and decided unanimously that there was no ground for the objection. After a full hearing and following the procedure prescribed, the Court delivered its opinion that South Africa's mandate for the

1. The Muslim Islamabad 8 September, 1985

2. Ibid

administration of South West Africa (Namibia) had been validly terminated and that there was no longer any legal justification for South Africa's presence in Namibia."¹

Against Jamat-e-Islami: With the support of Government, Qadianis got a chance to direct their activities against the religious and political movements of East and West Pakistan. Jamat-e-Islami was their favourite target. In the Annual Report of the Advisory Body of Ahmadya Jamat for 1963, it was decided to mobilize further resources to meet the Jamat-e-Islami 'threat' by distributing massive literature on the issue of the finality of the Prophet (p.b.o.h) and deputing one influential missionary for an year in East Pakistan. It was further decided that the Amir Jamat East Pakistan should immediately report to the Chief Secretary, IG Police, District Magistrate and the incharge police officer in case any trouble was suspected against the Ahmadya Jamat. The Amir was advised to keep contact with the subordinate police officials also.² A 16-page tract entitled '*Maulana Maudoodi and Opposition to Pakistan*' was compiled in Bengali and its five thousand copies were distributed in East Pakistan to prove alleged 'anti Pakistan' character of the Jamat.

The Report also says that the opponents of the Ahmadya Jamat had always tried to create trouble in the name of Khatam-i-Nabuwat in the country. In order to meet their threat :

- i) Higher officials be apprised of the activities of the opponents meant to create unrest in the country.
- ii) Visit to officials be arranged to explain the background and nature of this mischief and to explain its disastrous consequences for the peace of the country.
- iii) Attempts be made to quell this mischief through certain regional and national papers.
- iv) Ch. Zafarullah Khan's statement on Khatami-Nabuwat be published in a tract form and sent to higher officials of Police, the Ministries and Members of the Parliament.
- v) Other appropriate steps be taken by Nizarat-i-Islah O Irshad in this context.³

Religious organizations of Pakistan found it very difficult to check the mounting Qadiani influence in Pakistan. In Foreign Office, Qadiani officials, and their well-wishers manoeuvred to prevent Pakistan from cultivating friendly relations with certain Arab countries. In bureaucracy these elements towed the line of emerging capitalists class. It was a high time for Qadianis to infiltrate into army in accordance with a pre-conceived policy.

1. Sir Zafarullah, *Servant of God* P.291

2. Report Majlis-i-Mushawarat, Rabwah 22- 24 March 1963, Rabwah, (Decision No.14 dated 7 October, 1962).

3. Ibid

Elections 1965: Ayub regime was a Victorian rule for Rabwah. They felt secure and flourished in Pakistan and abroad. In 1965, Ayub announced to hold elections. The Martial Law ended and opposition parties formed an alliance called Combined Opposition Parties (COP) under the leadership of Miss Fatimah Jinnah. Qadianis openly sided with Ayub Khan. A special cell was set up in Rabwah to conduct the election campaign of Ayub Khan. Hundreds of posters, pamphlets, hand bills and leaflets were brought out by Qadiani-backed fictitious organizations to defame the National Awami Party, Jamat-i-Islami and Muslim League (Council) and to carry out character assassination campaign of their leaders. Qadiani Missions started a similar campaign in Western countries in collaboration with Foreign Missions. In the national press, lengthy advertisements appeared from Qadiani sponsored organizations in which Miss Jinnah's candidature was challenged on the ground that, under Islam, a woman could not be the Head of the State. Funds were raised for the Convention League for carrying out the election campaign of Ayub Khan. The Qadiani functionaries, in their private meetings called it a humble contribution of the Jamat for the 'deGaulle of Asia.'

September 1965 War: In September, 1965 War broke out between India and Pakistan. India launched an attack across the international border near Lahore in order to divert Pakistan forces from Kashmir. What led to the War? Who were the real actors? How far Qadianis were involved into it? What were their aspirations during the war? These questions need a detailed answer. A short analysis of facts is given to understand the Qadiani role in this national crisis.

It is widely held that President Ayub, General Musa, (C-in-C), General Yahya, General Akhtar Malik and Aziz Ahmad (Secretary Foreign Office) through an absurd scheming hustled the country into that purposeless war. According to Brig. A.R.Siddiqui, Editor *Defence Journal* of Pakistan, there appeared to have been no immediate *casus belli* in early 1965 to force Pakistan into a haphazard and ill-conceived war. After gaining initial tactical and psychological advantages in Kutch by occupying two desert hillocks at Birabet and Point 84, Pakistan launched commando and guerrilla *Operation Gibraltar* in Kashmir. According to Brig Siddiqui, *Operation Gibraltar* represented high point of the Pakistani initiative. However, "Since it lacked a comprehensive politico-strategic framework, it placed Pakistan in a rather unenviable position from where it could only react to the initiative that India thereafter so firmly secured"¹

Pakistani *Operation Grand Slam* (in Chamb) was perhaps (sequentially) the high point of its attack tactics, coming as it did after the failure, 'outlook' and 'character' of 'bold and imaginative' general officers, first Maj Gen. Akhtar Malik then Maj. Gen. Yahya Khan. Yet the plan "collapsed on the launching pad" as Altaf Gauhar

1. The Muslim Islamabad, 23 September, 1979

puts it in a preface to Asghar Khan's book.¹ Since 1st September upto the ceasefire on 23rd, "India succeeded in getting Pakistan involved in a number of isolated battles one after another between Kashmir and Rajasthan, forcing it to over-stretch itself and spend force in fierce but largely fruitless defensive engagements, without achieving local superiority anywhere."²

According to military strategists, 'Pakistan's 1965 War was a disastrous turning point for the country which narrowed the options facing the ruling group in Western Pakistan and led to the separatist movement in the East giving real possibilities of secession.'³

General Musa in his book *My Version* has stated that the then Foreign Minister Mr. Zulfiqar Ali Bhutto and Foreign Secretary Aziz Ahmad spurred on by Major General Akhtar Hussain Malik, who was commander of our troops in Azad Kashmir, pressed the Government to take advantage of the disturbed situation in the Valley and directed the Army to send raiders into Indian-held Kashmir for conducting guerrilla activities there and help on a longterm basis the locals in organizing a movement with a view to eventually starting an uprising against the occupying power. According to them, steps taken by the Director Intelligence Bureau (DIB) till then were not only ineffective but had also alerted the army of occupation, which as a consequence had tightened its suppressive and security measures.⁴

Qadiani Conspiracy: A month before the war when Pakistani guerrillas were creating unrest in Occupied Kashmir, Ahmadis organized the First European Convention in London from 3-7 August, 1965. Representatives of Ahmadya Missions from the European countries participated. It was inaugurated by Sir Zafarullah, then Judge ICJ. It was claimed that Ahmadya Jamat had set up their missions in 75 different countries including 18 in Britain. The delegates emphasized that if Ahmadya Jamat would come into power, it would impose taxes on rich people, redistribute wealth, wipe out interest and impose ban on liquor.⁵

The late Agha Shorish Kashmiri says that Nawab Kalabagh, then Governor of West Pakistan told him that Qadianis were anxious to return to Qadian at all costs. They wanted to get Qadian either through collaboration or through a conflict with India. One day, Gen. Akhtar Malik Qadiani visited the Nawab in Nathiagali (Murree). He persuaded him to impress upon Ayub Khan the need to launch an armed attack on Kashmir. He assured the Nawab that Pakistan would get Kashmir. The Nawab was astonished to hear this cacophony. He, however, declined to discuss the issue with Ayub saying that he was neither a military expert nor knew anything about the war strategy. He proposed him to discuss it directly with him. Akhtar then told him that Ayub had not agreed to it for he feared violation of international border of Pakistan

1. M. Asghar Khan, *The First Round*, London, 1975

2. Ibid

3. Gavin Kennedy, *The Military in the Third World*, London 1974

4. General (Retd) Muhammad Musa, *My Version—India Pakistan War 1965*, Lahore P.2

5. Daily Jang, Rawalpindi, 4 August, 1965

by the Indian forces. The Nawab told him that Ayub had already become angry with him because some Americans had given him a wrong impression that the Nawab had planned to seize power. He would suspect Awans (both the Nawab and Akhtar were Awan by caste) had been conspiring against his rule.¹

During these days, he (Nawab) received a hand bill from the Pakistan CID which was widely distributed in Azad Kashmir by Qadiani Jamats. It said:

'The state of Jammu and Kashmir will, insha ullah, be free. Its victory and glory lies in the hands of Ahmadyat' (Prophecy of Muslih Maood).²

The Nawab realized that Gen. Akhtar Malik was striving for the fulfilment of the said prophecy. Shorish narrated this event to Majid Nizami, Editor of the daily *Nawai Waqt Lahore*, who also confirmed it. He also happened to discuss it with Dr Javed Iqbal, (Dr Muhammad Iqbal's son). He was astonished to know the (Qadiani plan) and disclosed that in the month of July (1965), Sir Zafarullah met him in America and requested him to take a message for President Ayub that a very opportune time had come to invade Kashmir. Pakistan Army would definitely succeed and there would be no violation of Pak territory. Dr Javed conveyed Zafarullah's message to Ayub who requested him not to tell it to any one else.³

It is evident that Qadianis, in collaboration with Imperialist-Zionist agencies plotted to dismember Pakistan by the separation of East Pakistan and balkanization of West Pakistan into small states, an inevitable outcome of a military defeat. Pakistan forces fought valiantly to frustrate the Indian aggressive designs. It was in late August that India had made a series of moves across the cease-fire line with its regular armed forces and claimed to have captured at least nine important Pakistan positions in a major offensive into Azad Kashmir. These included the strategic Hajri Pir Pass. To forestall further aggression by the Indian troops, Azad Kashmir forces supported by the Pak Army captured Chamb area of the Jammu-Bhimber sector. On 5 September Pakistan forces occupied Jurián near Akhnor, the road linking Jammu with Srinagar and Poonch and the Indian land route to the Valley was seriously threatened. The war lasted for 17 days.

During the September War Qadianis prepared special tracts which highlighted the prophecies of Mirza Ghulam Ahmad and Mirza Mahmud regarding the destiny of Kashmir. It was stated with optimism that God had already made the future events known to his Promised Messiah, Mirza Ghulam Ahmad and his loving son Mirza Bashiruddin Mahmud, Khalifa of the community and "the present events could be seen against the background of these prophetic utterances."⁴ It was further claimed

1. Shorish Kashmiri, *Tehrik Khatam-i-Nabuwat* 1976, P.207

2. A tract compiled by J.D.Shmas, *Masla-i-Kashmir*, Cheen Aur Bharat Kee Chaplaqash, Rabwah 1962 was also circulated in Azad Kashmir-compiler.

3. Shorish Kashmiri, op. cit. P.209

4. Majuda Halat Aur Baaz Khudai Nawishtay, (Present Events and Some Heavenly Scriptures) Shoba-Islah-o-Irshad, Jamat Ahmadya, Karwan Press Rawalpindi, October, 1965

on the basis of these prophecies that God revealed to Mirza Mahmud, the occurrence of Sino-Indian border clashes nine year ago (1956) and the entry of Pak forces into India eight years ago. These Heavenly signs have been fulfilled now.¹ Mirza Mahmud was on the death bed at the time of September War. He suffered from numerous diseases and was almost insane. It was Mirza Nasir Ahmad, his heir-apparent, Sir Zafarullah, M.M.Ahmed, and a small group of army officers which worked behind the scene.

The Qadiani tract (*Present Events and Some Heavenly Scriptures*) prepared for wider circulation in Azad Kashmir and the Indian-Held Kashmir predicted a *triumphant return of Ahmadis to Qadian through Kashmir* (Italics added). The political aspirations of Ahmadi elders couched in the elliptical language of dreams and visions are reflected in between the lines:

- i) Some dreams and visions of the Promised Messiah, 28 April, 1905: Clear Victory; I will come to thee with My Army (Tazkira Book of Revelations and Dreams of Mirza Ghulam Ahmad, p.539).
- ii) Shastri's prophecy turned out false (29 April, 1905), (Tazkira P.539). Shastri referred to in the prophecy is Lal Bahadur Shastri, the Indian Prime Minister. His claim of capturing Pakistan and Kashmir proved false.²
- iii) Return to Qadian : On 9 November, 1898, I (Mirza Ghulam Ahmad), in a dream saw that I was coming into Qadiani but it was very dark and it was difficult to find the way. I walked along anyhow and some secret power seemed to guide me until I reached Qadian. I saw the mosque which is now in possession of the Sikhs. Then I walked along the *street which come straight from the quarter of the Kashmiris*. I felt much troubled and feared I might lose my senses. I was repeating Lord, manifest Thyself, Lord, manifest Thyself. My hand was in the hands of a lunatic and he also repeated my supplication...Then I saw two dogs a black and a white one, a man who cut their paws. Afterwards it revealed to me 'You are the best Ummah ordained for the wellbeing of the people'. (Tazkira, p.838)
- iv) Three more revelations of Mirza Ghulam Ahmad were cited to prove that God would help (Ahmadis) return to Qadian.³
- v) The tract cited an address of Mirza Mahmud entitled *India, China and Kashmir Problem* which he delivered on 28 December, 1956 at Rabwah. In that address he predicted that with the American

1. Ibid
 2. Majuda Halet, P.4 See Also Shashtar's Paish Gol, Ahmadya Anjuman, Lahore 1965.
 3. Majuda Halet, PP.6-7

assistance Ahmadis would be able to return to Qadian. In the words of Mirza Mahmud:

'India will face a danger from the North and the East. It would not be able to withstand it despite having power. It would lose Russian sympathies too. Pray to God; Never think that our Government is weak or we are weak. I see God's finger pointing to it. God will provide a chance whereby Russia and its allies would leave India and America would be constrained to take urgent steps for the fear that Russia and its allies might not intervene.

Hence you need not be disappointed. Trust in God. God will create favourable conditions for you. *Donot you see Jews had waited for 1300 years and ultimately occupied Palestine.* But you wait for 1300 years. It is possible that you may not have to wait for 13 years or even 10 years and God would shower His blessings upon you.¹

- vi) On the basis of yet another dream of Mirza Mahmud (which appeared in daily *Alfazl* dated 30 May, 1957) the entry of Pak forces into India was described as a 'Heavenly sign and harbinger of happy news to the Ahmadya Community.'²

Qadianis plan to return to Qadian after the 'balkanization' of Pakistan miserably failed mainly due to bold resistance of Pak Army to defend their motherland. Ayub Khan, nevertheless realized that Qadianis were the foreign agents and could never be loyal to Pakistan or to him. It became clear to him that they were the pawns in the Imperialist game and could any time turn against him. But it was difficult to take immediate action against them.

On 2 February, 1966 a 7-man Qadiani team of journalists visited Chamb Jaurian and Sialkot border areas of the war. Allah Ditta, Editor *Alfurqan, Rabwah* who was one of the team members, writes that the 17-day Indo-Pak War had established that the fateful days of Kashmiris would end. Tashkent Declaration seemed to have brought some change in the situation. However it would be possible that God's help might come soon and in a more forceful way.³

Agonising Death: Mirza Mahmud died after a protracted illness on 8 November, 1965. Mirza Nasir Ahmad became new head of the community. Mumtaz Ahmad Faruqi describes the agonising conditions in which he died in Rabwah.

'He suffered from a stroke of paralysis as was diagnosed by several doctors. Even Mirza Mahmud referred to it in some of his lectures delivered in 1955-56.

1. Maujuda Halat, PP.6-7

2. Ibid P.10

3. *Alfurqan Rabwah*, March, 1966

Paralysis has been described by the Promised Messiah (in his book *Anjam-i-Atham* p.61) as a 'punishment of affliction' and he threatened his enemies with 'paralysis' and 'insanity' as a punishment. At present (1964-65) Mirza Mahmud Ahmad behaves like a man bereft of his senses and this state of things has gone on for the last several years. Those who have managed to see him state that at time he cries out with pain and fear and moves restlessly like a fish out of water. Only on rare special occasions he is brought out and sometimes starts weeping. These conditions are even borne out, more or less by a brief report from Dr Mirza Munawar Ahmad (the son of Mirza Mahmud Ahmad), as published at page two of the newspaper *Alfazl* of Rabwah, dated 19.8.1961. He writes as follows:

'Nervous prostration like the loss of memory, and emotional outbursts (like at the mention of holy names, places, and events) are more or less prevalent. Some days the symptoms dwindle but again they intensify; and so the trouble goes on. Because of remaining in prostrate position, there is tension followed by numbness in the leg muscles. All possible efforts to make His Holiness walk a little have failed all along...'

Since this Qadiani community believes that a Khalifa can not be deposed, so they still accept this sick, afflicted and 'useless' man as their spiritual head, when the very Hand of God had struck him down from his elevated post. Some years ago, Mirza Mahmud Ahmad was physically attacked by a person and a deep wound inflicted in his neck. It was symbolic. However the work of the Rabwah Community has perforce to be carried out by a 'Council' presided over by Mirza Nasir Ahmad, the eldest son of Mirza Mahmud Ahmad. A lesson must be learned from this fact, and those who are deputed and appointed by God Himself, never became paralytic and insane and thus useless for their task.¹

Prophetic Curse: During the life time of Mirza Ghulam Ahmad and Mirza Mahmud many Qadianis laid claim to Messiahship, Prophethood and 'Risalat.' There are over 30 such claimants. One amongst them was Khawaja Muhammad Ismail. He studied in Qadian in 1916, did his graduation from Islamia College, Lahore and worked in a private firm. In 1933, he finally settled in Qadian and was a devotee and body guard of Mirza Mahmud. He wrote some booklets - *Asmani Badshahat*, *Ithad-ul-Almin* etc and finally claimed to be the Mahdi, Messiah and the Prophet of the age. He was expelled from Qadian and finally settled down at 8 Bodwood, London S.W.II. He threw up numerous challenges of Mobahala to Mirza Bashir Ahmad and Mirza Mahmud, condemned Qadiani papacy and launched a crusade against Rabwah. He put out some prophecies and revelatory utterances predicting a humiliating death for Mirza Mahmud, alleged to be a "wicked fellow," a "Pharoah" and an "Impostor." He boasted a lot when Mirza Mahmud died in 1965 and on the pattern set by Mirza Qadiani he published tracts to prove the veracity of his claims. He used all weapons

of Mirza Ghulam Ahmad's arsenal to silence Rabwah. It caused a lot of embarrassment to Qadiani elders but they had to pocket the insult.¹

50 -Years of Mahmudi Raj: Mirza Mahmud held full control over the Ahmadya community over 50 years. He was an established Imperialist stooge, a lackey of Jews and a very loyal servant of the British Crown. He, nevertheless, organized Ahmadis into a strong Jamat and through his policy of collaboration with the alien powers reaped financial benefits. He promoted his family, invested in real estate and purchased large shares of industrial concerns. He set up his own business enterprises viz. Ahmadya Store, Globe Trading Company, Gate Factory, Star Hosiery, Darul Sanat, Himalaya Glass Factory, Vedic Yunani Dawakhana and Sind Vegetable Oil and Allied Company, accumulated wealth and responded to the call of his masters through his spy-cum missionary network which was established mainly in British colonies. He was an average but astute politician, an unscrupulous bargainer and a great opportunist of his time. He knew how to snub his opponents and curb the movements that arose against him. 'His Holiness' was alleged to be a Rasputin, and a Pia Jan of Matya Mahal of Qadian.² He held such a powerful sway over his gullible community that despite all his shortcomings, they sang in chorus: 'Khalifa could do no wrong.' He was regarded an infallible and God-Sent Khalifa. The "credit" goes to him for establishing firmly the false prophethood of the Mirza and creating an unbridgeable schism in the body politic of Islam.

Many Qadianis embraced Bahai creed as Qadian drew heavily on Bahai sources to advance their arguments in favour of continuity of Prophethood and other beliefs. Molvi Abdullah Vakil, Master Faqirullah, Mahfoozul Haq Ilmi and some other Qadianis turned Bahai preachers, deplored the hypocrisy of Mirza Mahmud for what he believed and what he preached among his followers.³

Mirza Mahmud was a master of dirty tricks. He foresaw a bright future for his Jamat in setting up a mission in Israel. His half a century tenure was directed to serve colonial masters and their Zionist collaborators. He wished to set up an Ahmadya power base in the sub-continent for which he served the British Imperialist cause throughout his life and stooped too low to promote their colonial interests, but could not succeed in his venture. He did not have any sympathy or regard for the national liberation movements that sprang in India and other Muslim countries against colonialism. Qadianis proved themselves a team of sycophants working for Imperialist domination. Whenever any political crises ensued in India or a movement started against the British, Qadianis put out massive adulatory literature to justify the

1. See Khawaja Muhammad Ismail, Anzar Azab and Mohlat, iii) *Alfurqan* iii) *Haqiqat-i-Azadi*, iv) *Al Haq* vi) *Jamat Rabwah ki Tabligh Ka Raz*, As-Saboon Publications, Mandi Bahauddin. Qadiani called him a mental case (*Alfurqan Rabwah* November 1972). It was a simple way to get rid of themselves from the onslaught of 'prophetic curses.'

2. Mirza Muhammad Hussain alleges that he suffered from grandiose delusion and was a sadist and compulsive sex anarchist. (Mirza Muhammad Hussain, *Fitna Inkar-i-Khatam* vi-Nabuwat, Lahore)

3. It was in early 1924 that Bahai creed was very popular in Qadian. Mahfoozul Haq Ilmi, a Bahai who turned Qadiani became the editor of *Alfazi Qadiani*. He was the chief exponent of Bahai-Qadianism. The movement secretly gained ground and posed a threat to Qadiani Khalifat. Mirza Mahmud set up an Enquiry Commission under Mirza Bashir Ahmad and expelled some Qadianis for preaching Bahaism in the garb of Ahmadyat (*Alfazi Qadiani*, 23 April, 1924)

alien rule. They were always in the forefront to present addresses of welcome to the new Viceroys and the Governors of Punjab to apprise them of their political doctrines and express their utmost loyalty for the British Raj. In most cases Zafarullah, the alterego of Imperialism, led the team of flunkies to shower praise on new masters.

Even before assumption of power in Qadian in 1914, Mirza Mahmud opposed the Cawnpore Mosque Agitation (1913). He extended all sort of help to the British in the First World War (1914-1918). He employed his Jamat and himself worked actively to sabotage national movements that arose in 1920s specially Civil Disobedience Movements. In 1934, Ahrars made a bold attempt to storm the Bastille in order to dispel the belief that Qadian was invincible. Qadian hoisted a petard at them but the fervid admiration the Ahrars received from the Punjab Muslims gave them an immense popularity. He dabbled in the politics of Kashmir to axe his grinde. He wanted to establish an Ahmadya power centre in the State and win new converts in Kashmir. His plans were frustrated by Ahrars. After a good deal of opposition in early 30s, he cleverly turned to the Congress on the eve of Elections in 1937. He discredited Muslim League and praised the Congress leadership when it formed ministries in some provinces in 1937. Qadiani press launched wild attacks on the Muslim League and questioned its credentials. He, in collaboration with the Unionists of the Punjab worked against the League and its leadership. When Pakistan movement was gaining popularity, Mirza Mahmud opposed the demand for Pakistan because the establishment of a Muslim state was an anathema to him. He was a great exponent of Akhund Hindustan or United India. After the establishment of Pakistan he fled from Qadian in the garb of a fortune seeker. He conspired against the integrity of Pakistan and aspired to get back Qadian at the cost of solidarity of the country.

The half a century period of his papacy witnessed a series of internal dissensions and militant uprisings against him and his family members. After assumption of power (1914), his first 'success' was to oust Khawaja Kamal-ud-Din party from Qadian to capture the gaddi of his father. Qadiani heavy weights like Molvi Muhammad Ali, Dr Busharat Ahmad, Mirza Yaqub Beg etc were knocked out in a 'free style' bout at Qadian. They sought refuge in Lahore and set up an Anjuman to run the affairs of the splinter group. He faced the challenge of Lahore Jamat and counteracted their designs and attempts to topple his mini empire of Qadian. In late twenties he faced the challenge of Mistrees and succeeded to check their Mubahila campaign, obviously in collaboration with his mentors. Multani-Misri uprisings (1937) and finally the tirade of Haqiqat Pasand Party brought him a good deal of notoriety.

Mirza Mahmud wielded absolute power to maintain the integrity of his community. He could not tolerate the slightest criticism against him. One could dare to differ with him only except at the cost of his expulsion and excommunication from the community. His internal espionage system was quite powerful to deal with dissidents. This system contributed greatly to restore the confidence of his followers

in his 'khilafat'. He created a special breed of Qadiani controvertialists who threw challenges of Munazira (public debates) and engaged ulema in resultless theological discussions to establish the veracity of Ahmadya creed. They promoted the British policy of 'divide and rule' and did their utmost to make Qadianis believe that the praetorian order set up in the name of khilafat was a must for the progress and growth of Ahmadya Community. Every Qadiani functionary contributed his mite towards image-building of Mirza Mahmud. They put out splurge of literature based on prophecies of the Mirza to spruce up the profile of Mirza Mahmud during the time of internal crisis. His mercenaries like Allah Ditta Jallundhry, Jalal Din Shams, Hafiz Roshan Ali, Qazi Muhammad Nazir, Ghulam Rasul Rajiki and Abdul Rehman Khadim were specialized in the art of controversy which bordered on stupidity. Servility and sychopancy were the main traits of their character.

Although the hirelings of Mirza Mahmud projected him as the Promised Son i.e. Muslih Maud foretold by the Mirza since 1914 yet he waited for 30 years to assume this title in (1944) through an alleged revelation. After that he was painted in the garnish hues as saviour of Ahmadyat. He inculcated a sense of servile submission in the minds of his followers. When he unscrupulously gave a different version of his beliefs to the Munir Committee in 1954 and took up the position similar to that adopted by Lahore Jamat in order to deceive the Court, very few of his followers objected to his pretention.

Certainly there were Ahmadis who did not like his involvement in politics and hated the dubious ways he had been employing to amass wealth for his personal ends, but they lacked courage to stand up in revolt. Their personal interests, economic benefits and family and community relations prevented them to utter a word against the 'infallible Muslih Maud.'

Mirza Qadiani created an empire on the basis of his false prophethood for his family to let them live a luxurious life. Its greatest beneficiary was Mirza Mahmud Ahmad. He staunchly believed in polygamy and had four wives throughout his life. At the fag end of his tenure he left many followers singing paeans of praise for him just out of blind love for him.

NASIR SWAYS POWER

Mirza Nasir Ahmad, the third successor of the community assumed power on 8 November, 1965. Mirza Mahmud had already chosen him as his successor. Members of Lahore Jamat specially Abdul Rehman Misri had been alleging since 1935 the possibility of Mirza Nasir's succession to Qadian's gaddi.

Born on 16 November, 1909 in Qadian, Mirza Nasir graduated from the Government College, Lahore in 1934 and got higher education at Oxford. From 1939 to 1944 he was the Principal of the Jamia Ahmadya, Qadian and afterwards the founder principal of Talim-ul-Islam College, Qadian. He took active part in preparation of separate Ahmadya memorandum for the Boundary Commission (1947). He was a member of the Organizing Committee of the Furqan Battalion which fought in Saadabad Valley during the Kashmir War (1948).

There were many juicy tales about his 'colourful' career which one could hear from Ahmadi youths in the remote corners of Rabwah specially during the Annual Gatherings. Some stories are incredible, others too revolting, yet all of them are allegedly substantiated by a barrage of evidences. The day Mirza Nasir assumed power, the story-tellers went underground. Like his father, he unleashed the system of terror on his dissenting followers. His private armies of Khudam spied on the activities of Rabwahites and kept him informed of all that went on in and around his 'empire.' He embroiled himself in politics and looked to his foreign masters for guidance and support.

Mirza Nasir Ahmad inherited a financial empire and an organized community of followers living in many parts of world. They all responded to the call of their head and were ready to contribute generously to Qadiani exchequer for propagation of their faith. A look at the organizational pattern and growth of Jamat in other parts of world will give an insight into the system which was painstakingly developed by Mirza Mahmud for personal ends.

Organizational Pattern and Growth: The organizational set up of the Jamat which Mirza Mahmud evolved was totally different from that outlined by Mirza Ghulam Ahmad in his book '*Alwasiyat*' (Will). Since he claimed to be the Muslih Maood ordained by God to carry out his father's mission, he could do every thing he deemed necessary for the 'progress' and 'integrity' of the Jamat which directly owed its cohesion to its minority character under an autocratic leadership and to the backings of the alien powers.

The superstructure of the community developed by him had certain salient features. It is a briefly described below:

Organization: The central organization of the community is represented by the Sadar Anjuman-i-Ahmadya which is composed of a Nazir-i-Ala (Chief Secretary) who acts as a President and several other Nazirs (Secretaries) who are incharge of various departments. The Principal Nazir are i) Nazir Bait-ul-Mal (Secretary Treasury) ii) Nazir Amoor-i-Aama (Secretary General Affairs of the Organization), iii) Nazir Amoor-i-Kharja (Secretary dealing with Foreign Affairs and matter relating to other communities and the Government. iv) Nazir Talim-o-Tarbiyat (Secretary Education and training v) Nazir Islah-o-Irshad (Secretary missionary works) vi) Nazir Talif-o-Ishaat (Secretary for compilation and publication. vii) Nazir Dhiafat (Secretary hospitality).

Besides these ministries there is an Advisory Council which Mirza Mahmud set up in order to give false sense of participation to his gullible disciples.

Majlis-i-Mushawarat: Mirza Mahmud established the Majlis (Advisory Council) of the Khalifa. It was set up in 1922. It is composed of elected and nominated delegates of the community. Total number of its members is not yet finally fixed, but is between 500 and 600. Roughly 75% of the members are elected by affiliated branches of Sadar Anjuman-i-Ahmadya (Central Organization) all over the country. The remaining members are nominated by the Khalifa himself to provide representation for such sections of the community as may not otherwise be adequately represented, or are invited to attend as individuals whose advice the Khalifa is desirous of obtaining. It usually meets once a year, or when required to discuss special issues. It tenders advice to the Khalifa, discusses annual budget, considers reports of the committee set up to analyse issue etc *but the decision of the Khalifa is final and has to be accepted.* (Italics added).

Budget: A budget is prepared every year by Sadar Anjuman-i-Ahmadya containing estimates of receipts and expenditure for the ensuing financial year and is submitted by the Secretary Treasury to the Khalifa's Advisory Council before the end of current financial year. It is scrutinized by the Finance Sub committee of the Advisory Council and then recommended for sanction by the Council to the Khalifa with such modifications as the Council might wish to make. The Khalifa then directs the Economy Committee to further scrutinize the proposals for expenditure and finally sanctions the budget himself. Sanction for any extraordinary expenditure which has to be incurred during the financial year and for excess grants must be obtained as occasion arises from the Khalifa, but such extra or excess expenditure must, under the directions of the Khalifa be reported to the Majlis (Council) in its next session.

Judicial System: Mirza Mahmud also established a Judicial System. The 'Qadha' or the judicial system was instituted in 1925. Under this system, jurisdiction is exercised by individual Qadhis (Judges or Magistrates). There is an appeal to a Board of Qadhis and a second appeal from the Board to the Khalifa. If the Khalifa himself should happen to be a party to or interested in the result of a case, the decision of the Board

of Appeal is final. The Qadha is said to have dealt with only civil disputes of such nature as are not usually required by the law of the country to be dealt with by the ordinary courts.¹ If for some reason, it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the community. One special feature of the judicial system is that while the judges occupy themselves with the decision of cases, machinery for execution of decree is not attached to the Qadha, but is a part of the Department of the Nazir Umoor-i-Amma. There were court fees levied by the Qadha which were subsequently suspended.

Mirza Mahmud exercised control over the members of the community outside the headquarter at Rabwah through Amirs appointed by him and through branch Anjuman affiliated to the Sadar Anjuman. Wherever there are a few Ahmadis, they are required to set up an Anjuman. The Amir organizes the local members and regulates the affairs of the community in accordance with the directives of the Centre.

Sectional Association: Mirza Mahmud divided the whole community into different sections. There is women's association called the Lajna Imaullah (established in 1922) and Nasarat-i-Ahmadya, an association of younger girls. The male members are divided into three organizations viz, Atfal-il-Ahmadya (Children between the ages of 9 and 15). Khudam-il-Ahmadya (Youngmen between 15 and 40) and Ansarullah (over 40 years).

Subscriptions: Mirza Mahmud paid special attention to build up the financial base for the Jamat. Every member is required to contribute a minimum of 6.25% of his income to the funds of the Central Anjuman and quite an appreciable number contribute minimum of 10 percent. Apart from the compulsory contribution, there are several other contributions to different funds. Some zealots bequeath 1/10th of their movable and immovable property in favour of Sadar Anjuman Ahmadya, Rabwah to get a burial place in the Cemetery of Paradise.

Foreign Missions: Establishment of foreign mission was particular area of Mirza Mahmud's concern. He has two main bodies working under him at the headquarter viz, Sardar Anjuman Ahmadya and Tehrik-i-Jadid Anjuman. All the missions outside Pakistan are run by the Tehrik-i-Jadid. This Department sends out missionaries with the approval of the Khalifa and looks after the problems and the needs of all the missions. To run the local organizations, the Missions elect their officers, i.e. President, Vice President and Secretaries for various duties. The Amir is directly appointed by the Khalifa, is his personal representative and is directly responsible to him alone. The Central Officers in a country form the Management Committee which is charged with the smooth running of the Mission.²

1. Mr Khaiso's judgement in Syed Attaulah Shah Bokhari case (1835) gives the nature of this system that existed in Qadian.
2. Tehrik-i-Jadid Rabwah, December, 1973

Financial Base: After the death of Hakim Nuruddin in March, 1914 when Mirza Mahmud assumed power in Qadian, the total declared budget of the community was Rs. 2.2 thousand. It gradually increased and ran into millions in few years. The main factors which contributed to the expansionary activities of the budget were i) support of the British Government in the form of recruitment in the Army, lucrative jobs in civil service, special favours like sanction of construction and supply contracts, etc (ii) Transfer of secret funds to Qadian to counter political movement in India and abroad. (iii) income obtained from investments in various enterprises and from the estates. The British offered valuable lands to them at nominal prices in Sind, Punjab and other parts of India. (iv) placement of funds from foreign (intelligence) agencies.

The income from fixed and regular contributions was Rs.21,794 in 1913-14 which rose to Rs.238,991 in 1923-24. It stood at Rs.274,576 in 1933-34 and at the time of the Second War (1938-39) it amounted to Rs.313,317. The regular contributions in post-Second World War period (1945-46) stood at Rs.740,404. After the Partition these contributions stood at Rs.638,398 in 1947-48 when Mirza Mahmud set up a centre in Pakistan. In the next decade 1958-59, there was a sharp rise in the income and the total contribution was recorded at Rs.1,210,692. At the time of Mirza Mahmud's death these subscriptions shot up to about Rs.1.9 million showing a good contribution to the Ahmadya exchequer.¹

The Tehrik-i-Jadid programme launched in 1934 registered a sharp increase in contributions. In 1935-36 its total budget was Rs.97,888. After a decade it rose to Rs.259,676 an appreciable increase. From Rs.312,836 in 1947-48 it went up to Rs.324,932 in 1957-58. By 1964 it was around Rs.0.36 million.²

It may be clarified that these figures do not represent the real resource position of the Jamat.

African Missions: Mirza Mahmud targeted Africa since Ist World War. With the active support of British Imperialism, Qadianis set up their missions in its large part. Imperialist powers had an eye on Africa because nature has blessed this region with invaluable material resources. Its geographical location in the world globe carries strategic importance. These powers always contested with one another to extend their sphere of influence over this area. The British Imperialism, however, controlled a large part of Africa and exploited its resources for its colonial ends.

In early 50s, pressed hard by the force of national liberation movements, European colonials had to leave Africa, but neo-colonialism as system of Imperialists exploitation still exists in Afro-Asian countries. Adapting themselves to a changed situation and keeping young sovereign countries within the orbit of their economic domination and political influence and retaining indirect political and military control

1. Fixed contributions include regular subscriptions, special donations of immovable property. Regular contributions are Zakat money, income from investment etc; general subscriptions and contribution for Annual Jalsa

2. The Monthly Khalid Rabwah, Khilafat-I-Sanya Number December, 1964

over many of them, the Imperialist countries hope to preserve the system of economic and political dependence.

Israel has acted not only as an outpost of Imperialism against the Arabs in the Middle East but it has also been used against the oppressed people of Africa. In this connection the *modus operandi* of Imperialism has been different. While in the Middle East Israel displays naked aggression and persists in the policy of occupation, in Africa the Imperialist sponsored Israeli moves have been more subtle, indirect and disguised. It offers technical and economic help to the under developed countries of Africa. Under this policy the Israelis, particularly in 1960s, established close economic and cultural relations with a number of newly independent African countries where there were pro-West governments in power. The Israelis gave 'technical assistance' and even 'economic help' to these countries, worked on the construction of roads, ports and educational institutions. In some of the countries the Israelis offered cooperation in the military field. Many Israeli military experts worked on African soil as "advisers" and many African countries sent their defence personnel to Israel for training. But the more significant aspect of Israeli incursions into Africa was its close collaboration with the racist regimes of South Africa and former Rhodesia. Israeli military expertise was available to them for suppressing anti-colonial and anti-apartheid liberation movements.

Qadianis have the full-backings of the Imperialist-Zionist lobby in Africa. They are their loyal and dependable agents. The Ahmadya Missions are stronghold of Imperialism and are involved in spying and strengthening the political and ideological influence of Israel in Africa. They work to make African countries Israel's political allies and mobilize support for Zionist aggression against the Arab states. Israeli Zionists seek entrance into African trade, social, political and religious circles with a view to subjecting them to their influence. Their main targets of attack are the African intellectuals, young people, trade unions, economic organizations and emerging political leadership. Qadianis had intimate relations and personal contacts with Israeli advisers, technocrats, military officers, diplomats and agents of Mossad. In Ghana, Ivory Coast, Nigeria and Sierra Leone Qadianis played a vital political role at the behest of Israel. In 1961, Mirza Mahmud declared, 'God has preserved the countries of Africa for Ahmadyat. The future of Ahmadyat is closely linked with Africa.'¹ As a result of it, Mirza Mahmud organized so-called missionary activities in Nigeria, Ghana, Sierra Leone, Liberia, Togoland, Ivory Cost and Gambia in West Africa and Kenya, Uganda and Tanganika and through them extended influence to Congo, Rhodesia and Nyasaland. In South Africa due to Government restrictions, they could not send a missionary from Rabwah but local Qadianis worked under the instructions of Khalifa.

1. *Affazl Rabwah*, 8 February, 1961

There was only one mission in London established in 1914 but in 1964 under Tehrik-i-Jadid there were 66 missions in 31 countries manned by 152 Qadiani missionaries—69 were sent from Rabwah and 83 were natives.¹ These missions operated in Britain, Spain, Switzerland, Scandinavia, British Guiana, Singapore, Borneo, Mauritius, Israel, Syria, Aden, Fiji, Holland, West Germany, Lebanon, Latin America, Nigeria, Ceylon, Malaysia, Indonesia and Africa. Total number of worship places were 291 in 1964 most of them were in Africa. There were 59 Ahmadya educational institutions with over 50% concentration in Africa. Three medical missionaries served in Nigeria and Sierra Leone. Mirza Mahmud gave special attention to the press as a vehicle to propagate Jamat beliefs in foreign lands. There were 17 papers of the community including one Albushra (Arabic) from Haifa (Israel).²

Arab-Israel War: During the last quarter of 1965 many Qadianis moved from Iran to Israel. They safeguarded the Zionist interests in the Persian Gulf States and were supported by the Jewish Agency Tehran and the Tehran Office of the World Jewish Congress. Jacob M. Landau, a Jewish writer states that on 31 December, 1965 there were 327,000 non-Jew Arabs in Israel and a few hundred Ahmadis who came from Iran.³

The Arab-Israel War of 1967 resulted in the defeat of Arabs. Pakistan strongly condemned the Israeli aggression and raised its voice in favour of Palestinian cause. Qadianis living in Pakistan and abroad maintained a dubious silence on the pretext that they had nothing to do with the politics. They neither condemned Israeli aggression nor rendered even lip service to the Palestinian cause. Qadiani Mission in Israel extended full support to Zionism as it was an article of their faith to support the policy of the Government under whose rule they lived whether it be Jewish, Sikh or a racist one. In accordance with that policy and in view of their Zionist orientations, Qadianis living in Kababir (Israel) were said to have expressed satisfaction and jubilation over Zionist victory over Arabs.⁴

After the 1967 Arab-Israel War, Mirza Nasir Ahmad left for Europe on 6 July, 1967. It was his first tour after becoming head of the Jamat. Sir Zafarullah and M.M. Ahmad, then Deputy Chairman, Planning Commission of Pakistan met him in London.

A Conference of Qadiani elders was held in London to devise future strategy for an 'Ahmadya Revolution.' The *Chattan*, Lahore in its editorial discussed the implications of Mirza Nasir's visit to Europe immediately after the Arab defeat in 1967 War. During his tour a correspondent asked him to give his reaction over the Arab-Israel War but he fought shy of it. The paper disclosed that Mirza Nasir had

1. Mirza Mubarak Ahmad, *The Propagation of Islam*, Rabwah, July, 1964, P.8
 2. Khalid-Khilafat November-December, 1964, P.79
 3. Jacob M. Landau, *The Arabs in Israel, A Political Study*, London 1969, P.4
 4. Shorish Kashmiri, *Mirzaei*, Lahore, 1988, P.16

been invited by certain foreign powers to discuss post-war issues and to project Arab-Israel antagonism as the exclusive problem of Arabs and not of Islam.¹

Share in Foreign Exchange: The state patronage enjoyed by Qadianis during the Ayub regime afforded them an opportunity to get more and more foreign exchange from Pakistan exchequer. They were permitted to transfer large sums of foreign exchange to their missions abroad although there were tight Exchange Control Rules enforced by the State Bank of Pakistan. In view of the liquidity position of Pakistan and the relatively sound value of Pakistan currency in terms of dollar (Rs.4.76 to one dollar) in 60s, the allocation for propagation of Qadiani beliefs could be counted as a great favour of the Ayub regime at the cost of national resources. Pakistan balance of payments in those years was adverse and it needed every penny to support it. The amount of foreign exchange allocation permitted to be sent abroad came under attack in the National Assembly of Pakistan. Some members of the National Assembly of Pakistan attempted to raise certain issues relating to Qadiani problem in the National Assembly but were not allowed. However, the issue of allocation of foreign exchange to Qadianis came under hot debate in the National Assembly. The answers given by the then Finance Minister of Pakistan were not only vague but absurd. He, in a written statement submitted to the National Assembly of Pakistan on 4 June, 1968 informed that during 3 to 4 years a total sum of Rs 15.25 lakhs in foreign exchange was granted to various sects out of which the Qadiani sect (whose adherents are a few lakh people in the world) got the lion's share of nearly Rs.9 lakhs.

The Finance Minister of Pakistan M.N.Uqaili gave following details of allocation of foreign exchange to Ahmadis:

	Year	Foreign Exchange given to Ahmadis (Rabwah) (Rs)
	1964	70,000
	1965	70,000
	1966	52,500
January to May	1967	45,026

Lahori Ahmadis were given almost the same amount of foreign exchange for their so-called missionary activities abroad. Besides Terikh-e-Jadid, Rabwah received a sum of Rs 114,059 in 1967 for the African Missions.

On hearing this Hasan A.Sheikh, MNA asked the first supplementary question:

1. Ibid, P.19

'Does the Parliamentary Secretary for Finance consider the activities of Ahmadis as a missionary work for Islam?'

To this question Nurul Islam Sikder, the Parliamentary Secretary replied; 'Yes!'

Hasan A. Sheikh then asked : 'Does it behove the Islamic Republic of Pakistan to allow the Ahmadis (Qadianis) to carry on propaganda like this?'

Sikder replied, 'I do not want to say anything further on this subject.'

Shah Azizur Rehman MNA asked: 'Is it a fact that the Saudi Arabian Government has prohibited the entry of Qadianis into Mecca because they are not true Muslims?'

Sikder replied: 'Sir, this has nothing to do with my Department.'

Another member, Chowdhury Muhammad Iqbal asked, 'Is the Government aware of the fact that there is a plenty of scope for Islamic missionary work in Africa and whether the Government is ready to grant foreign exchange to those religious institutions which are willing to do missionary work there?'

Nurul Islam Sikder replied, 'It will be considered when the application is received.'

Brigadier Muhammad Abbas Abbasi MNA asked: 'What principle is followed while granting foreign exchange? Are our Embassies in the foreign countries consulted about the desirability of this aid?'

Nurul Islam Sikder replied: 'I require notice for this question.'

Maulana Abdul Hafeez Mohsinuddin MNA said: 'The Parliamentary Secretary for Finance has stated that the Anjuman-e-Ahmadya New Movement and Anjuman-e-Ahmadya Ishatul Islam are organizations of Muslims. I would like to ask the Finance Minister as to what is his opinion in this regard while the Muslims of the whole world have given the Fatwa of Kufr against them (i.e. they are Kafirs). Is the Finance Minister prepared to consider the Ahmadyas as Muslims?'

The Finance Minister replied, 'Sir, there is no question of giving an opinion.'

Maulana Mohsinuddin said, 'When the Ahmadyas do not belong to any sect of Islam, how is it justified to give them any financial grant?'

No reply was given to this either by the Parliamentary Secretary or the Finance Minister. The Speaker, however, remarked: 'There is no need to reply to this question.'

Begum Mujibunnisa Akram asked: 'Does the Government exercise supervision on the proper spending of the foreign exchange granted by it or has it set up some machinery in the foreign countries to scrutinize the work?'

The Finance Minister replied in the negative.

Begum Akram again asked: 'Is it not the responsibility of the Government to check up and see if the money is being utilized for the purpose it is given, or it is being spent on some personal requirements?'

The Finance Minister replied: 'Some conditions are laid down for expenditure but the real fact is that once the foreign exchange is released, it is difficult to keep any control over it.'

To a question from Ajmal Chowdhury, the Finance Minister replied: 'The applicants submit that some missions are going abroad for 'tableegh' purposes, some speeches will be arranged. On this basis foreign currency is sanctioned but it is very difficult to judge whether or not this money has really been spent for the purpose it was given.'¹

Ch. Ahmad Jan, Amir Jamat Ahmadya, Rawalpindi distributed a booklet addressed to the members of National Assembly of Pakistan to explain Qadiani view point. He gave a short account of Qadiani activities abroad and demanded more foreign exchange from the Government as 'the foreign exchange given to them was meager and inadequate to meet with expanding missionary work.'²

Lahore section of Qadiani Jamat also made an attempt to clarify their position by saying that the Mirza was only a Mujadid and they should not be called Kafir. Sadruddin, Amir Jamat Lahore in his statement emphasized that 'President F.M.Ayub Khan used to come to the Woking 'Mosque' (London) during his training at Sandhurst and said his prayers there.'³

Ayub regime came under sharp attack in the late 60s. People called Ayub a 'Qadiani' or a 'Mirzai agent.' Besides political, many economic factors were also responsible to end his rule. The Qadiani issue was a key factor to bring great resentment for the regime. It lost all sympathies of a common Muslim for extending favour to Qadianis.

Movement Starts: The Ayubian dictatorship gave protection to Qadianis and encouraged them to safeguard their interests in Pakistan and abroad. The feelings ran high against them and the ulema raised voice against their increasing interference in Pakistan politics. Qadianis wielded so much influence that they simply brushed aside public reaction and criticism levelled against them by ascribing it to the traditional bigotry and short sightedness of 'mullah.' Repressive Martial law Ordinances and the Defence of Pakistan Rules provided sufficient protection to them from the 'onslaught' of ulema.' Many religious leaders who opposed Qadianyat were arrested on the charges of fanning 'sectarian feelings.' The anti-Qadiani press was muzzled and the

1. Young Pakistan, Dacca, 10 June, 1968

2. Achievements of Ahmadya Missions Abroad Ahmadya Mission Rawalpindi, P1

3. The Light Lahore, 8 June, 1968

editors and publishers of many papers arrested. The credit goes to the weekly *Chattan*, Lahore for its bold criticism and exposition of Qadiani intrigues despite stern warning of the Home Department and arrest of its valiant editor, Agha Shorish Kashmiri.¹ He boldly faced all hardships and courageously fought for the sublime cause of Khatam-i Nabuwat. The religious organizations and political parties like Majlis-e-Ahrar, Tahafuz-e-Khatam-e-Nabuwat and Jamat-i-Islami rendered yeoman services to expose Qadiani intrigues and painted this Imperialist political agency in its true colours.

Qadianis approached Gen Musa Khan, Governor, West Pakistan and succeeded in issuing a circular on 1st April, 1966 from Home Secretary of West Pakistan under Defence of Pakistan Rules to all editors, printers, and publishers advising them not to publish 'any matter casting reflection on the origin, prophecies, revelations or beliefs of any sect.' It was followed by another order meant to appease Qadiani community.² On 27 July, 1967 the Governor of West Pakistan served an order on the editor of the *Chattan*, Lahore restraining him from indulging in and publishing provocative sectarian writings prejudicial to the maintenance of public order, and stopping him "publishing any matter casting reflection on the origin, prophecies, revelations or beliefs of any sect which may create feeling of enmity, ill will, or hatred between different sects. Censor was imposed on publishing any matter touching on the origin, prophecies, revelations, beliefs of sect or on their comparative merits or status, by way of news, views, comments or in any other form what-so-ever." The paper had already published 8 pages(including an article of the scribe)on Qadiani movement, which had to be destroyed .

The *Chattan* upheld the cause of Khatam-e-Nabuwat against all odds and numerous government pressures exercised at the behest of Rabwah. At last on 21 April, 1968 the declaration of the weekly *Chattan* was cancelled and its press was confiscated. It was the result of a sinister collaboration among the notorious trio of Ayub regime i.e. Governor West Pakistan Gen.Musa, Information Minister Ahmad Saeed Kirmani and Ayub's blue-eyed boy Altaf Gauhar. They took every possible step to suppress anti-Ahmadya elements in Pakistan. Kirmani had a personal vendetta against Shorish. He tried to break-up an Iqbal Day meeting held on 21 April, 1968 in the University Hall, Lahore which was presided over by the then Chief Justice of West Pakistan. Shorish was the Secretary of the Majlis Iqbal. He reacted sharply against the goondaism of Kirmani's hirelings. Kirmani, using his influence with the Governor managed to get him arrested, his press was confiscated and his weekly paper, the *Chattan* closed down.

S.I.Haque, former Secretary, Government of West Pakistan, in a statement, disclosed that 'this was a remarkable act of political short-sightedness. The reaction in the Punjab was very adverse. When I was told after the orders had been issued, I

1. See Shorish Kashmiri, *Tehrik Khatam-e-Nabuwat*, Lahore, 1978 PP174-210
2. *Chattan* Lahore, 7 August, 1967

pointed out that the penalty was too severe and that in the first instance a warning or a 'gag' order should have been issued. The rest is public knowledge. This developed into a major clash between the Government and the High Court. Agha Shorish Kashmiri went on prolonged hunger strikes, and on both occasions was saved from the jaws of death through my intervention. On the advice of Mr. Kirmani, Governor Musa held firmly to the view that Shorish Kashmiri should be allowed to die in detention.¹

On 6 May before his arrest Agha Shorish delivered an excellent speech in Jamiat-i-Ulema Islam Conference at Lahore and exposed political designs of Qadian in a lucid way reminiscent of Syed Attaullah Shah Bokhari's style of oratory. He made certain startling disclosures:

- i) Qadianis are interfering in Pakistan politics openly and are agents of CIA and Zionism.
- ii) M.M.Ahmad had been promoting Qadiani industrialists as Jews had been doing in the U.S.A. He had appointed Qadianis in leading banks, insurance companies and loan giving agencies like PICIC, IDBP, ADBP etc.
- iii) A section of the press has been bought over through money and women to kill antiAhmadya news and snub ulema.
- iv) Ayub and his advisors are playing in the hands of bureaucracy. The autocratic regime had suppressed the people politically as well as economically.
- v) The late Mirza Mahmud and Nasir Ahmad have planted Qadianis in Arab States to spy for Israel. A large number of Qadianis managed to get commission in the Pak Army. A special cell under the directive of Rabwah had been set up to manage the affairs of Ahmadiis who served in the Armed Forces. Qadiani officers have centred their activities on infiltration into the Air Force. Pak Air Force have been made a stepping stone to secure jobs in Arab States with a view to promoting the interests of CIA and Israel.
- vi) Qadianis have got some very important and sensitive posts in Pakistan, Prof. Abdul Salam is Chairman Atomic Energy Commission (and Advisor to the President on Science and Technology), M.M.Ahmad is Deputy Chairman Planning Commission, Bashir Ahmad is Chairman PICIC, Vice Air Marshal M.Akhtar is Chief in PIA.²

After his speech he was arrested under Defence of Pakistan Rules.

1. Shorish Kashmiri, *Maut Say Wapsi*, Lahore, 1972, P.291

2. Agha Shorish Kashmiri, *Tehrik-i-Khatam-i-Nabuwat*, Lahore, 1976 PP 178-179

Shorish's Trial: A Division Bench of the West Pakistan High Court heard the *habeas corpus* petition filed on behalf of Agha Shorish Kashmiri. The Bench comprised Mr. Justice Bashiruddin Ahmad and Mr. Justice Shaukat Ali. Another Division Bench of High Court Lahore comprising Mr. Justice Muhammad Gul and Mr. Justice Karam Elahi Chauhan heard the restoration of the *Chattan* Declaration case. The learned judges in their decision in the *Chattan case* stated on 22 July, 1968:

"The whole burden of argument of petitioners' learned counsel was that Ahmadis are not a sect of Islam and the petitioners' right to say so is guaranteed by the Constitution. But learned counsel overlooks the fact that Ahmadis as citizens of Pakistan are also guaranteed by the Constitution the same freedom to profess and proclaim that they are within the fold of Islam. How can the petitioners deny to others what they claim for themselves is beyond our comprehension? Certainly not by terrorizing them. The question at the root is how far the petitioners and other like minded can in law prevent the Ahmadis from professing that notwithstanding any doctrinal differences with the other sects of Islam they are as good followers of Islam as anybody else who call himself a Muslim."¹

This extract was given a wider publicity by the Qadian Jamat. However Agha Shorish in an article stated that the fatwa of the ulema and the whole world of Islam had given their unanimous verdict against Qadianis that they are outside the pale of Islam. There could not be two views on the issue.²

The High Court Bench comprising Mr. Justice Bashiruddin Ahmad and Mr. Justice Shaukat Ali admitted the writ petition of Begum Agha Shorish Kashmiri for hearing. Mr. Tariq Ismail Khan, Joint Secretary (Home) Government of West Pakistan subsequently disclosed that the Governor was unhappy with the conduct of the Bench hearing the case and considered the Provincial Government quite capable to handle the Judges. Ahmad Saeed Kirmani sent an awkward message to them through Mian Muhammad Akhtar MPA.

Mr. Justice Shaukat Ali was apprised of the displeasure of the Governor in 1968 of not dismissing the petition while the Chief Justice advised Mr. Justice Bashiruddin Ahmad, the other senior member of the Bench not to pass any controversial order i.e. the Minister concerned (Kirmani) should not be summoned. Mr. Justice Shaukat Ali is of the view that after the admission of the writ petition in question, the Provincial Government moved for the transfer of the case to Karachi or Peshawar. The intention behind the move was to get the case transferred from the Bench.

1. Kaya Ahmadi Musalman Hain (Extract from PLD 1969 Lahore 289), published by Abdul Haq Qadiani, Lahore, P.T.

2. Chattan 10/16 March, 1969 Also Afurqan Rabwah March, 1969

It was also rumoured that either of the judges of the Bench is being appointed as the Chairman of the Appellate Industrial Tribunal but the President of Pakistan (Ayub Khan) did not approve the suggestion of the Governor.

The intimidation to the Bench was the talk of the country and two of the dailies of Karachi, i.e. *Daily News* and *Jang* wrote editorials¹ on the issue.

The hearing of Shorish's case started in the Chamber of the Sind High Court in the second week of December, 1968. The Bench upheld the cause of justice. However the Advocate General Raja Said Akbar's behaviour and remarks forced High Court Bench to retire from hearing. It was deliberate move of the Advocate General to provoke the Bench. There were stormy scenes at the trial. Shorish resorted to hunger strike against the deplorable attitude of the Government.

Mr. Justice Shaukat Ali, in his letter dated 3 February, 1969 addressed to the Chief Justice of West Pakistan states:

"Never in the history of the Judiciary not even during Foreign Domination, Judges were so shabbily treated as was done in case of the Bench entrusted with the hearing of the writ petition challenging the detention of Agha Abdul Karim Shorish Kashmiri under the Defence of Pakistan Rules. There were visible attempts from the very outset of the hearing of the petition to influence the Bench. When the members of the Bench did not succumb to such influences then there were threats communicated to the effect that Judges could also be harassed. When these threats had gone unheeded investigation was held into the assets of the members of the Bench.

During the hearing of the petition at Karachi, when we decided to retire, the attitude adopted by the Law Officer of the Government, to say at least, was not only disrespectful but also calculated to annoy the Bench. This course was deliberately adopted so that in the case of a flare up Government might once again make an attempt to seek transfer of the proceeding to some other Bench as it had on a previous occasion, failed in a move in that direction. We finally decided to retire from the hearing but when we got the message that we could proceed with the hearing but were told not to pass any order on any controversial matter particularly the summoning of the Provincial Minister for Finance, Information and Broadcasting as witness. When we retired from the hearing, we learnt in Lahore that the aforesaid Minister attributed a statement to the Head of the State saying that if any Judge had raised his little finger towards the Minister he would have been beheaded. Such attitude on the part of Government towards the Judges of superior court is unheard of. We were harassed, intimidated and threatened. We narrated all this in the Judges meeting convened for considering the Constitution of a Bench to hear the contempt matter against Advocate General. Thereafter we were told the Provincial Government had a re

1. Shorish Kashmiri, *Maut Say Wapsi*, Lahore 1972, P.287 (Statement of Mr. Justice Shaukat Ali, Judge High Court West Pakistan, Lahore, dated 28 June, 1969)

ence made to the Supreme Judicial Council which we are now given to understand, has been rejected. We feel that had we succumbed to the tactics adopted to undermine the independence of the Judiciary we would not have been true to the oath of our office. We strongly feel that Government by these moves had made it difficult for the Bench to administer justice without fear or favour. We desire that the matter be considered in a meeting of all the judges and the issue taken up with the Head of the State in consultation with the Chief Justice of Pakistan in the larger interest not only of this Court and the judiciary in the country but also in the larger interest of the litigant public who invariably seek redress whenever they feel that the Executive had behaved in a manner contrary to law."¹

Shorish was under treatment in Civil Hospital, Karachi. He highly protested against the attitude of the Advocate General and resorted to hunger strike. People started a strong movement in both wings of the country for the release of Shorish. Pressed hard by the deteriorating law and order situation, the Government released him on 25 December, 1968. He was given a rousing reception at each station from Karachi to Lahore.²

In March, 1968 Ayub suffered a serious stroke and his health sharply deteriorated. The 'Decade of Development' was being celebrated in Pakistan while the country was in turmoil owing to increasing trouble in Baluchistan and East Pakistan. In November, 1968 it erupted into a revolt against the Ayub regime. The opportunity was seized by Z.A. Bhutto, former Foreign Minister of Pakistan to project himself as the leader of the movement. He collaborated with Maj. Gen. Peerzada, former Military Secretary of Ayub Khan who aspired to enter President House after his exit in 1964. A battle of succession within the military Junta began.

On the one hand, a strong anti-Ayub movement was going on in the country and on the other hand there had been an active intervention of the CIA and Zionist agents in Pakistan politics. The opposition fronts viz, Pakistan Democratic Front and Democratic Action Committee (DAC) demanded Parliamentary system, direct elections and removal of disparities between East and West Pakistan. Air Marshal (Retd) Asghar Khan also came out to oppose Ayub Khan. Forced by strong agitation and demonstrations, Ayub asked Nawabzada Nasarullah Khan to arrange RTC to arrive at some settlement. Mumtaz Daultana of Pakistan Muslim League (Council) and some other leaders demanded an immediate release of Sheikh Mujib-ur-Rehman, who was under detention in Agartala Conspiracy case. Ayub accepted the demand and released Mujib. Bhutto issued strong statements against the leaders of RTC and did not participate in the Conference. The Pakistan People Party (PPP) and the Awami League were responsible to sabotage the RTC.

1. Shorish, op. cit. P.290

2. Shorish, *Tehrik-i-Khatam-i-Nabuwat*, p. 181

During the RTC, the Zionist intervention reached its climax. Maulvi Farid Ahmad a veteran and sober politician of East Pakistan throws light on the Qadiani Zionist conspiracy in his book 'The Sun Behind Clouds'. He has recorded daily events in his diary.

In his diary dated 3 March, 1969 he says: 'Met Shafiul Azam, Amanullah and Matin in E.P.House. Had a long discussion with them and outlined the design and forces at play. Shafiul Azam was taken aback. He had been living in another world and was puzzled by the magnitude of the conspiracy. Matin rang up Enayatullah of Motanmar-e-Alame Islam in Karachi and asked him to come to Karachi. On query he told me that we were financing Alfatah Commandos. *He spoke of Jews operating through M.M.Ahmad. He thinks that our planning is dictated from Tel Aviv: Qadiani and Jews alliance was too obvious to miss the eye.*'¹ (Italics added)

He then says, 'Ata Hussain came to pick me up. He drove me to the Saudi Arabia Embassy and met the Ambassador. We were four viz, Ambassador, Ata Hussain, Interpreter Mannan and myself. On the way to Islamabad, Ata quoted the Ambassador as saying that millions of dollar had been spent on an Islamic pary; but the Ambassador is convinced that they are incapable of delivering the goods and his Government was now looking forward to find others capable of meeting the challenge. *I gave him an analysis of International Zionism operating through the Qadianis and grave implications of the fruiting of such a move. He listened to me very carefully and seemed to be appreciating the soundness and truth of my thesis.*'² (Italics added)

On 22 March, 1969 he records in his diary:

Dacca: "Had a meeting of the ulema in Lalbagh Jamia e Qurania at 10 P.M., but could not go due to prayer time and lunch. Went there at 3 P.M. Maulana Siddique Ahmad, Hafezji Hazoor, Maulana Masoom, Haroon and others were present. Addressed them on the impact of Pakistan in World Politics and international Zionist conspiracy against Pakistan which is now backing the war against Israel who had agents in Qadianis in Government service. I outlined the task before the Ulema and how they can be mobilized in a scientific manner."³

The Army Chief Gen Yahya Khan hobnobbed with Bhutto and forced Ayub to hand over power to him on 25 March, 1969. This undemocratic step had grave implications for Pakistan. Under the Constitution (1962) Ayub had to hand over power to Abdul Jabbar Khan, Speaker of the Pakistan National Assembly.

1. Farid Ahmad, *The Sun Behind Clouds*, Associated Printer Dacca, 1969 P.88

2. Mavl Farid Ahmad, op. cit. P.104

3. Ibid P 149

CLANDESTINE FLIRTATION

Qadiani enjoyed immense facilities during the Yahya regime. M. M. Ahmad, Deputy Chairman, Planning Division became advisor to President Yahya on Economic Affairs and also served as an important member of his inner Cabinet. Sir Zafarullah continued to serve as an important link between coterie of Yahya and the State Department officials. Qadiani bureaucrats looked to the newly emerging leadership of Pakistan for playing their role in the future political set up of the country.

M. M. Ahmad was closely associated with the advisors of the Jewish-backed Ford Foundation which was based in Islamabad. These so-called advisors left Pakistan during early years of Yahya regime when their activities came under attack in the national press. The role of the US in creating regional imbalance and economic disparity between East and West Pakistan has been widely discussed. Robert La Porte has aptly given the ignoble role played by the US officials stationed in Pakistan in creating regional and provincial imbalances in the country. Porte has given a geographical distribution of US officials stationed in Pakistan and between Dacca and Lahore as an indication of a clear US bias towards East Pakistan. A comparatively smaller number of officials worked in Dacca. Their attitude towards economic development in East Pakistan was luke warm. They were dictated by the powerful Zionist lobby which all time existed in the US. It functioned as a political arm of Israel and was enormously powerful and exceedingly affluent. The leading US dailies supported the secessionist movement in East Pakistan and looked at the prospects of the breakup of the world largest Muslim state with gleeful expectancy. The Zionist worked in concert with the India lobby.

Ford Foundation: During early year of Yahya regime the so-called American economic advisors were forced to leave the country because their intentions had come to the notice of public. We give some details of this pathetic part of our history in the words of weekly *Outlook*, Karachi:

"A glimpse into the role which these Foundations, specially the Ford Foundation played in the dismemberment of Pakistan is now available. A Secret Report entitled '*Conflict in East Pakistan: Background and Prospects*' was recently (1972) published in a book called '*The Challenge of Bangladesh*.' The report written in April, 1971 throws interesting light on the international strings behind the East Pakistan crisis and the motives of the super powers in supporting the dismemberment of Pakistan.

The report was written by three American academicians, Edward S. Mason,¹ Robert Dufman and Stephen A. Manglin.² At least two of them were known to have spent a couple of years in Pakistan on assignments given by the Ford Foundation.

1. He was in Pakistan in 1954-55 and directed an eight-man team to draw up First Five Year Plan.
 2. A Professor in Harvard, appointed by President Kennedy at the request of Ayub Khan as an advisor on the problems of waterlogging and salinity.

It suggested the likely implications for international relations of the break-up of Pakistan was not the only one of its kind compiled in America. It is known, for example, that research on this project was also carried out in the University of Philadelphia commissioned jointly by private American foundations and the US Government. Much earlier the Rana Corporation had also authorised a study on similar lines. The sum total of these research studies seem to have prompted the US State Department to encourage and support the emergence of Bangladesh as an independent nation state."¹

Advisory Group: In the early years of Pakistan, the Ford Foundation financed an 8-man advisory group which virtually compiled the country's First Five Year Plan. Ex-Prime Minister Suharwardy had an American political advisor in the person of C.B. Marshal. In the days of Ayub Khan, the US military assistance group had access to every single section of the GHQ and even a US lieutenant colonel could reach the C-in-C or even the President. The U 2 spy flights were apparently carried on from Peshawar with out the consent or knowledge of the Government of Pakistan.

The eight-man panel of economic advisers finally left the country around the middle of 1970. An unflattering comment on the group's role as carried by *Forum of Dacca*, in its issue of 22 November, 1969 are stated below:

"It seems that the Harvard Advisory Group is finally pulling out of Pakistan. The Group came to Pakistan 13 years ago ostensibly to train us in the techniques of planning but was soon involved in writing the First Five Year Plan under the leadership of David Bell, subsequently a member of the Kennedy Cabinet. The Group was financed by the Ford Foundation and administered by Harvard University who, over the years, transmitted a stream of economist to the Planning Commission and the Provincial Planning Departments. During the Ayub decade they became closely involved with the regimes conversion to the philosophy of economic liberalism and the promotion of local capitalism or what one of their team leaders, Gustav Papanek termed the robber barons, in a highly laudatory book on development under Ayub. In return for ready acceptance of their philosophical guidance they became eloquent ambassadors of the Ayub regime both to aid givers and in the US academic world and even organized a light-powered conference at Harvard where a number of distinguished economists were conned into giving their blessings to Ayub and his Third (Five Year Plan).

The downfall of the Ayub regime promised to be a death blow not just to their role in Pakistan but to their professional reputation since they had been selling the durability of Ayub and his achievements with considerable skill and diligence to the world. In Pakistan, they sought to salvage their reputation by climbing on the East Pakistan bandwagon by becoming eloquent spokesmen for higher allocation to this

1. Out Look Karachi, 22 July, 1972

region. There was irony in this, given their intimate involvement with these very politics which promoted the growth of disparity. Indeed their Group leader Richard Gilbert, who was rushed back to his old post in Islamabad from Indonesia following the fall of Ayub, intervened personally to promote the candidature of Mahbubul Haq, the present (1972) Chief Economist, for this post at the expense of the East Pakistani candidate Dr R.H.Khandkar who is now in exit at the World Bank.

Their *volte face* has naturally generated resentment with the top brass in the Planning Commission but the *Coup de Grace* to their presence seems to have come from, of all quarters, the Jamat-e-Islami. Some zealous functionaries of the party unearthed the fact that eight out of the ten members of the group with the Planning Commission were of Jewish origin. The Jamat elements took this up and publicized the Group as Israeli agents and intimidated them personally. The traumatic character of this experience, coming on top of the general deterioration in their standing both in Pakistan and in quarters where they once honoured, has finally persuaded them to pack their bags and return home by next June, (1970).¹

M.M.Ahmad had very close relations with those Israeli agents. Under his tenure of Deputy Chairmanship, the Second, Third and Fourth² Five Year Plans were prepared. He, through his planning mechanism, encouraged income inequalities between classes and between East and West as a part of the US-Jewish Plan to undermine the integrity of Pakistan.

Al Mujahidi, President Bengal Student's League demanded an immediate removal of M.M.Ahmad from Deputy Chairmanship of Planning Commission. He always neglected East Pakistan and had been creating East-West economic disparities through his planning policies, he declared.³ Syed Maudoodi also demanded removal of M.M.Ahmad and appointment of an economic planner from East Pakistan. People of East Pakistan were not satisfied with the economic development programme. The funds allocated to that province were not being utilized properly. Even half of the allocated money was not used there for the lack of interest of central executive machinery. He demanded that the National Economic Planning should be handed over to an officer who possessed a keen sense of duty.⁴

American involvement in Pakistan affairs tremendously increased after Yahya's Martial Law. Z.A.Bhutto, in an interview with the London-based Socialist paper, *The Sun* called Yahya regime far better than that of Ayub's dictatorial rule.⁵ M.M.Ahmad, Deputy Chairman, Planning Commission told a press Conference after his return from a meeting of Consortium countries in Paris that American attitude

1. Out Look Karachi, 22 July, 1972

2. Ibid

3. Jang Karachi, 11 April, 1970

4. Imroze Lahore, 27 June, 1970

5. Nawai-i-Waqat Lahore, 10 April, 1969

towards Pakistan had softened. When asked to give its reason he remarked that people could guess themselves.¹ American Secretary of State, William Rogers called on Yahya and discussed matters relating to mutual interest.² After a few months, the US President Nixon met Yahya when he was on his Asian tour. A week after Nixon's visit, Joseph Farland came as a new Ambassador of the USA in Pakistan.³

General Elections: Yahya announced at the end of July, 1970 that elections would be held within 18 months and that martial law regulations would be relaxed, allowing political gatherings and indoor meetings; public meetings and processions however, would remain banned. He said 28 October, was fixed as the date for the general elections. The elections would be held on the basis of one-man-one-vote to elect a national assembly to draft a constitution for the country within 120 days of its first sitting. If it is failed to do so, the Assembly was to be dissolved and a new one elected. In March, 1970 West Pakistan was formally dissolved by a Presidential Order into the four provinces.⁴

Zafarullah's Proposal: Qadianis took active part in Pakistan politics in early 1970. On 21 January, 1970 Sir Zafarullah, in his speech at a luncheon given by the Rotary Club Lahore, gave certain proposals on framing of constitution. He proposed that in order to settle basic principle for making the future constitution, a Consultative Group consisting of 1 to 3 representatives from every political party should be constituted. Political parties should evolve a common formula for conducting elections in a peaceful way. He stressed that basic principles for constitution making must be agreed on in advance. He laid particular emphasis on the point that future constitution should not represent the view of a single group or party as it would obstruct its functioning. He said that Yahya Khan had paved the way by solving basic constitutional problems i.e. one-unit and parity between two wings. Politicians had agreed to a federal constitution, the question of provincial autonomy could be solved by the Consultative Group.⁵

Leaders of leftist as well as rightist political parties had been criticising the way the US was interfering in the internal affairs of Pakistan. Maulana Abdul Hamid Bhashani, President NAP (National Awami Party) disclosed that CIA had prepared a plan for the dismemberment of Pakistan. He said to have handed over a copy of the said document to President Yahya.⁶ He criticized his General Secretary, M. Toha for not sending its copies to the press. After a month, he again referred to that 'CIA document' which concerned American intelligence system and gave a plan to bring East Pakistan under the sphere of American influence.⁷ Mian Tufail Ahmad, a leader

1. Jang Karachi, 22 May, 1969

2. Imroze Lahore, 25 May, 1969

3. Imroze Lahore, 29 August, 1969

4. See Herbert Feldman, *The End And the Beginning*, Oxford University Press London, 1975 PP 58-59

5. Alfazl Rabwah, 24 January, 1970

6. Jang Karachi, 22 January, 1970

7. Imroze Lahore, 23 February, 1970

of Jamat-e-Islam criticised the role of USAID Mission in supporting Mujib's six points in Pakistan.¹

Gen. Yahya was highly vulnerable to military junta, bureaucrats and above all Qadianis who had links with foreign powers. He himself was in charge of Defence and Foreign Affairs while General Hamid, the Chief of Staff and number two in armed forces, took the home ministry. The rest was divided between the Chiefs of the Air Force and the Navy: Nur Khan, the Air Commander-in-Chief, became the overlord of the Ministries of Education, Labour, Health, and Social Welfare while the Navy Chief Ahsan was given Finance, Planning, Industry and Commerce. Yahya, Hamid, Peerzada, Nur Khan, and Ahsan constituted a small cabinet known as the Council of Administration.²

RABWAH-TEL AVIV AXIS

Nasir's visit: On 4 April, 1970 Mirza Nasir Ahmad left for his tour of West African countries. It was a political tour artfully concealed as a missionary campaign for proselytizing Ahmadyat. He met Yaqub Gowan, President of Nigeria on 13 April and held discussions on socio-economic and political problems facing his community in Africa. After visiting countries of West Africa Nigeria, Ghana, Ivory Coast, Liberia, Gambia and Sierra Leone he reached London via Holland on 17 May, 1970 and was welcomed by Sir Zafarullah and other members of Qadiani Community at the airport. He stayed for 20 days in London.³

A secret meeting of Qadiani elders, CIA agents and members of the Zionist organizations was held in London to chalk out a programme for coming elections in Pakistan. It was decided that Imperialist and Zionist agencies would support morally as well as financially their agents operating in Pakistan through Ahmadya Community. Substantial funds were placed at the disposal of Ahmadya Mission, London for use in Pakistan to influence election results in favour of western powers.

Qadianis had already developed contact with Zulifqar Ali Bhutto when he was the Foreign Minister of Pakistan in Ayub's Cabinet. Mirza Tahir Ahmad served as a link between Bhutto and Rabwah. To meet the expenses of his election (1970) campaign Bhutto asked for financial help from Rabwah. Mirza Tahir says he regretted to provide him any money. He instead advised him not to be hijacked by the Communists. It was only due to his advice that Bhutto made 70% changes in the final list of his national and provincial Assembly candidates.⁴

PPP Supported: A team of Qadiani writers was appointed by Mirza Nasir Ahmad at Rabwah to prepare abusive, vicious and malicious propaganda literature against the parties professing Islamic ideas and philosophy. The material was arranged to be

1. Jang Karachi, 4 March, 1970

2. G.W.Choudhry, *The Last Days of United Pakistan*, London 1974, P.5

3. Jang Karachi, 4 March, 1970

4. Adamson, *A Man of God* P.81

published in the PPP controlled press viz, the daily *Mussawat*, weekly *Nusrat*, and *Shahab* all appeared from Lahore. Hundreds of thousands of posters, pamphlets, hand bills and leaflets were put out by Qadiani-backed fictitious organizations like Anjuman Muhiban-e-Pakistan, People's Federation etc. for distribution among the masses to support Bhutto's election campaign. The material was distributed through the Qadiani Jamats in Pakistan by their Jamat Amirs, a bevy of Qadiani girls (*Lajnat*) and youngmen of Ahmadya.¹ Every Qadiani was instructed to purchase a few copies of the weekly *Shahab*, Lahore for free distribution to his close friends. The weekly published very filthy material and used foul language against anti-PPP leaders specially Maulana Maudoodi. Its editor Kausar Niazi played in the hands of Mirza Nisar Ahmad's henchmen. It was mainly due to Qadiani support that he won elections from Sialkot Constituency in 1970.²

Alfazi Rabwah made subtle attacks on those political parties of Pakistan which professed enforcement of Islamic laws and criticized their prospective role in the future constitutional setup of the country. The paper stated:

'The Martial Law Government have aimed to hold elections with zeal and sagacity in order to establish the rule of democracy in Pakistan. Various political parties are taking part in the election campaign in the name of reviving Islamic values but their leaders are selfish and power hungry and had no desire to implement Islam.'³

In an other editorial, the paper predicted a brilliant victory for Ahmadyat in the coming elections despite all odds:

'Ahmadya Jamat has been established by God Himself. No earthly power can defeat it. Ahmadyat will surely emerge victorious.'⁴

The results of 1970 elections were greatly in favour of the PPP in West Pakistan and the Awami League in East Pakistan. *Alfazi*, in an editorial expressed satisfaction over the results and wrote:

'The Peoples Party have given a crushing defeat to Islam pasands (Lovers of Islam). It was an inevitable outcome of enmity and differences among political parties as had now been voiced in the press.

The real thing is that Muslims are divided into different sects and condemn one another with decrees of Kufr. Moreover a particular Jamat (Islami) announced that if it had succeeded it would enforce sunni law. It was opposed by Shia and Ahle Hadith sects. The said Jamat also announced to declare Ahmadis a non-Muslim minority after its success. It was condemned by the Muslims. People cannot be deceived by raising the slogan of religion. The PPP presented a solid economic programme and won elections.'⁵

1. The Chattran, Lahore, 4 January, 1971
 2. Atishfahan Lahore, May 1981 (Sir Zafarullah's interview)
 3. *Alfazi Rabwah*, 5 November, 1970
 4. *Alfazi Rabwah*, 8 November, 1970
 5. *Alfazi Rabwah*, 19 December, 1970

In his address to the Ahmadya community at the afternoon session of the Annual Gathering in 1970, Mirza Nasir Ahmad said that the movement had backed some independent candidates but its main support was behind the Pakistan People's Party. It was wrong to construe this stand of the movement as a vote in favour of Communism. Communism, he averred, deceived the laborer with its offer to give "to every man according to his needs" because, he said, Marxism refused to define these needs. Islam, he claimed, offered to satisfy all the needs of man, his physical, moral, economic, intellectual and spiritual needs... He expressed his satisfaction over the results of the general elections which he said represented young Pakistan's vote against hunger in the land. It was, he said, gratifying to note that the youth of Pakistan had with one and the same stroke swept off their feet the elements hell-bent on creating bitter divisions in the camp of Islam on the basis of differences of opinion among Muslims. *The Ahmadis had no doubt helped the People's Party but not to enforce Communism in Pakistan*, he declared.¹

Muhammad Ahmad, Amir Jamat Ahmadya Lyallpur (Faisalabad) disclosed that Ahmadya Jamat entered into a pact with the PPP and had been able to get its five members elected in the Provincial Assembly.² Mirza Nasir Ahmad, in one of his addresses discussed the reports of the Pakistan Intelligence Agencies and revealed that the Intelligence Bureau of Government of Pakistan reported that Daultana would get 25 to 26 seats of National Assembly, Jamat Islami would bag 13 to 14 seats and the PPP would get 7 to 8 seats. Some one told me (Mirza Nasir Ahmad) a day before the national elections that the final Intelligence Report was the same as had been mentioned earlier. On the contrary, our youngmen anticipated 62 seats for the PPP in the National Assembly and we are glad that their anticipation was very true.³

Qadiani-Zionist Interference: During and after elections of the National and Provincial Assemblies in December, 1970 and January, 1971 respectively all leading religious and political leaders condemned Qadiani-Zionist interference in Pakistan politics. Mufti Mahmud Ahmad, General Secretary, Jamiat Ulema-e-Islam expressed his concern over Qadiani involvement in Pakistan politics at the behest of the US Imperialism.⁴ Maulana Shah Ahmad Noorani, President Jamiat-i-Ulema-Pakistan condemned Qadiani conspiracy against Pakistan and alleged that they had been receiving funds from Israel through M.M.Ahmad, Economic Adviser to the President.

The daily *Jasarat*, Karachi in its leader commented on his statement:

'Maulana Noorani has stated that Communists, Jews, Freemasons and Qadianis are conspiring against the solidarity and integrity of Pakistan. He deserves profound thanks for his daring disclosure of real enemies of Pakistan. It is no secret that Qadianis had played a heinous role in Pakistan politics in collaboration with

1. The Review of Religions, February, 1971 PP.41-42
 2. Weekly Khudamuddin, Lahore 15 January, 1971 Also Alfazl Rabwah, 29 January, 1971
 3. Alfazl Rabwah, 14 May, 1972
 4. Daily Maashiq Lahore, 3 January, 1971

Freemasonry, a Secret Jewish movement. Freemasons have set up an international system to acquire wealth. They had brought under their influence big businessmen, directors of large business enterprises, leading members of different professional groups and top ranking bureaucrats through various allurements. They had developed strong ties with Qadianis through its mission in Israel. In fact, due to their underhand methods, Freemasonry had set up a parallel Government in Pakistan. During the general elections (1970), they, in collusion with Qadianis, had played an ignoble role in influencing election results.¹

Mian Tufail Muhammad, Amir Jamat-e-Islami expressed his deep concern over the PPP Qadiani alliance and called it an attempt to dismember Pakistan.²

Zafarullah Meets Mujib: Bhutto maintained an inflexible stand after elections and posed himself as a sole leader of West Pakistan. Mujib had also established his credentials as a genuine Bengali leader. America, on the one hand, announced to promote friendly relations with Pakistan and appreciated Yahya role on behalf of Nixon in his new China policy and on the other hand, the US Consul General in Dacca, A. Blood's role was detrimental to Pakistan's national interest. Blood's secret meetings with Mujib were known to the authorities; his sympathy for Mujib and his aspirations, as well as that of a group of American economists in Dacca who were financed by the Ford Foundation was too obvious.³

In the middle of January, 1971 Sir Zafarullah went to East Pakistan to see Mujib. He exchanged views on his six point programme and the question of provincial autonomy for East Pakistan. Mujib whiled away and gave no serious answer to his questions, says Zafarullah. He gives the details of his meeting in the following words:

"In the middle of January, 1971 the writer had an opportunity of meeting Sheikh Mujib-ur-Rehman. This has been our only contact. He did not speak with any bitterness, and set forth his grievances soberly but firmly. I explained that though I was most keenly interested in the tremendous problems with which the country was faced, I held no rigid views, and was not pro or anti anything. I would, however, be glad to learn at first hand his views on one or two matters to which I attached importance.

I told him that the method of financing the Federal Centre with contributions from the Provinces advocated in the six points did not appear to me to be realistic or feasible. He said the Centre would have the power of taxing the Provinces, and the Central assessment would be a first charge on the revenues of each Province. I felt this was a purely verbal distinction which did not advance the matter at all. There would be no remedy available in the case of an improvident or recalcitrant Province. He made no comment on this and I did not press the point.

1. Jasarat Karachi, 5 February, 1971
 2. Weekly Asia, Lahore, 21 March, 1971
 3. G.W.Choudhry, *The Last Day of United Pakistan* P.120

I then mentioned that having lived abroad for a number of years, I was concerned about Pakistan's image in the international sphere. This was determined in every case largely by the strength and stability of a state, and both these factors were primarily the responsibility of the Centre. The result of the elections had made him responsible for Centre. Nor was this a mere fluke or passing phase. With the abolition of parity of representation in the Central Legislature, East Pakistan would always enjoy a preponderance at the Centre. Did he not feel enjoy a preponderance at the Centre. Did he not feel that a comparatively strong Centre would be a source of strength for East Pakistan and would, under the new conditions, help to eliminate the imbalance and disparities which he had complained of? His only response was a quizzical smile.¹

The Letter: During the crucial days of March, 1971 when Mujib took virtual control over East Pakistan and Yahya was playing a dubious role of arbitrator among conflicting political groups, Sir Zafarullah wrote a letter from Holland on 8 March, 1971 to a friend who was 'very close to one of the West Pakistan leaders.'² The letter gives Qadiani point of view on East Pakistan crisis. It says that the only course left for Pakistan was separation of East Pakistan in a beneficent way and under the then prevailing circumstances reconciliation was out of question.

Zafarullah says, 'There is complete lack of trust and nationalist sentiments and emotions have overborne faith and religion. The whole world has adopted self-determination as its creed.

The ratio of population between East and West Pakistan is 7 to 6 (70 million against 60 million) and the ratio of area is 9 (54,000 sq. miles) against 51 (306,000 sq. miles).

East Pakistan is determined upon separation. West Pakistan has no decisive argument to offer in opposition to their demand; even if it had, East Pakistan is not prepared to listen to it and to reflect upon it.

History bears witness that coercion is not only futile but is suicidal. If, God forbid, blood is shed this will create an unbridgeable gulf between the two. Material loss can be made up, loss of life cannot; and the bitterness and the gloating of our neighbour over our misfortunes are inevitable.

Even assuming that through coercion the partnership could be prolonged for a while. *There is little chance of any real accord. Therefore, willingly or unwillingly, the only possible course left is separation in a beneficent way.* This course is indeed beset with difficulties which could today be resolved through mutual understanding but even this chance might be lost in a short while. The truth is that in the present circumstances

1. Sir Zafarullah, *The Agony of Pakistan*, London 1973 PP127-128
 2. *Ibid* P.151

a reconciliation appears to be out of the question and recourse can be had only to a beneficent separation.¹

Assault on M.M.Ahmad: On 15 September, 1971 Muhammad Aslam Qureshi, an employee of Capital Development Authority, Islamabad, made an attempt on the life of M.M.Ahmad, Economic Adviser to the President but he could not succeed to kill him. He was tried in a special military court despite a strong demand for his trial in an open court. Over one hundred members of the Rawalpindi Bar Association sent a memorandum to the Governor of the Punjab for a fair and open trial of Aslam Qureshi.² *Alfurqan Rabwah* called M.M.Ahmad, the acting President of Pakistan while giving the news of assault.³ General Yahya was out of the country and M.M. Ahmad was acting as a key person in his cabinet. Raja Zafarul Haq who subsequently became, Information Minister in Gen. Zia's Cabinet appeared in his defence. Aslam Qureshi, in his statement before the military court criticised Qadiani beliefs and maintained that he was very perturbed and offended to know that Qadianis had been collaborating with India and working for the recognition of Bangla Desh.⁴ He was awarded 15 years rigorous imprisonment by the Martial Law Court. After the change of Government in December, 1971 people demanded an immediate release of Muhammad Aslam Qureshi. Maulana Ghulam Ghaus Hazarvi of JUI used his personal influence with the Prime Minister Bhutto to secure his release after a period of two years and eight months.

Sinister Plan: In post-election period, Bhutto made many provocative speeches. He declared: 'No constitution could be framed, nor could any Government at the centre be run without my party's cooperation.' He was not prepared to occupy opposition benches in the National Assembly. He also hinted at the recognition of two political parties and two Prime Ministers in Pakistan. He got support of military Junta-Feroz-zada, Omer, Gul Hassan and the bureaucracy.

On 12 January, Yahya went to Dacca to see the Awami League's draft constitution but Mujib let him down.⁵ In the mood of gloom he went to Larkana and received Bhutto's cooperation. Yahya assigned Bhutto the job of visiting Dacca in order to evolve his plan with Mujib. But no compromise formula could be evolved between two power hungry leaders. During February, 1971 the political situation deteriorated sharply after the "hijacking drama" of two Kashmir students. It was said to be an Indian booby trap to ban over flights of Pakistan aircrafts over its territory.

Bhutto refused to go to the inaugural session of the National Assembly at Dacca and even declared that nobody from West Pakistan would be allowed to attend the session. Yahya postponed the session without giving a fresh date.⁶

1. Sir Zafarullah, *The Agency of Pakistan*, P.128

2. Javedan, Rawalpindi, 7 January, 1972

3. *Alfurqan, Rabwah*, September, 1971

4. *Daily Nida-e-Haq*, Rawalpindi, 20 October, 1971

5. Choudhry, op. cit. P.149

6. For Bhutto-Yahya collaboration see, *The Death Dance*, Syed Shabir Hussain, Islamabad, 1980

The postponement of the assembly session proved disastrous for Pakistan and indicated feelings of hatred and mistrust among leaders of East Pakistan. Dacca revolted against this unilateral decision. There was also a sharp reaction in West Pakistan. Air Marshal (Retd) Noor Khan, a leader of the Council Muslim League said in a press conference that decision to postpone Assembly Session was disastrous. The Advisers of President Yahya had misled him. The bureaucracy especially M.M.Ahmad had created an unbridgeable gap between East and West Pakistan. Some other Government functionaries were also responsible for constitutional deadlock. They had approached some political parties and their leaders to secure boycott of the Assembly Session. The names of Mian Mumtaz Daultana and Sardar Shaukat Hayat could be cited in this regard.¹

Yahya asked a former Defence Secretary Mr.Khurshid for arranging a meeting with Mujib. The meeting took place on 15 March, 1971. Wali Khan (NAP), Bizenjo (NAP) and Daultana (CML) also reached Dacca. The President and the Awami League leaders continued their discussions on 20 and 21 March, 1971 the last one attended also by aides. Bhutto reached Dacca on 21 March at the head of a 15-man team. Yahya-Mujib dialogues took place at two levels between them and between technical experts. Yahya's team was led by Justice Cornelius and General Peerzada. M.M.Ahmad, Deputy Chairman of the Planning Commission was also associated with the talks in as much as financial and economic matters figured prominently in the question of relationship between the national Government and the new 'state' (Province) of Bangladesh. A legal expert, Col.Hasan of the CMF Office at Rawalpindi was the fourth member of the Yahya team. Mujib's negotiating team consisted of the hard liner in his party Tajuddin Ahmad, and other top Awami Leaguers, Nazrul Islam, Mushtaq Ahmad, Qamar-uz-Zaman and Mansoor Ali and Dr.Kamal Hussain,the constitutional expert.²

The Awami League team and prominent political leaders of West Pakistan strongly criticized the presence of M.M.Ahmad in East Pakistan at that crucial juncture and held him responsible for creating hurdles in evolving an agreement to save Pakistan from dismemberment.

The correspondent of the daily *Jang*, Karachi, reported:

"M.M.Ahmad,the adviser to the President on Economic Affairs is in Dacca regarding discussions with Awami League leaders to solve constitutional deadlock. His presence in Dacca had created strong suspicions among the highly responsible political circles of West Pakistan. The political and other circles alike believe that M.M.Ahmad, as Secretary, Ministry of Finance and Economic Affairs, before the establishment of Ayub regime and afterwards in the capacity of Deputy Chairman, Planning Commission during the Ayub regime was responsible for economic depriva-

1. Daily Azad Lahore, 3 March, 1971
2. G.W.Chaudhry, op. cit. PP.166-167

tion of East Pakistan and had been the architect of political conspiracies. After the fall of Ayub, Mr. Ahmad was removed from the Deputy Chairmanship of Planning Commission owing to a great public demand. However he was again imposed upon the country in a rather stronger manner in the capacity of Adviser to the President. His appointment as Adviser was widely condemned in East Pakistan. There was also a very sharp reaction and condemnation on his appointment as Chairman Coordinating Committee for rehabilitation of cyclone affected people of East Pakistan. Now his presence in Dacca at the time when negotiations are being held to solve political crisis has become a source of concern because, M.M.Ahmad has been regarded as the strongest bureaucrat spokesman of the Metropolitan Political Group which is responsible for the present crisis."¹

Political leaders of West Pakistan viz Abdul Wali Khan, Ghaus Bux Bizenjo, Mumtaz Daultana, Khan Abdul Qayyum, Shah Ahmad Noorani, and Sardar Shaukat Hayat who visited Dacca in early March and held discussions with the Awami League leadership pointed out the Imperialist-Zionist intrigues and conspiracies against the integrity of Pakistan. Maulana Noorani disclosed that a gruesome conspiracy had been hatched in New Delhi and Tel Aviv to dismember Pakistan and M.M.Ahmad was actively involved in it at the behest of Imperialists. Eight leading ulema of Rawalpindi demanded removal of M.M.Ahmad from the office and criticized his presence in Dacca. He was held responsible for creating differences among leaders of East and West Pakistan and had misled Yahya.² The nefarious role of M.M.Ahmad in the crucial Dacca parleys had also been made public by Nawabzada Sher Ali, the Foreign Minister in Gen Yahya's Cabinet.³

Sh. Mujib-ur-Rehman said in Dacca that he believed some sort of solution might be found to end the deadlock. However his friends had held discussions with the President's aides and despite all their efforts they failed to arrive at an agreement. It was the duty of the President and his advisers to help solve deadlock otherwise the country would face a grave crisis.⁴

The dialogue failed on the night of 25 March. Army swooped upon Mujib and took him in custody. About two month after the military action Rehman Sobhan, Prof. of Economics at Dacca University and an adviser of Mujib, while describing the background to the Yahya-Mujib talks stated in the *Guardian*, Manchester, 5 June, 1971:

"The Awami League team waited for the final drafting of the proclamation on March 25 but the expected call from Lt. Gen. Peerzada never came. Instead M.M.Ahmad flew to Karachi without waiting to see the Awami League response to his amendment indicating that the Junta had other plans as substitution of talks."⁵

1. Daily Jang, Karachi, 26 March, 1971

2. Ibid

3. Daily Imroze, Lahore, 6 March, 1971

4. The Bangladesh Papers, Vanguard Books Ltd. Lahore, P.278

5. The Bangladesh Papers, Vanguard Books Ltd. Lahore, P.278

A leading organ of the Jamiat-i-Ulema Pakistan(JUP) stated:

'M.M.Ahmad had held various posts during his professional career in Pakistan. His activities and secret plans require due attention. He and other bureaucrats of the same ilk are presently striving to separate East from West Pakistan to establish Mirzai hegemony in West Pakistan which they had long cherished.'¹

Jamat-e-Islami weekly, *the Asia*, Lahore wrote:

'The presence and involvement of M.M.Ahmad in Dacca parleys are meant to sabotage the drafting of Islamic constitution and setting up of a real democratic Government in Pakistan. He is responsible for the economic deprivation and backwardness of East Pakistan as Deputy Chairman, Planning Commission which forced the East Wing to raise the slogan of separation. His keen interest in negotiations at Dacca prove that he was bent on accomplishing his assigned mission. The (adverse) results of these negotiations sufficiently proved the extent of his success in his mission.'²

Mian Tufail Ahmad, Amir Jamat Islami disclosed that after the September War (1965) the enemies of Pakistan held a conference in London which was attended by Sardar Swaran Singh, Foreign Minister of India, Golda Meir of Israel and Mirza Nasir Ahmad to chalk out a plan against the integrity of Pakistan. However *Alfazi* called it an allegation and denied Mirza Nasir's participation in any such conference.³

Gen (Rtd) Abdullah Khan Niazi, the Commander Pak Forces in East Pakistan in his un-published biography refers to the existence of an *M.M.Ahmad Plan*. He says "Maj.Gen. Farman Ali (Military Adviser to the Governor of East Pakistan) told me about this plan when they were POW in India but he did not give its details. However the plan meant a complete withdrawal (of Pakistan authority) from East Pakistan without handing over power to any successor Government."⁴ Rao Farman Ali, in an interview, also criticized the role of M.M.Ahmad and exposed his intrigues in the separation of East Pakistan.

General Usmani, Commander of Mukti Bahini and a confidant of Mujib, in an interview disclosed that after his arrest Mujib was willing to form a confederation of Bangladesh with Pakistan. He, through his counsel, Mr. A.K.Brohi, and Awami League leaders namely Tajuddin Din, Mushtaq Khundkar and K.M. Qaiser, Pakistan Ambassador in China made every effort to persuade Islamabad to come to some terms but Yahya disliked a Government formed by Bengalis in Dacca. He even further provoked Bengalis by disqualifying Assembly members of Awami League and ordering their indiscriminate arrests. Islamabad knew well that all their repressive steps

1. *Tarjuman-i-Islam*, Lahore 20 March, 1971

2. *Weekly Asia* Lahore, 28 March, 1971

3. *Alfazi* Rawalpindi, 28 March, 1971

4. *Qaum-i-Digist* Lahore July, 1978 P.56 (Extracts from the unpublished biography of Gen (Rtd) Niazi)

could further deteriorate the situation but all that was going on strictly *in accordance with the M.M.Ahmad Plan*.¹ (Italics added)

The political situation in East Pakistan continued to deteriorate in mid 1971. Maulana Maudoodi prepared a Memorandum on 5 June, 1971 and sent it to the heads of all the Muslim States and Muslim organizations based in Britain and the USA to apprise them of the role some foreign powers and their agents were playing in the East Pakistan crisis.

The Memorandum stresses the role of Hindus, British and Zionist backed American lobby in hatching conspiracy against the integrity of Pakistan. During the elections two regional parties Mujib's Awami League supported by Hindu minority of East Pakistan and Bhutto's Pakistan Peoples Party emerged on the national scene.

'In West Pakistan, Qadiani (who believe in the prophethood of Mirza Ghulam Ahmad of Qadian, India) and had great influence in the government and abundant financial resources, threw their full weight in favour of Mr. Z.A.Bhutto. Firstly, the Qadianis of West Pakistan consider an Islamic State to be extremely harmful to their interests and an anti-Islamic state, even if that may be a Communist one, is beneficial for them. Secondly as East Pakistan is free from their influence and their entire strength is in West Pakistan, therefore their utmost desire and efforts centered on the point that East Pakistan, through conspiracy should be amputated from West Pakistan so that they might be able to turn the western wing into a 'Qadiani State' in collaboration with Mr. Bhutto.'²

India got benefit of the situation prevailing in East Pakistan to undo the country. The activities of Mukti Bahini, Awami League's para military force trained in India increased tremendously in East Pakistan. To get foreign support India signed a 'Treaty of Friendship' with Russia. It was a defence pact. Indian Press had already launched a propaganda campaign against Pakistan.³ The Indian Intelligence Agency (RAW) established a network of spies and sent a large number of agents for subversion in East Pakistan.⁴ It played a decisive role in the war of aggression launched by India against Pakistan.

In East Pakistan powerful Qadiani lobby supported secessionist elements. Molvi Muhammad, Provincial Amir Jamat Ahmadya, East Pakistan, Raja Nasir Ahmad, (Incharge Chittagong Mission), Molvi Ahmad Sadiq Mahmud, (Incharge Dacca Mission), Shaheed-ur-Rehman, Secretary Islah-o-Irshad and Molvi Badaruddin of Rangpur collaborated with pro-Indian secessionists and propagated the separatist ideas in East Pakistan. They maintained close links with the Ahmadya Mission of West Bengal and sought advice from Sahibzada Mirza Wasim Ahmad, head of Ahmadya Jamat India and Molvi Sharif Ameen, Amir Jamat, Calcutta.

1. *Shayara Digest* Lahore December 1978 (Interview by Badre Munir)

2. Maryam Jameelah, *Who is Maududi*, Lahore, PP46-48

3. G.W. Chaudhry op. cit. P.217

4. Asoka Raina, *Inside RAW: The story of India's Secret Service*, Vikas Publishing House, New Delhi

Qadiani support to the secessionist movement launched by the Awami League terrorist organization-Mukti Bahini, in collaboration with the Indian forces in former East Pakistan, was part of their anti-Pakistan operations. They worked clandestinely for fear of a backlash from Muslim activists. A Qadiani elder once confided to the scribe that in the first instance Ahmadis were secretly aiding the Awami League insurgents in their guerrilla operations but when Jamat Islami stepped in and their 'terrorist' organizations viz Albadar and Alshams launched an offensive in former East Pakistan they were constrained to support the Bengali militants. Ahmadis were in small minority in East Pakistan and Islamic militants were bent on crushing them once for all. They fully realized that their position would be safe in a secular Bangladesh which was likely to emerge with the support of foreign powers. Ahmadya Mission Calcutta watched the activities of exiled Bengali leadership and developed contacts with those Bengalis who fled to West Bengal after military action in East Pakistan.

The civil war in East Pakistan continued till early December, 1971 when India launched an attack on Pakistan. *Alfazi* gave good news to Ahmadis when the war broke out with India in December, 1971. In its 15 December issue, a prophecy of Mirza Ghulam Ahmad was published on the front page of the paper which promised a bright future and an outstanding victory for Ahmadya community after the war in the conventional language of dreams and visions.¹

Mirza Nasir Ahmad alluded to one of his dreams in an address to his community and directed his followers to pray for 313 Dervishes living in Qadian. Those Dervish had been complaining to Mirza Nasir against the attitude of the Indian authorities who had been harassing them during the War.² It may be stated here that Qadiani Dervishes were suspected as spies and agents of Imperialist powers by India on numerous occasions and were held responsible for their involvement in covert and clandestine political activities.

The Qadiani organ *Tehrik-e-Jahid*, Rabwah published for the first time a vision of Mirza Mahmud Ahmad which he experienced on 11 June, 1951. In between the lines there was a promise of the return of Qadian to Ahmadis. It was further predicted that Ahmadis would get Delhi and its surrounding area.³

Fall of Dacca: Long chain of intrigues and foreign involvement resulted in the fall of Dacca on 16 December, 1971. On 20 December, 1971 Bhutto assumed power as President of Pakistan. People demanded an inquiry into the factors that led into the loss of East Pakistan and military debacle in West Pakistan. Big processions were taken out all over West Pakistan against Yahya Khan and his military and civil advisers. There was a wide condemnation of the role played by M.M.Ahmad in the dismem-

1. *Alfazi* Rabwah, 15 December, 1971

2. *Alfazi* Rabwah, 18 December, 1971

3. *Tehrik-e-Jahid* Rabwah, December, 1971

berment of Pakistan on the directives of his Imperialist and Zionist masters.¹ Alfazl called the fall of Dacca a temporary defeat and that the important political changes that had occurred in Pakistan were indicative of a sparkling in darkness.² The paper paid glowing tribute to Bhutto and urged on the people to extend full support to him. He had given a new vigour, determination and zeal to the nation, it was claimed.³

The nation demanded an independent inquiry into the causes of separation of East Pakistan and a trial of Yahya, M.M.Ahmad and others involved in the conspiracy. Bhutto set up a Commission under Justice Hamood-ur-Rehman to inquire into the causes of separation and military debacle in West Pakistan. Memoranda were sent to the Commission giving the negative role M.M.Ahmad had played during March, 1971 Dialogues which resulted in political turmoil.⁴ Several leaders of Awami League and one time even Mujib had demanded M.M.Ahmad's resignation from his key post.⁵

Jewish Conspiracy: Rabata-e-Alam-i-Islami Mecca, in a statement on the breakaway of East Pakistan disclosed that Pakistan had fallen victim to a Communist and Zionist-inspired conspiracy.

The *Jewish Chronicle*, London disclosed that Maj.Gen. Jacob who was second in Command of the Indian forces in East Pakistan was a Jew. He was related to the family of the late Dr. I.S.Fox who was Chairman of the British Zionist Federation. The paper said that there were a number of Jewish officers in Indian armed forces, among the better known were Rear Admiral Benjamin Abraham Samson and Naval Judge Advocate Elliz Thirad.⁶

The *Filastine* Beirut stated:

'It is essential for the Arab world to know that the latest conspiracy, which was devised for the destruction of the unity of Pakistan and for the breakup of its power and strength as the most powerful Muslim state in the world was which consisted of many elements, reasons and targets. World Zionism played as big part in weaving its web and the timing of the execution of its plan in view of the fact that Pakistan had played a noble part at various times and occasions concerning the problems of Palestine and its true and continuous help for the Arab Nation which is connected with Pakistan by the strongest brotherly ties in the face of Zionist expansion in the Arab countries.

We are not talking at random but we support our view in this matter by what the Jews have written and said in this regard and which threw light on the reality of the reasons and of the repetition of the latest Indian transgression against Pakistan

1. The Jang, Rawalpindi 21 December, 1971

2. Alfazl Rabwah, 24 December, 1971

3. Alfazl Rabwah, 26 December, 1971

4. Javedan Rawalpindi, 16 January, 1972

5. Mashriq Lahore, 12 January, 1972

6. Impact London, 24 December-13 January, 1972

so that the opinion of the Arab world may be quite clear in the matter of this transgression and also it may not be misled by the Indian and Zionist falsehood.

Jewish Chronicle the British Jewish weekly magazine, which is the organ of the Zionist Organization, in its issue of 9 August, 1967 quoted the following words taken from a lecture which Ben Gurion delivered at the Sorbone University at Paris after the 1967 war:

"The World Zionist movement should not be neglectful of the danger of Pakistan to it. And that Pakistan now should be its first target for this ideological state is a threat to our existence. And that Pakistani people, the whole of it, hates the Jews and loves the Arabs. This love of the Arabs is more dangerous to us than the Arabs themselves. For that matter it is most essential for the World Zionism that it should now take immediate steps against Pakistan."

Ben Gurion continues to say: "Whereas the inhabitants of the Indian Peninsula are Hindu whose hearts have been full of hatred throughout history against the Muslims. Therefore, India is the most important base for us to work therefrom against Pakistan. It is essential that we exploit this base and strike and crush Pakistanis, enemies of Jews and Zionism by all disguised and secret plans."¹

Professor Hertz, an American Jewish Military expert writes:

"The Pakistan Army carries great love for the Prophet Muhammad (p.b.o.h) and this is what strengthens the bonds between Pakistan and the Arabs. And this is really the grave danger to the World Zionism and stumbling block to the expansion of Israel. Therefore it is essential for the Jews that they should destroy the love for the Prophet Muhammad (p.b.o.h) by all means."²

Bhutto himself disclosed in a press question that Pakistan had been dismembered through a conspiracy. A questioner asked if Zionism had played a part in dismemberment of Pakistan. He said many forces had synchronised and there had been an international conspiracy.³

1. The Filastin, Beirut, No. 120, Vol XM January, 1972

2. Ibid

3. The Pakistan Times Rawalpindi, 27 January, 1972

THE MOVEMENT SNOWBALLS

After assumption of the office of CMLA, Bhutto's next move was to consolidate his power and to eliminate potential rivals before they could rise against him. The army and bureaucracy were purged in early 1972. Lt. Gen. Gul Hassan, acting C-in-C of the Army since December, 1971 and Air Marshal Rahim Khan plus six others were removed on 3rd March, 1972 to prevent the "professional soldiers from becoming professional politicians." They have been instrumental in bringing him to power.¹ The *Washington Post* reported that a variety of rumors circulated in Islamabad on reasons for the ouster of the two military leaders largely responsible for Bhutto's accession to presidency. One news indicated that a coup had been prevented by the move; another indicated that General Gul Hassan had a series of private meetings with Wali Khan and had refused to inform Bhutto of the nature of these discussion.² Bhutto replaced Hassan with Gen Tikka Khan; in addition, he appointed Air Vice Marshal Zafar Choudhry (a Qadiani) as Air Force Chief. M.M.Ahmad became the Adviser to the CMLA Bhutto on Foreign Aid and loans. A Junior Officer in the Navy, Commodore H.H.Ahmad (said to be a Qadiani) was appointed acting C-in-C of the Navy.

After purging of political, military, and administrative leaderships of potential rivals and 'obstructionists', Bhutto settled down to the political task. He announced Pakistan's withdrawal from the Commonwealth in February 1972, signed Simla Agreement with India in July, 1972 and tried to pacify people on recognition of BD issue. India agreed to return the POWS and the Pakistan territory which was under its occupation. Pakistan returned important posts in Azad Kashmir. The Agreement provided for the settlement of Kashmir dispute by peaceful means and bilateral negotiations. The cease fire line was replaced by the control line. Some political leaders called it a sell-out of Kashmir because Pakistan could not make a unilateral reference to Kashmir problem in the UN.

The period (1972) was marked by linguistic riots in Sind, the brutal assassination of Dr Nazir Ahmad, the sole member of Jamat-e-Islami in the National Assembly from the Punjab and arrests of many political leaders. To muzzle the press repressive laws of Ayubian days were enforced. The editors and publishers of the anti-PPP papers were put behind the bar. The monthly *Urdu Digest*, Lahore, the weekly *Zindagi*, Lahore, the weekly *Punjab Punch*, Lahore, the daily *Jasarat* Karachi, *Dawn* Karachi and the weekly *Chattan*, Lahore came under fire. Their editors/publishers were arrested. Ghulam Mustafa Khar, Governor of the Punjab developed a tussle with Shorish Kashmiri, editor of the *Chattan*, Lahore which resulted in his arrest.

1. Gen Hamid-Yahya's Chief of Staff was shouted down by the audience and a number of the middle level field commanders threatened to move their battalions and brigades to Rawalpindi if the administration of the country was not handed over to the civilian. The new officers also made it clear that Bhutto was civilian they had in mind to succeed Yahya as President (Shahid Javid Burki, *State and Society in Pakistan 1971-7*, London, 1980, P.69)

2. *Washington Post*, 24 March, 1972

Bhutto regime issued 'Economic Reforms Order' on 3 January, 1972. By that order main industries were put under the state control. Another significant step was the changes made in machinery of Economic Planning. Qamarul Islam, a CSP was appointed as head of the Planning Commission. The Commission remained a bastion of the bureaucracy and a place from which the recalcitrant bureaucrats could frustrate the regimes social and economic progress until it had become a division of the Ministry of Finance, Planning and Economic Affairs.¹

There persisted a strong resentment against M.M.Ahmad, the Adviser on External Aid, in political circles and people demanded his exit from the People's Government.² In February, 1972 he went to America on an unannounced visit, perhaps to negotiate aid and discuss rescheduling of debt issue with donors. The Government kept his visit secret which gave birth to many speculations and suspicions.³ During his tour he accepted the post of Executive Director in the World Bank. It was a public demand that a tribunal should be set up comprising High Court or Supreme Court Judges to conduct an inquiry into the role he played at the behest of Imperialist-Zionist lobby in the dismemberment of Pakistan. Maulana Lal Hussain Akhtar, a leader of Majlis Khatm-e-Nabuwat alleged that he conspired to weaken the defence potential of the country by refusing to allocate the requisite amount of money to the Navy for its development when he held the portfolio of Finance during the Ayub regime.⁴

Qadianis and Pakistan Foreign Missions: Qadianis extended full support to Bhutto regime in its early two years. *Alfazi* wrote numerous editorials to exhort people to shun agitational politics and help in the maintenance of law and order and strengthen the Peoples' Government.⁵ Mirza Nasir Ahmad, in his addresses, criticized those who had resorted to agitation, strikes, and lock outs and made fervent appeals to keep away from all these things in the interest and welfare of the masses.⁶ He directed his community to pray for solidarity of the country and propagate ideas of patriotism among the people of Pakistan.⁷ In his private addresses he highly praised Bhutto and called his regime a blessing in disguise for the Ahmadya community.

Qadiani missions worked in close liaison with Pakistan Foreign Missions. The people living abroad were given to understand that Ahmadis were responsible for bringing the PPP into power. Certain high officials of our foreign missions participated in social gatherings of Ahmadya community and developed friendship with their missionaries. Qadianis exploited such events in achieving their political aims and objectives and used them as a shield to carry out sinister plans initiated by Rabwah elders.

1. Shahid Javed Burki, op. cit. P.99 Dr Mubashir Hassan, an architect by profession became the Finance Minister of Pakistan
 2. *Weekly Zindagi*, Lahore 27 December, 1972
 3. *Jasarat* Karachi 2 March, 1972 Also *Tarjuman-e-Islam*, Lahore, 17 March, 1972
 4. *Weekly Chaitan* Lahore, 20 November, 1972
 5. *Alfazi Rabwah*, 19 August, 1972
 6. *Alfazi Rabwah*, 18 August, 1972
 7. *Alfazi Rabwah*, 13 September, 1972

In June, 1972 a delegation of Qadiani Jamat Britain called on the High Commissioner of Ghana and Ambassadors of five other African countries. One of the members of delegation was the Second Secretary of Pakistan Embassy in London. Mirza Nasir had visited these countries when he was on his African tour in 1970.

Alfazi says: "To apprise six Ambassadors of West African countries of Ahmadya missionary activities and the services they have been rendering, Bashir Ahmad Khan Rafiq, Imam 'Masjid' Fazal London led a 3-member delegation to visit them. The members of the delegation were, Hadayat Ullah Bangvi, Second Secretary Embassy of Pakistan, Khawaja Nazir Ahmad Press Secretary Fazal 'Mosque' and the Imam."¹

On 6 June, a delegation led by the Imam of London 'Mosque' called on High Commissioner of Gambia. Hadyat Ullah, the Second Secretary of Pakistan Embassy London was one of its members.² In May, 1972 Pakistan High Commissioner in Ghana, S.A. Saeed inaugurated an Ahmadya Hospital and paid a glowing tribute 'to the services rendered by the Ahmadya Community in Africa for the cause of Islam and welfare of the people.'³

In early June when Bhutto went on a tour of African countries, Ahmadya Community gave him a good reception in Nigeria and made an elaborate visit programme in consultation with Pakistan High Commission in Nigeria.

Muhammad Ajmal Shahid, Incharge Ahmadya Mission Nigeria says in a report to Rabwah that the Jamat arranged a reception in honour of out going Pakistan Ambassador in Nigeria:

"Dr S.M. Qureshi, Pakistan Ambassador in Nigeria (recently transferred to Beirut) was given a farewell by the Ahmadya Community, at Bristol Hotel. It was attended by many Ambassadors and a large number of dignatories and was presided over by Justice Kazim. I (Ajmal Shahid) read out my address and H.E.S.M. Qureshi delivered a speech."⁴

A farewell party was arranged by Ahmadya Jamat, London in honour of Lt. Gen. Muhammad Yousaf, Pakistan Ambassador in London at Mahmud Hall, London 'Mosque.' The participants included Mayor of Wandsworth, High Commissioners of Ghana, Nigeria and Gambia, Prof. Dr Salam, and Qazi Afzal Hussain, General Manager PLA in Britain. In reply to an address of the Imam of London Mission, B.A. Rafiq, the Ambassador appreciated the activities of Jamat Ahmadya specially their public welfare services and promised to visit Ahmadya 'mosque' Zurich when he would reach Switzerland.⁵

1. Alfazi Rabwah, 29 June, 1972

2. Alfazi Rabwah, 28 June, 1972

3. Alfazi Rabwah, 6 May, 1972

4. Alfazi Rabwah 18 November, 1972

5. Alfazi Rabwah 18 July, 1972

Jamat Ahmadya organized a Secret Conference in Mauritius. Pakistan Ambassador in Mauritius Anwar Khan attended it.¹ Similarly Pakistan Ambassador in Sierra Leone S.A.Moid participated in a reception organized by Ahmadya Community Sierra Leone. Earlier, he participated in a function at Salt Pond (Ghana) and donated a sum of \$ 100 from his own pocket. He paid a visit to an Ahmadya Secondary School at BO. Another Pakistan Ambassador Jamshed Marker participated in the Annual Ahmadya Meeting in Trinidad and paid tribute to Anjuman-i-Ahmadya.²

On 28 November, 1973 at the official opening of Ahmadya hospital Agono (Ghana), H.E.S.A. Moid, the Pakistan High Commissioner in Ghana admired the Ahmadya Community. He paid tribute to the Community for having brought better understanding between the people of the two countries through their dedicated and selfless services. The Chairman, in his remarks observed that revival of Islam in Ghana was mainly due to missions of Ahmadya movement and Swedru, which hitherto was considered a Christian town now boasted a considerable population of Muslims.³

Sir Zafarullah, after his retirement from the World Court, paid a four day visit to Ghana. In a welcome address JC Alhassan, Chairman of the Ahmadya Movement Ashanti said that the Saudi Arabian Consul in Ghana did not grant them visa for pilgrimage to Mecca. He appealed to Sir Zafarullah to intercede on their behalf for the resolution of the pilgrimage issue.⁴

On 25 August, 1973 Ahmadya Jamat gave a reception in honour of the Ahmadya Community who was on a tour to European Countries. It was followed by a press conference which was attended by Lt. Gen. Muhammad Yousaf, Pakistan Consul General of Germany besides many diplomats and journalists.⁵

Pakistan Ambassador at Lagos paid a visit to an Ahmadya clinic on 1st December, 1973 alongwith the Amir Jamat Ahmadya, Nigeria and Nawab Mansoor Ahmad Khan.⁶

Pakistan Ambassador at Ghana attended the Annual Conference of Jamat Ahmadya Ghana.⁷

Chinese Ambassador in Rabwah: Ambassador of the Peoples Republic of China in Pakistan, H.E.Chang Tung paid a two-day visit to Rabwah on 17 April, 1972. He was accompanied by Chin Sung Lo, Third Secretary of the Embassy. He was introduced to the Presidents of the Ahmadya Associations and other Qadiani heads. Mirza Nasir held a meeting with him at the Guest House Rabwah.⁸ A welcome reception was accorded to him in the lawns of Qasar-e-Khalifat. Present on the occasion were also

1. *Alfazi Rabwah*, 5 July, 1972

2. *Tahrir-Jadid Rabwah*, January, 1973 Also *Jesarat*, Karachi 6 May, 1973

3. *Tahrir-Jadid Rabwah*, December 1973

4. *Ibid*

5. *Ibid*

6. *Alfazi Rabwah*, 26 January, 1974

7. *Alfazi Rabwah*, 26 January, 1974

8. *Alfazi Rabwah*, 21 April, 1972

Sufi Nazar Muhammad, Punjab's Advisor on Jails and some members of the Provincial Assembly.

In the evening a dinner was hosted in his honour by Mirza Nasir. A Provincial Minister Ghulam Gilani, Deputy Commissioner, Jhang Mumtaz Paracha also participated in it. The Ambassador visited all buildings and met with the heads of main Qadianis Ministries who explained the 'missionary' activities of Ahmadya Jamat. He finally called on Mirza Nasir Ahmad on 18 April, 1972 at the time of his departure.¹

The visit of the Chinese Ambassador to Rabwah was a surprise to the progressive elements in Pakistan. Some called it just an ordinary thing meant to know about the working of the Ahmadya Jamat which had been a target of attack after the fall of Dacca. Others viewed it against the background of Sino-American relations and the role played by President Yahya and his confidant M.M.Ahmad who was said to be informed of Kissenger's trip in advance by the CIA. Still others interpreted it as subservience of Pakistan Foreign Office to Rabwah and the predominant role Rabwah aspired to play in making the future destiny of 'New Pakistan.'

Maulana Abdul Haq, MNA from Akora Khattak, Peshawar asked question on the visit of the Chinese Ambassador to Rabwah from Khan Abdul Qayyum, Minister of Interior in the National Assembly as well as questions relating to nature of Rabwah state, relations between Qadianyat and Israel and anti-Pakistan role of Ahmadya Community.² These questions were not entertained.

A few days before the visit of the Chinese Ambassador to Rabwah, Mirza Nasir Ahmad, in the 53rd Session of its Majlis-e-Mushawarat (Advisory Committee) discussed Sino-American entente and its implications for the world. He called the year 1971 a turning point in the world politics.

He stated:

'China had emerged as Third Power in the World. America wanted to establish friendly relations with it. It has changed the balance of power and exerted greater influence on economic and political events of the world. We are no exception to it. These events show that the coming 20 to 25 years are very dangerous and critical for the humanity and the world at large. Only an Ahmadi's heart throbs over these things. Hence our Jamat should pray to God. He may save the world from the annihilation and the destruction to which it is heading.'³

Mini Rabwah: In July, 1972 Qadianis established a 'smaller Rabwah' in Jinnah Township Scheme in Abbottabad. The place was very close to Pakistan Military Academy where young army officers got their training. A delegation comprising members of the NWFP Assembly, leading members of Hazara Bar Association and some members of political parties waited on Mufti Mahmood, the then Chief Minister

1. Alfazl Rabwah, 21 April, 1972

2. Maulana Abdul Haq, Qaumi Assembly Mein Islam Ka Marka, Akora, 1987, P.307

3. Alfazl Rabwah, 2 April, 1972

of NWFP to present their demands and to press for necessary action against the new Qadiani centre.

The people of the North-West Frontier Province were alarmed at the existence of a Qadiani colony in Abbottabad. It was apprehended that Qadianis were eager to add more 'sheep to their Messiah's flock' as only a few Qadiani families lived in whole of the NWFP.¹ They were particularly eager to set up new missions in the NWFP and Baluchistan; the then troubled areas of Pakistan.

During the last days of Ayub rule (1968-1969), two Qadiani Officers (Khanzada Abdul Salam, Deputy Commissioner, Abbottabad and Jilil Ahmad, Cantonment Officer) acquired 125 acres of land under Compulsory Land Acquisition Act at a rate comparatively higher than prevailing at that time. Over 13 acres of land was immediately acquired by Qadianis and the area was brickwalled. All was done in haste because the political situation prevailing in 1969 was fluid so the plan to start some type of construction was temporarily shelved.²

Different stories were in circulation among the people about it. It was widely believed that it was a CIA Plan to acquire land in that area which in future would be turned into a new Badaber base. It may be recalled that in 1958, Sikander Mirza-Suharwardy Administration signed an agreement with the US whereby America set up a military intelligence base at Badaber rear Peshawar. American spy Gary Powers took off from Peshawar in his U2 Aircraft on 1st May, 1960 and was shot down over Russia. The base was wound up in 1968 or 1969. After the expiry of the agreement Americans desired either to extend the period of their stay or to sign another such agreement with Pakistan. It was alleged that Qadianis wanted to set up an experimental station which could in future be used for monitoring radar signals and trekking radio traffic in Russia and China. The rumours received credence because Dr Abdus Salam was at that time Chairman of the Pakistan Atomic Energy Commission and adviser to the President on Science and Technology and Zafar Chaudhry was the Air Chief. Mini Rabwah could not be set up due to strong movement launched by the ulema against it and the spread of wild stories about its establishment in the strategically important province of Pakistan.

London Plan and Nasir's 'Revelation': Although the PPP Government signed an accord with the NAP-JUI and they formed provincial ministries in NWFP and Baluchistan respectively but it continued to put unnecessary pressures on them. In September, 1972 Pakistan press splashed the news of a *London Plan*. The National Awami Party (NAP) was accused of being disloyal to Pakistan. The alleged plan aimed at a confederation of Bangla Desh, India, Pakistan and Afghanistan. It also envisaged four autonomous states in Pakistan including two Pakhtoon states in the provinces of Frontier and Baluchistan to be linked into a mini-confederation of their own. The men

1. For a brief note on Ahmadya families of the NWFP, see Gazi Mohammad Yousof, *Tarjith Ahmadya Sarhad, Peshawar, 1958*
2. *Weekly Rifaqat Sargodha*, 7 October, 1972

active behind the plan were said to be Wali Khan (NWFP), Ataullah Mengal (Baluchistan), Akbar Bugti, Ahmad Nawaz Bugti, Haroon brothers, Sardar Sher Baz Mazari and Zafar Ali Shah of Sind. Except for Haroon brothers and Akbar Bugti all were in London.¹ Adjournment motions on the subject were proposed by the opposition leaders in the National Assembly but were disallowed on the plea that it was a 'delicate matter.' The existence of the Plan was first narrated by Maulana Kausar Niazi, the Federal Information Minister who also instructed the state controlled media to play it up. It was perhaps whispered into ears of the PPP stalwarts by the Qadiani leadership to malign political opponents of Bhutto regime. Mirza Nasir also made similar disclosures. In his address, delivered on 15 December, 1972 at Rabwah, he disclosed that a foreign power had prepared a plan to create unrest in Pakistan and to launch a movement against his Jamat.

He says : "Although our sources are limited yet we come to know of somethings certain. During the last July (1972) I got the report that a great conspiracy had been hatched outside Pakistan to create unrest in schools and colleges to manage their closure. I may not disclose the name due to political reasons. But my information is very authentic. That I got the report that a certain political party had received 100 million rupees to incite students in order to close down colleges and universities. If you love Pakistan and are interested to see it strong you need not get money from outside. A report sent to me from abroad on 6 October (1972) stated that since Ahmadya Community had great sympathies for the Peoples Party, they would be the target of attack. For that purpose a great plan had been devised out side Pakistan. In November I got a report that some foreign elements had been taking extraordinary interest in our Jamat for creating mischief. Hence the earlier report was confirmed.

I have told you that ours is a weak Jamat with limited sources as compared to Government sources who may know more about it. It can acquire much accurate and more exhaustive information on it. That is why Ghulam Mustafa Khar, Governor of the Punjab in his speeches made last week warned those who had been engaged in the destruction of Pakistan. We already know that a plot had been hatched against us. I had already started praying...enemy of Pakistan had planned to resort to bloodshed every where in the country... I have directed my Community to cooperate fully with the PPP Government in accordance with the appeals made by the Government urging upon (pro-PPP elements) to come out on roads to save the lives and properties of people of Pakistan. If we have to cooperate with the Government rather we must cooperate then we should pledge to maintain healthy atmosphere in Rabwah."²

When opponents of Bhutto had been meeting in London to chalk out the said Plan, Mumtaz Daultana was Pakistan Ambassador in London. He developed close relations with Qadianis and attended their social and religious gatherings. He

1. Out Look Karachi, September 16, 1972
2. Aftaz Rabwah, 7 August, 1973

attended a meeting organized by the London 'Mosque' in connection with 25th Anniversary of the Pakistan Day. It was presided over by Sir Zafarullah. In his speech Daultana emphasized that he had come to London 'Mosque' to renew the pledge of loyalty." About 39 years ago he came to London and had spent his days there. It may be recalled Qadianis had been questioning his loyalty since 1953 for his involvement in anti-Qadiani movement. But his father Ahmad Yar's loyalty had always been above-board. *Alfurqan* prayed: 'May God help you keep this loyalty.'¹

Sir Zafarullah, President of the ICJ was the eloquent advocate of the Bhutto regime during these days. He severely criticized those who had been resorting to agitational politics to topple an elected and representative Government in Pakistan and called it a disobedience of God's Commandment. He pleaded that Pakistan should recognize BD as it would, in no way, effect Two Nation Theory.²

Qadiani Subversion: The relations between Qadianis and the PPP underwent a change in April, 1973 when the Government announced the arrest of three Qadiani military officers involved in a *coup* attempt.

The PPP leadership questioned the loyalty of Qadiani sect and thought it expedient to withdraw their support. The Government arrested some persons under the Pakistan Army Act and Defence of Pakistan Rules (DPR) for seducing Armed Forces personnel from their duty or allegiance to the Government. Although the official statement did not describe it as an attempt to overthrow the Government, an unofficial leak in the official *Pakistan Times* said the plotters did very much wish so. The plotters included 14 majors, three Lt. Colonels, One Brigadier, one Wing Commander and one Squadron Leader. They were instigated by Lt. Col(Retd) Abdul Aleem Afridi (dismissed alongwith Brig(Retd) F.B.Ali for allegedly trying to prevent Bhutto's take over from Yahya. Ali was married to Air Marshal (reted) Asghar Khan's sister). The plotters would have arrested Bhutto after his return from Tehran on 11 April and taken him before the National Assembly for impeachment etc. The plan further aimed to arrest by use of force the top Government executives and all the generals to deprive the country of its top direction and its Armed Forces of their Command structure so as to preclude any possible reaction on counter measure in the crisis and confusion that could ensue.³

Among the plotters three were Qadianis viz Maj. Farooq Adam Khan, Sq. Ldr. Muhammad Ghaus and Maj. Saeed Akhtar Malik..Maj. Saeed was the son of Akhtar Hussain Malik and nephew of Lt. Gen. Abdul Ali Malik who ranked third in seniority to the then Army Chief Gen. Tikka Khan. As stated earlier Gen Akhtar Malik was involved alongwith others in the 1965 CIA-sponsored Indo-Pak War. He later served as Pakistan's military representative on the Cento Secretariat in Ankara.

1. *Alfurqan* Rabwah, May 1972

2. *Jang Rawalpindi*, 17 December, 1972

3. *Pakistan Times*, 13 May, 1973

Maj. Saeed questioned President Bhutto about the POWS and the use of Army in Baluchistan at an officer's meeting.¹

The involvement of three Qadianis in the plot created feelings of ill-will among top leadership of Rabwah who aspired for power and plotted to overthrow the Bhutto regime through a coup. They also collaborated with the bureaucracy and some officials of the Foreign office who were under the influence of Freemasonry. It is also said that they were disgusted with some aspects of forthcoming permanent constitution of Pakistan.²

After about two months, the Government reported another plot in which 14 PAF Officers were involved. The trial of these officers opened at Badaber/Attock on 27 July, 1973. One of the accused Group Captain Abdul Sattar disclosed that he had been falsely implicated in the case. Ahmadis had been conspiring to overthrow Bhutto Government and Air Marshal Zafar Chaudhry, Air Vice Marshal Saadullah Khan, Corps Lt. Gen. A. Hamid Khan and Air Com. A.W. Mufti were involved in it. He told the court that he was disgraced in a most humiliating way and subjected to mental and physical torture.³ Further details of the Qadiani plot to grab power and undermine the solidarity and integrity of Pakistan in collaborations with Zafar Chaudhry, the Air Force Chief came to the limelight in subsequent months.⁴ As a result of increased Qadiani activities in and outside Pakistan, it was feared that a new crisis was brewing and the Zionist lobby had again targeted the country.

Bhutto disclosed in April, 1973 that Israel played a leading role in the dismemberment of Pakistan. To elaborate it further Shorish Kashmiri wrote an open letter to Bhutto highlighting the following points regarding Qadian-Israel alliance:

- i) Qadianis have been playing the same role in Pakistan as Zionists in Britain and America.
- ii) An inquiry be made on the following lines to know the nature of Qadiani-Israel relations:
How and in what way Israel interfered in Pakistan politics? Who were Israel's agents and which political party was used to carry out their nefarious designs?
- iii) It is the duty of Pakistan Intelligence to give the details of operation of Qadian Mission in Israel which is a political Department in the garb of a missionary centre. What purpose does it serve? To whom Qadianis preach? Israel does not allow Christian missionaries to propagate their belief why does it permit Qadianis to openly propagate their creed? How many Jews had embraced

1. Impact London 13-28 April, 1973

2. Weekly *Laulaq* Lyallpur, 14 August, 1973

3. *Alimimber* Lyallpur 21 September, 1973 Also see *Frontier Guardian Peshawar*, 11 August, 1973

4. *Laulaq* Lyallpur, 24 August, 1973

Ahmadism? Is it not evident that Qadianis are agents of Imperialist powers and have been working against the solidarity of Islamic World?

- iv) The secular minded members of the PPP are not fully aware of the Qadiani problem. They had been getting high posts in bureaucracy and are not loyal to Pakistan. They are conspiring to get political power in one way or other.¹

Constitution (1973): The Qadiani involvement in a military coup meant to sabotage the constitution and gain power came under attack in the PPP top leadership but it did not take the shape of a vendetta. Qadianis were eager to safeguard their political, religious, and economic interests in the coming constitution. They held meetings with members of Provincial and National Assemblies and posed themselves great exponents of Islam in the West, while some opposition leaders were making demands for declaration of Qadianis as non-Muslim minority. To dispel fears of Qadiani community, the final draft of the constitution was shown to Sir Zafarullah. He claimed to have given his views on the tremendous powers given to the Prime Minister in the constitution.²

To appease the opposition and religious extremists, as they were called in the PPP circles, the constitution made it incumbent upon the Prime Minister/President to swear that he was a Muslim and believed in the finality of the prophethood of Hazrat Muhammad (p.b.o.h). The monthly *Alfurqan*, Rabwah stated that opponents of Jamat-e-Ahmadya had impressed upon the Government to add the following underlined words in the oath to be taken by the President/Prime Minister of Pakistan which related to the finality of the Prophet (p.b.o.h):

'I... do solemnly swear that I am a Muslim and believe in the unity and oneness of Almighty Allah, the Books of Allah, the Holy Quran being the last of the Book, the Prophethood of Hazrat, Muhammad (p.b.o.h) as the last of the Prophets and there can be no Prophet after him, the Day of Judgement and all the requirements and teachings of the Holy Quran and Sunnah.'

Allah Ditta, the editor of the monthly *Alfurqan* clearly stated that Ahmadis believed in Khatm-e-Nabuwat,³ a trick they had been playing since their birth.

Abdul Rahman Jami, a member of the Punjab Assembly disclosed that a delegation of Qadiani elders met him to explain their point of view on finality of the prophethood and wanted to remove the word 'the last of the Prophets' but he took them to Afzal Randhawa, an MNA to discuss the matter with him. Ch. Jahangir Ali, an MNA from Sargodha stated that the oath had debarred a non-believer of Khatm-e-Nabuwat to hold the office of a Prime Minister/President of Pakistan.⁴ *Alfazl* made

1. The Weekly Chaitan, Lahore, 19 April, 1973

2. Fortnightly Atish Fiahin Lahore, May, 1981

3. *Alfurqan* Rabwah, May, 1973

4. Imrozze Lahore, 27 April, 1973

following comments on the constitution when it received the approval of the National Assembly and authentication of the President:

"Quaid-i-Azam had envisaged a constitution for Pakistan but he could not give it to the Nation. Then the country faced many other problems. Martial Law was imposed. It is said that the Army is responsible for imposition of Martial Law. This is partially correct. In fact the real responsibility lies on those who created such conditions that Army had to step in to impose Martial Law in the country. Thanks God the Nation had now got a constitution."¹

The Table Turns : *AK Assembly declares Qadianis Non-Muslim Minority.* The PPP Government did not like the Muslim Conference Government in Azad Kashmir (AK). AK President, Sardar Abdul Qayyum was called a man of Jamat Islami. In June, 1972 Bhutto signed Simla Agreement with India. The Muslim Conference called it a 'sell out of Kashmir' and highlighted its implications for the Kashmir issue. The Muslim Conference leadership firmly believed in the accession of Jammu and Kashmir State to Pakistan.

To create rift in the rank and file of Muslim Conference, Azad Kashmir People's Party was established in November, 1972. Pir Ali Jan Shah, a member of the Muslim Conference in AK Assembly was bought over by Khurshid Hassan Mir, Federal Minister without Portfolio and General Secretary of the PPP to establish a branch of the PPP in AK. A convention for the establishment of AK Peoples Party was held in Islamabad under the PPP auspices. Four members of Azad Muslim Conference and the Muslim Conference joined the PPP and played in the hands of the Mir's clique having full backings of Qadianis. The clique planned to create dissensions among the Muslim Conference members and unrest among the people to topple the AK Government. Ministries of Interior and Kashmir Affairs posted diehard bureaucrats to build up the superstructure of the AK PPP after getting the support from the political opportunists. Khurshid Mir directed Chief Secretary of Azad Kashmir Sheikh Manzoor Illahi and the IG Police to support the PPP to establish its tentacles in AK.

At the time of constitution making in Pakistan in 1972, Khan Abdul Qayyum, Federal Interior Minister thought of a plan to turn Azad Kashmir into fifth province of Pakistan to get overwhelming support for the PPP in the Senate. The Party enjoyed majority mainly in Sind and the Punjab. Federal Minister Maulana Kausar Niazi toured Azad Kashmir and met Sardar Qayyum and Sardar Ibrahim to discuss the proposal with them. A member of the Muslim Conference, Mumtaz Hussain Rathore moved a resolution concerning AK representation in Pakistan Assembly. The move could not get support from other members of the Muslim Conference. The PPP called it a 'secret resolution' and made a great fuss over it.²

1. Aftazi Rabwah, 12 June, 1973

2. Weekly Lail-o-Nihar, Lahore, 3 June, 1973

The PPP leadership was convinced that Simla Agreement could not be implemented in its letter and spirit as far as the Muslim Conference was in power in AK. Sardar Qayyum wrote some letters to Bhutto giving the machinations of the PPP to topple his Government through undemocratic means. But Bhutto paid little attention to it. The PPP had already been playing the same game in the NAP led Government of Baluchistan and the NWFP.

On 25 April, the AK Assembly session started in Mirpur. The workers of the three political parties PPP, Liberation League and Plebiscite Front most of whom having the support of Kashmir Affairs Division, staged a demonstration in front of the Assembly and violated Section 144 imposed around the Assembly area. A large number of Qadianis came from Jhelum, Gujrat and other places to participate in the demonstration. They had come to know that a resolution was going to be moved for declaring Qadianis a non Muslim minority by a Muslim Conference member in the Assembly. The members of the Opposition Party knew that they could invite the wrath of people if the resolution was not supported.¹ They immediately adopted counter measures in order to make the Assembly session a failure. When they failed to do anything in Mirpur they came to Islamabad for fresh directives.

On 29 April, 1973 Major (Rtd) Muhammad Ayub moved the Resolution in Azad Kashmir Assembly for declaring Qadianis a non-Muslim minority. It was supported and passed unanimously by the Assembly. The independent press gave wider publicity to this historic resolution. Hundreds of thousands of congratulatory telegrams poured into the office of Sardar Abdul Qayyum, President of Azad Kashmir from all over the world. He was called Mujahid-e-Khatme Nabuwat. People from Pakistan called on Maj. Ayub and congratulated him for his courageous action. Despite all efforts of the Bhutto regime and back door manoeuvrings of Qadiani activists, the resolution was passed. It brought an affront to Rabwah. Ch. Sultan Ali, Opposition leader of the AK Assembly and a Qadiani mouthpiece held a press conference on the directives of the bureaucrats of Kashmir Affairs Division in Rawalpindi. He called the Resolution for declaring the Ahmadis a non-Muslim minority 'a political stunt based purely on expediency' and added that he would not support any such move which was not demanded by the people of AK and formed to divert the people's attention away from general sense of disenchantment and might give rise to communalism and even do harm to freedom movement of Kashmir.² People gave no importance to such utterances of pro-establishment flunkies.

Qadiani Reaction: Qadianis reacted sharply over the Resolution. Mirza Nasir Ahmad poured his indignation and venom in the following words:

"On the 30th of April when we saw the newspapers in the morning, we found that a resolution of the Azad Kashmir Assembly had been mentioned there. He read

1. *Weekly Lail-o-Nihar*, Lahore, 3 June, 1973

2. *Pakistan Times*, 4 May, 1973

out the resolution from the *Daily Imroze* and said that the other newspapers had also published almost the same wording of the news item... "The newspapers which are closely connected with the Ministry of Information and Broadcasting have published this news item conspicuously. The responsibility of so doing either rests on the shoulders of some officer who is working with this Ministry or on these newspapers who think that whatever lie they might publish nobody is going to question them and they will not be taken to task."

Mirza Nasir Ahmad then says that the Assembly of Azad Kashmir had passed a resolution and not a Bill in its session held at Mirpur, to the effect that a recommendation be made to the Government of Azad Kashmir that the Ahmadis be declared a minority, the preaching of Ahmadyat be banned and the Ahmadis be told to register themselves as a non Muslim minority. "Thereupon, I called some responsible members of the Jamat from Azad Kashmir (till then, the situation had not cleared up). When they reached here (the next day) I told them that my basic instruction to them was that even if this recommendation was accepted by the Government and it became a law, we must remember that the law says that every Ahmadi who considers himself a non Muslim should get himself registered. We have nothing to say against it, for every Ahmadi considers himself to be a Muslim and he is a Muslim in the sight of All Knowing God too. This law does not apply to him. You should tell all the Ahmadis that there was no need to register themselves. He who knows that he is a Muslim why will he get himself registered as a non Muslim. And if he did that, he will certainly be telling a lie, and you know Islam does not permit that lies be told."¹

On the basis of information supplied by Qadianis from AK, Mirza Nasir said that out of 25 Assembly members, 11 were in opposition and were not present at the Mirpur session, 5 were absent and 9 members passed the resolution.

He believed: "In the first place we are sure that the consent will not be given to this resolution for, in our country at least in some places, and even in some places of Azad Kashmir, there are people who are intelligent and have insight, though in places it seems to be lacking but not altogether some very intelligent people are also there. Our President is a very intelligent person and has great insight. There are quite a number of other people who are gentle, good hearted, and just." After expressing his doubts in its implementation he argued:

"We are not worried about it. What we are worried about is that if this mischief reaches its climax, *Pakistan will not exist any more*. We, therefore, pray to God and the patriotism that abounds in us makes us struggle for it that no mischief should raise its head lest Pakistan's existence is endangered. After all the result of the mischief will be that some heads will be chopped off, some people wounded. Who will they be and what will happen to whom, only God knows. But when this kind of mischief

1. Mirza Nasir Ahmad, Azad Kashmir Assembly Kee Aik Qarardad Par, Tabsara, Anjum Ahmadya Rabwah, May 1973 Also Aftaz Rabwah 13 May, 1973

will raise its head, we (as Pakistanis) will be put to shame. Pakistan will get a bad name everywhere.'

Mirza Nasir then emphatically concluded:

'I must like to tell everybody that the Ahmadis are not hankering after political power; their domain is quite different. They are in no need of any certificate from any political people as to whether they are Muslim or not; they do not even need any certificate from a king or a Mufti. All these are meaningless things.'¹

Advisory Body Meeting: An important and Extra-Ordinary Session of Majlis Mushawarat of Ahmadya Community of Pakistan was held on 27 May, 1973 in Rabwah. It was participated by 490 representative from all over Pakistan. It was presided over by Mirza Nasir Ahmad who disclosed that a conspiracy had been hatched against Ahmadya Jamat and Pakistan. He then discussed political events since 1970 and gave an analysis of the role played by different political parties in the elections of 1970 highlighting the services of Ahmadya Community and its achievements.² He discussed the after effects of elections and way some people and some parties acted towards the Jamat. He told the representatives that the Jamat had a good tidings from God, 'the victory is going to be ours, we have been assured in no ambiguous terms.'

Mirza Nasir asked his foreign-based missionaries to send telegrams and protest letters to Government of Pakistan to condemn the AK Assembly resolution. Qadianis of the Occupied Kashmir were directed to condemn the Resolution and malign Pakistan point of view over the issue. London Mission served as focal point for this vicious campaign.

The Pakistan Society University of Birmingham UK, a Qadiani dominated organization, in its executive committee meeting condemned the resolution adopted by the AK legislative Assembly declaring Ahmadis a non-Muslim minority and imposition of a ban on the propaganda of Ahmadiyat in the area. It also condemned that the Ahmadis be registered and should get representation in various walks of life on the basis of their being non-Muslim minority. The AK Government was called a police state.

The meeting demanded "we in the interest of the people of country ask the President of Azad Kashmir to reconsider the resolution which can adversely effect the unity among the people and can lead to the division of the country which is so vital at the moment."³ (Italics added)

Manzoor Ahmad Advocate, Amir Jamat Ahmadya AK called the Resolution a sinister and dangerous betrayal of the nation and country, an attempt to sabotage the struggle movement of Kashmir and a conspiracy to destroy the peace and stability

1. Aftab Rabwah, 13 May, 1973
 2. Aftab Rabwah, 30 May, 1973
 3. Aftab Rabwah, May, 1973

of Pakistan. "It would degrade and shame Kashmiris in the world eyes. The Resolution did not represent the opinion of the Muslims of Kashmir. Instead it is a conspiracy and intrigue on the part of the agents of the anti-state forces and elements,"¹ he claimed.

Sadraddin, Amir Jamat Lahore in a statement made no comments on the Resolution but only maintained that Mirza Ghulam Ahmad did not claim to be a Nabi.² Maulana Taj Mahmood, a Member of Majlis-e-Tahafaz-e-Khatam-i-Nabuwat gave a befitting reply to Qadian and snubbed them in traditional Ahrar polemics.³

On the instruction of Bhutto, Khan Abdul Qayyum, Minister for Kashmir Affairs alongwith a Joint secretary from the Kashmir Division met Sardar Qayyum at Mangla and impressed upon him the need to announce that the Resolution was only a recommendation in order to save the PPP Government from an undue embarrassment in Pakistan. Sardar Qayyum made a political blunder by making an announcement as directed by the Kashmir Affairs Division particularly the unscrupulous agents of Rabwah. He, however, rectified it later on at the cost of his popularity. He was constantly threatened with dire consequences by Khan Qayyum, Khurshid Mir, and Yusuf Bach, Special Advisor of President Bhutto. Qadiani-inspired campaign for the ouster of Sardar Qayyum was intensified. A few Qadiani demonstrators aided and financed by Manzoor Ahmad Advocate, the Amir Jamat Ahmadya, Azad Kashmir demonstrated and disrupted a public meeting Sardar Qayyum was going to address at Kolti where a few Qadiani families lived.⁴

Bhutto invited Sardar Qayyum to Lahore to discuss the implications of the Resolution with him. He reached Rawalpindi alongwith Manzar Masud, the Speaker of the Assembly on 16 May but was not allowed by Mir-Qayyum-Bach trio to see him at Lahore. They feared that his presence in Lahore might create unrest in the Punjab. Sardar Qayyum by that time had become inflexible and rigid in his attitude and refused to yield to Government pressure. The Kashmir Committee was set up in Kashmir Affairs Division, reminiscent of All India Kashmir Committee of Mirza Mahmud(1931) to handle the issue. It met from 17-19 May to chalk out an action plan to meet the situation created by the Resolution. Chief Secretary and the IG Police AK were also summonsed to assist the Government. The trio proposed the arrest of Sardar Qayyum and a few Muslim Conference members. Muhammad Sadiq Nagra, the IG was reluctant to take this action. The Speaker was forced by the Pakistan CID to make a false statement that Sardar Qayyum had resigned. Qadianis proposed that the AK Assembly session should be called in Pindi to make that false announcement.

On 27 May, four member of AK Assembly accused Sardar Qayyum of keeping Speaker of the Assembly Sh. Manzar Masud in illegal confinement to thwart

1. Resolution of Azad Kashmir Assembly About the Ahmadis Its Background and Its Consequences, Sun Rise Publishers, Lahore, 1973 P.3

2. Mohi Sadrudin Ka Wazahali Bayan, Anjuman Ahmadya Lahore P.1

3. Maulana Taj Muhammad, AK Assembly Ki Qarardad, Multan, 1973

4. Lail-o-Nihar, Lahore 3 June, 1973

the procedure laid down in the 1970 Act of the passage of a no-confidence motion against him. The charge was made by Ch. Sultan Ali, leader of the opposition, Pir Ali Jan, President Azad Kashmir Peoples Party, Ghulam Hasan Kirmani and Ahmad Shafi Saraf both of ruling All J & K Muslim Conference.¹ A few pro-Qadiani PPP Liberation League lawyers of the Mirpur Bar Association, in a resolution, demanded that Presidential system be abolished and Baltistan and Gilgit be included into the new parliamentary set up of AK. The meeting charged the AK Government with malpractices, violation of fundamental rights, etc.

As against a small group of Qadiani hoodlums, the people of Pakistan strongly supported the Resolution. Hundreds of resolutions were passed to condemn Qadiani intrigues in Kashmir and it was demanded that Qadianis should be declared a non Muslim minority in Pakistan. Sardar Qayyum was assured of all help. He refused to tender resignation and boldly condemned the despicable role being played by the Qadiani henchmen and the PPP cohorts.

Kashmir Affairs Division, however, insisted on moving a non-confidence motion against Sardar Qayyum. A motion was prepared by the Division and was handed over to certain leaders of the AK political parties for their signatures. Ch. Noor Hussain, President Azad Kashmir Conference disclosed in a press conference that the leaders of the parties were asked to sign the no-confidence motion on behalf of their Assembly members. Ch. Sultan Ali (Liberation League) and Bashir Hussain Khan signed it. Ch. Sohbat Ali and Ghulam Hasan Punjabi were not present so their signatures were forged.²

On 25 May, a huge procession led by the Muslim Conference leaders encircled the President House. They raised slogans against three 'Musketeers' i.e Mir-Khan-Bach trio and functionaries of the Kashmir Division. Sardar Qayyum's cabinet unanimously supported and ratified the Resolution. A strong pro-Qayyum movement swept the AK. But the same day Radio Pakistan announced that 11 members of AK Assembly had moved a no-confidence motion against the Qayyum Government. It was the same motion which was prepared by the Kashmir Affairs Division and only two members had signed it. Sardar Qayyum was said to be arrested and lodged in a jail in Gilgit. The Chief Secretary and IG Police of AK were called back. The younger brother of Sardar Qayyum, Abdul Ghaffar Khan was arrested from Poonch House, Rawalpindi under DPR on the ridiculous charge of smuggling out Bengalis from Pakistan.³

The Opposition Parties⁴ in the Pakistan National Assembly ventured to move an adjournment on the AK situation but the Speaker dragged the members into the procedural controversy of its admissibility. The Opposition leaders accused the

1. Pakistan Times Lahore, 30 May, 1973

2. For details see, Zafar Awan, *Azad Kashmir Ka Buhran*, Rawalpindi, June, 1973

3. Lail-o-Nihar Lahore, 3 June, 1973

4. See Sheikh ul Hadith Maulana Abdul Haq, *Qaumi Assembly Mein Islam Ka Marka*, Motamarul Moqanifin Akora Khattak, 1978 P.89

Federal Minister for Kashmir Affairs Khan Qayyum of unwarranted intervention in AK. It also accused Ministry of Kashmir Affairs of creating unsettled conditions in the liberated territory. It further stated that attempts were being made to remove an elected President of AK and the Speaker of the AK Assembly had been abducted, brought in Islamabad and detained on the National Assembly premises for 4 hours and that other members of AK Assembly were also abducted. K.H.Mir, Minister without Portfolio had highly unpleasant exchange of talks with Maulana Shah Ahmad Noorani. The Speaker expunged the remarks from the record.¹ Minister of State for Defence and Foreign Affairs said the Government of Pakistan had no jurisdiction over AK Affairs.

Bhutto realized the gravity of situation. He met Sardar Qayyum to resolve the crisis.² The matter had been taking a violent turn and would have great repercussions for the PPP Government in Pakistan. Qadianis took it very ill. It was one of the causes of Qadiani-PPP differences.

Mirzael: By July, 1973 Shorish Kashmiri compiled a pamphlet *Ajmi Israel*³ to prove that Qadianism was not religious but a political issue. Qadianis were plotting to undermine the solidarity of the country and an Akali Sikh-Qadiani conspiracy to dismember the Punjab was underway. Syed Maudoodi in a letter to Shorish stressed the need for its wider dissemination in all Arab States so that they could realize the nature of Qadiani danger and adopt ways and means to check their entry into these states. Shorish then addressed the following letter to the heads of the Arab States which throws light on the genesis of Qadiani problem and its implication for the Muslim world:

'I wish to draw your kind attention to a very important problem, which, perhaps, has not received your due consideration before and, that is why, I would request you to please devote personal attention to the following lines in order to understand the real significance or, rather the crux of the problem.

1. The Qadiani sect came into being about forty years after the establishment of the British Rule in India as a basic requirement of the British Imperialism in this subcontinent. The British Government, despite its persistent efforts could not succeed to extinguish the sensitiveness of the Muslim population towards their faith in their National integrity and devotion to the Quranic education of Jihad. It was Mirza Ghulam Ahmad, who did complete that mission on the religious grounds by declaring every one a Kafir who did not believe in his "Prophethood". At the same time he came forward with a complete negation of the concept of

1. Pakistan Time Rawalpindi, 1st May, 1973

2. Pakistan Time Rawalpindi, 1st June, 1973

3. Shorish Kashmiri, *Ajmi Israel*, Chaitan Press Lahore 1973. Qadiani press in an apologetic way denied some of the contents of the pamphlet to keep the community in good spirits. (See *Alfuzan Fawwah*, July, August, and September, 1973 issues)

Jehad on the plea that Jihad had lost its significance in presence of the British Rule's blessing.

2. The N.W.F.P. was the centre of Jihad activities in those days and Punjab being its next door neighbour a territory which later on proved to be the main supply line of the most loyal and valiant soldiers and unbreakable and expedient spies for the British Kingdom. It is obvious that such a soil as Punjab could be the best suited for the creation of a Prophet like Mirza Ghulam Ahmad who as a very loyal henchman of his benefactors never betrayed their cause of disintegrating the National Unity of the Muslims throughout his life.
3. Upto the creation of Pakistan the small Qadiani sect had emerged into a powerful political element as a result of the generous and patronising attitude of the British Rulers and that was obviously meant for achieving their own sinister ends.
4. After creation of Pakistan the Qadianis as a forceful political faction within the Muslim nation started their journey under a wellplanned programme to snatch political power in Pakistan and that is a matter of really grave concern for the dominant Muslim population of Pakistan.
5. Qadianis have set up their political mission (and they name it, a preaching mission) at Tel Aviv in Israel and working as an agent of the Imperialist block both in Pakistan and the Arab world. Their fifth columnist activities for furtherance of the sinister political strategies of their masters have earned them so much admiration that they have now started contemplating creation of another Israel for themselves in this part of the world. For this purpose they have been supporting the forces responsible for the separation of East Pakistan, and further with their negative political attitude they are lending their patronage to the so called secessionist movements in Baluchistan and NWFP.

This is because their only target is to isolate Punjab from the other provinces of Pakistan. In that event the Sikhs of East Punjab, seeing that the Muslim Punjab has been left all alone and deserted, shall come forward with a demand of their repatriation to this land of their holy shrines. In response the Qadianis shall readily support the acceptance of this demand and ask for the restoration of their Madina-tun-Nabi (Qadian, where Ghulam Ahmad is buried). You can well imagine that this is possible only if both the parts of former Punjab get reunited and that too, under the joint political control of the Sikhs and the Qadianis. Please just see how this 'Ummah' of

the Victorian brand 'Prophethood' is trying to sabotage the basic ideology of the creation of this great Muslim country. The knowledgeable and well informed circles of Pakistan are very much perturbed over this undesirable state of affairs.

The Qadianis are betraying the Pakistan Government on the one hand and keeping the world conscience in complete darkness on the other by their tactful propaganda system. Qadianiyat is not a religion but a political party of very reactionary designs. With their sheer cleverness they are trying to remain a part of the Muslim nation and thus avail of political facilities and dividends thereby, but religiously and socially they have set up an altogether different cult. They are just trying to follow the footsteps of Mutazilla by capturing political sovereignty over the 90% of the Muslim population of Pakistan.

Dr Iqbal (the poet of East) in his letter dated 21 June, 1936, addressed to Pandit Jawahar Lal Nehru had described the Qadianis as traitors both to Islam and to India. He had also strongly opposed and condemned those sections of the Indian population who stood for hospitality or religious tolerance in the case of Qadianis. For him the defence of the ideological borders of one's religion or integrity of one's nation was not opposed to the ethics of hospitality or morality. From the above furnished detail it is quite clear that:

- i) The Qadiani problem is not a sectarian one in its nature but a political one to its entirety.
- ii) Qadianis with the blessing of their Imperialist supporters are trying to form a government of their own pattern in Pakistan. But they detest every effort of the Muslims of this country to take them to task, by giving them name of religious or sectarian controversy.

The Qadianis have dug into different important positions in the Defence, Finance and Broadcasting departments of Pakistan Government and are busy in paving the way for their political domination. At the same time the international Imperialist forces who have since long staged a power politics drama are being served by the espionage rackets formulated in the guise of Engineers, Doctors and Nurses belonging to their community and trained in their own way for such activities.¹

AK Assembly Resolution was welcomed and endorsed by religious scholars of Arab countries. Muhammad Munirul Qadri, a Syrian scholar in his book, *Al Qadyaniah* traced the history of Qadiani-British political collaboration against the Muslim world. He explained that it was an Imperialist plan to assist Qadianis set up a mission in Haifa (Israel) which served as a base to launch political and missionary offensive in Arab States. After the exit of the British Government, Qadianis had

developed very close relations with the 'Government' of Israel. They had been working against the interest of Islamic world under the Jewish tutelage.¹

Muhammad Saleh Qazaz, General Secretary *Rabita-i-Islami* made an appeal to the Islamic world and in particular to Bhutto in June, 1973 to declare Qadianis a non-Muslim minority and check their activities in Arab countries. The appeal was published in Rabita's Organ '*Akhbar Al-Alamal-Islami*' in its 11 June issue with its comments that Qadianis had been conspiring to undermine the integrity of Pakistan.

Al Nadwah, an influential paper of Mecca published a statement signed by leading scholars of Islam to support the Resolution. It included Syed Amir Katbi (Nigeria), Hasan Al Mashat, Hasnain Al Mukhlav (former Mufti of Egypt), Abu Bakr Jarmi, Muhammad Alvi Malki and other scholars from Saudi Arabia. They expressed their concern over the Qadian Zionist collaboration and the clandestine operations of the Ahmadya Mission in Israel. They demanded that Ahmadya activities should be checked and the sect be declared a non-Muslim minority.²

Maulana Abdul Haq, an MNA from Akora Khattak moved an adjournment motion for declaration of Qadianis a non-Muslim minority in Pakistan. It was not entertained and was subsequently rejected.³

Nasir Goes Abroad: The AK Resolution created a great unrest among the Qadianis living abroad. Muslim organizations in Europe and Africa gave good publicity to the Resolution. It afforded an opportunity to African converts to re-consider their belief. Qadianis realized that it would have far-reaching repercussions on their 'proselytising' activities abroad.

In mid-July 1973, Mirza Nasir Ahmad left for a tour of European and African countries. It was a political mission similar to those he had already undertaken in 1967 and 1970 respectively. In London he was received by Sir Zafarullah, some leading Qadiani missionaries from Scotland and High Commissioner of Gambia. He held secret meetings with the CIA and Zionist agents and discussed leading political issues with them. Some members of Freemasonry and Israeli Intelligence Mossad met him during his tour to Holland, West Germany, Switzerland, Italy, Sweden and Denmark. Unfortunately Pakistan Embassies based in these countries extended every possible assistance to make his tour a success. Some functionaries of our Embassies called on him and invoked his 'blessings'.

In Frankfurt (West Germany) Pakistan Ambassador called on him and discussed among other things the damages caused by cyclone in Pakistan.

In Sierra Leone, Pakistan Ambassador called on Mirza Nasir and attended a reception given by Ahmadya Mission in his honour. It may be pointed out that

1. Munir Al Qadri, Alqadiyaniyah, quoted in Chaitan Lahore 21 May, 1973
2. Chaitan, Lahore, 9 July, 1973
3. Alimber Lyallpur, 8 July, 1973

Pakistan Ambassador at Ghana also looked after our interests in Ivory Coast, Liberia, Sierra Leone, Togo and Upper Volta. Mirza Nasir discussed with him political situation and foreign relations of Pakistan.¹

The Ambassador headed a Pakistan Forum in Sierra Leone, a pocket organization predominated by Qadianis to look after their interests. Bashir Ahmad Shams, Amir Sierra Leone Mission used it for promotion of nefarious Qadianis designs. In reply to a question how Ahmadya Jamat meets its expenditure, Mirza Nasir said: 'The sun does not set on Ahmadya Jamat. Our Jamat in Britain had donated (Pound 50,000 (about Rs. One million) for opening missionary work in Africa.'²

It is widely held that Jewish-backed agencies arrange millions of pounds/dollars for Qadianis to see them flourish and expand their 'missionary' work in Africa. Clandestine transfers are made by intelligence agencies of Britain, America, West Germany, Holland and Israel to Qadiani accounts. In countries like Pakistan, India and Egypt where America held large unutilized balances of local currency in the shape of PL 480 funds, a regular amount is allegedly transferred to the Rabwah exchequer to finance political subversion. With the Jewish support Ahmadya heresy had developed into an oligarchy with powerful financial base.

Nasir came back from his European tour in September, 1973. He called the tour a great success. A month after his arrival, Arab-Israel War started in the Middle East. On the first day of the War, Egyptians captured Bar-lev position and force of 500 Syrian tanks and two infantry divisions advanced into Israeli held Syrian territory. Israel suffered some reverses in the War.

Qadian mission in Israel extended all possible support to Israel in men and money against "the Arab aggression." Jalaluddin Qamar, Ahmadya Missionary in Israel organized a special meeting to pray for the victory of Israel. *Alfazi Rabwah* in its editorials gave very cautious comments on Israel's aggression and stressed the need for prayers to invoke God's blessings.³ Mirza Nasir kept silent, as was expected from him and never condemned Israel and its aggressive Zionist policies in an unequivocal terms.

Maulana Shams Assassinated: In February, 1973 the NAP-JUI Government in Baluchistan was dismissed and the NWFP Government resigned in protest. The discovery of an arm cache in the Iraqi Embassy in Islamabad and Akbar Bugti, a Baluch leader's allegations against the NAP facilitated Bhutto regime to take this undemocratic action. The situation in Baluchistan continued to deteriorate during the PPP rule. Akbar Bugti became the new Governor in Baluchistan.

Bugti faced a tough opposition. He accused the Mengal and Marri tribes of fighting a war of succession with the help of foreign arms. He subjected the province

1. *Alfazi Rabwah*, 6 September, 1973

2. *Alfazi Rabwah*, 6 September, 1973

3. *Alfazi Rabwah*, 28 October, 1973

to inter tribal warfare and invited the Central army on his side. The house arrest of Khair Bux Marri, Ata Ullah Mengal and Bizenjo aggravated the situation. He allegedly resorted to political murders. Abdus Samad Achakzei, the head of Pakhtoon Khawa NAP was mercilessly killed in November, 1973. After three months Maulana Shamsuddin, Deputy Speaker of the Baluchistan Assembly was shot dead by unknown persons near a village in the Zhob, Distt Quetta while he was on his way to Fort Sandeman. He disappeared for several weeks during the early days of Bugti Administration. It was claimed that he was held at Maiwand. He was Provincial Amir of JUI in Baluchistan. He severely criticized Bugti Administration and was strong opponent of Army action in Baluchistan. He also condemned Iran for its alleged role in Baluchistan. His main crusade was against Qadianism. Qadianis distributed the copies of the falsified translation of the Holy Quran in Baluchistan. It resulted in great resentment against them and a severe curb on their activities was demanded.

Mirza Ghulam Ahmad, the impostor was infact responsible for changing the text of the Holy Quran. He deliberately tampered with the Quranic text and changed several Quranic verses through his "revelationary catharsis." In numerous verses he added the pieces of his Punjabi style of Arabic and changed their whole complexion and meaning. He further claimed that there was absolutely no difference in the source, nature and substance of his revelation¹ and that of the Quran. The irony is that he continued to proclaim his love for the Quran so much so that he said to have considered not even a single comma of it abrogated. But at the sametime he committed all types of sacrileges in a planned manner.

Falsified translations and making changes in the text of the Quran had been one of the topics of controversy that marked the early years of Qadianism.² Mirza Mahmud, the second successor of the Mirza was a very shrewd and clever man. He knew that the future generation would become skeptical of his father's caliber and lofty claim of command over Arabic language when they would see those glaring distortions. He appointed a board for printing the 'error free' Qadiani literature. Its editors-J.D. Shams and Chaudhry Muhammad Sharif former Qadiani missionaries of Israel wrote prefaces on the Mirza's works to clarify his position. It was explained that the changes in the original text of the Quran had not been made wilfully by the Mirza. It was either lack of proof-reading or mistakes had inadvertently made by the calligraphers. But the interesting thing is that the Urdu translations of these interpolated verses are in line with the changed text which exposed the malicious designs of the Qadiani pretender.

The interpolated verses are still present in Mirza Qadiani's books with foot notes from Qadiani editors. They apprehend that the change in the original text may open a flood gate of insertions and textual variations. They could not dare to insert

1. Muhammad Shaif-Us-Salam Mirpuri, *Qadiani Ummat*, Lahore 1973
 2. *Weekly Zindagi* Lahore 7-13 January, 1974

correct Quranic verses in Qadiani books because it cast aspersions on the excesses of their dare-devilseer.

In the first instance Qadianis did not admit that any copy of the Quran had been circulated in Baluchistan. It was called a political stunt.¹ When the proofs were furnished and copies of *Tafsir-i-Sagheer* by Mirza Mahmud and Sher Ali and Ghulam Farid's translations as well as other Qadiani books were shown to them they resorted to counter allegations. *Alfazi* wrote a series of articles highlighting the printing errors from the books of leading Sunni and Shia ulema to prove the instances of alleged Tahrif² in the writings of those eminent scholars. It was a crude attempt at face saving and an admission of all errors of omission and commission of Mirza Qadiani.

To protest against the foreign-backed Qadiani movement in Baluchistan, Maulana Shams led big demonstrations in the months of July and August, 1973. Three demands were presented to the Baluchistan Provincial Assembly:

- i) Expulsion of Qadianis from Zhob Area.
- ii) Release of all those arrested in connection with the anti-Qadiani Tehrik.
- iii) Declaration of Qadianis a non-Muslim minority in Pakistan.

The Bugti Government took steps to get rid of the Maulana and at last he was allegedly killed by Shah Vazir,³ a hireling. Mirza Nasir expressed his satisfaction over his murder and alleged that he was killed by a smuggler for he was also involved in those affairs.⁴ The cruel murder remained untraceable.

Zafarullah's Secret Mission: In early January, 1974 Sir Zafarullah visited India on a secret mission. The news was first given by the weekly *Chattan*, Lahore.⁵ He stayed at Qadian for three days. He was accompanied by the Registrar of the International Courts of Justice, the Hague. Pakistan had not resumed its diplomatic relations with India yet. He entered India through Wahga Check Post, Lahore. A Minister of the East Punjab accompanied him from Wahga to Qadian. Khan Qayyum, the Federal Minister for Interior extended all facilities to him for his visit to Qadian as Zafarullah subsequently disclosed. He stayed with Mirza Wasim Ahmad, Amir Jamat India, at Qadian and said to have met Chief of the Indian Intelligence Bureau.⁶ He was treated as the state guest by the Punjab Government.

The nature of Zafarullah's mission may be viewed against the back drop of past Akali-Qadiani collaboration in setting up of two independent states in the Punjab. Qadiani aspired for Qadian (India) while the Sikhs yearned for Nankana Sahib, the birth place of Baba Guru Nanak Sahib.

1. *Alfuzan Rabwah*, August and September, 1973

2. *Alfazi Rabwah*, 20-26 August, 1973

3. *Weekly Chattan*, Lahore 1st April, 1974

4. *Weekly Chattan*, Lahore, 8 May, 1974

5. Agha Shorish Kashmiri, *Tehrik Khatam-e-Nabuwat* P.227—*Chattan* Lahore 11 February, 1974

6. *ibid*

A report of the Hindustan Times says:

'An important visitor to the town (Qadian) last January, 1974 was Sir Muhammad Zafarullah Khan. He stayed there three days. His former residence there houses the offices of the Punjab Electricity Department. The Ahmadyas are sore that his visit should have been described in the press as 'secret.' He was treated as a state guest by the Punjab Government and fulfilled several engagements, they pointed out.'¹

Mirza Wasim Ahmad, Additional Chief Secretary of Ahmadya Community in India denied that Sir Zafarullah visited India on a secret mission as reported in Pakistan newspapers and added that Sir Zafarullah stayed at Qadian for three days as a pilgrim from 1st January and the Registrar of the ICJ, the Hague was accompanying him. He entered India through Wahga Check Post and a Punjab Minister was with him from Wahga to Qadian. There was nothing secret about the visit and he sent a message of thanks to the Government of India from Qadian.²

1. The Hindustan Times, 31 October 1974 quoted from the World Press compiled by B.A. Rafiq of London Mission
2. B.A. Rafiq, From the World Press. P.90

QADIANI AIR CHIEF RESIGNS

As stated earlier 14 officers of the Airforce including two Group Captains and 21 officers of the Army including 2 Brigadiers (One retired) were arrested on the charges of allegedly capturing power by arresting the top Government executives and Generals.¹ The plots were discovered before these could be launched. Two separate Court Martials were held for the Air Force and Army officers. Trial of 14 PAF Officers, on charges to overthrow the elected authority began on 26 July, 1973. In accordance with the decision of 7 member General PAF Court Martial, nine of the 14 accused officers were not found guilty and were acquitted. Only 4 were sentenced to various terms of imprisonment, the case against one of the accused having been dropped after preliminary inquiries.

The Army Court Martial acquitted one out of 21 officers, 2 were sentenced to life imprisonment, 13 were sentenced to various terms of rigorous imprisonment ranging from 2 to 10 years, two were dismissed from service and promotion of 3 officers was stopped.

Although majority of the accused officers were found to be innocent, the Air Head Quarter, under orders from Air Chief, Zafar Chaudhry retired all the 14 officers. It was a capricious decision against all canons of justice. In tempering with the Court Martial verdict, Air Marshal Zafar Chaudhry clearly transgressed his authority and competence. Some of the accused officers alleged in their statements that the Air Chief had wrongly implicated them in the case and wanted to remove them from his way for he conspired to grab power. He made the trial a matter of personal prestige and was said to have remarked in the course of a talk with some PAF Officers that he would resign if even one of the 14 accused was acquitted. The Government went into the details of the case, carefully examined the proceedings of the Court Martial trials and the trial report of the Judge Advocate General of the PAF and scrutinized the grounds on which the 14 officers had been compulsorily retired by the Air H.Q. Bhutto personally examined the relevant papers and discussed the matter with eminent lawyers. A detailed examination of the case revealed that the officers were not guilty and their retirement was unjustified. The Government also came to the conclusion that by putting his personal whim above national interest Air Marshal Zafar Chaudhry had proved himself unworthy of trust placed in him. On 16 April, 1974 Government of Pakistan retired Air Marshal Zafar Chaudhry, Chief of the Air Staff with effect from 15 April, 1974 and appointed Air Vice Marshal Zulfiqar Ali Khan as Chief of Air Staff in his place.² Having lost the confidence of the Government and his men it was impossible for the Air Marshal to continue.

1. Pakistan Times Rawalpindi, 1 and 3rd April, 1973
2. Pakistan Times, Rawalpindi 16 April, 1974.

The Government cancelled the premature retirement of 7 officers and the premature retirement of the other 7 officers was confirmed but embargo on their re-employment in Government and non-Government job was lifted.¹

An Illusion : Qadiani hoped to get a full reward for their unflinching support to the PPP in 1970 elections and their loyalty to Bhutto. Many PPP MNAs and MPAs had a chance to visit Rabwah and got a good reception at Qasar-i-Khilafat. Khudam-i-Ahmadya organized parties and contributed funds for the PPP public meetings. Qadiani students joined PPP led student federations to check the activities of Jamiat-i-Tulaba, student wing of Jamat-e-Islami. A powerful group among the bureaucracy and the military extended support to Rabwah to win its favour for future promotions. The leading anti-Qadiani groups and organizations operating in the country were suppressed and their activities curbed to appease Qadianis. Mirza Nasir was happy over his political bargain. He declared that majority of Muslims had accepted Qadiani point of view over the vital religious issues. In Saeed House Abbottabad, he declared that majority of people had accepted our interpretation on the belief of the death of Jesus Christ and Khatam-i-Nabuwat.² After an year he claimed that 70 to 80% people, especially the young generation of Pakistan had come to believe that Ahmadis were not non believers in Khatam-i-Nabuwat. Like the issue of Jesus' 'death', the issue of Khatam-i-Nabuwat would finish in the next five or seven years, he predicted.³

Islamic Summit: The oil crisis hit the western world badly in late 1973. It was deemed necessary to check any move meant to forge a common front against the western powers. In February, 1974 Bhutto announced the convening of the Islamic Summit in Pakistan. It baffled Rabwah. The leading role of Saudi Arabia in the Summit was a red rag to the Qadiani bull.⁴ Mirza Tahir says Saudi King Faisal aspired to be the Khalifa of the Muslim world. It necessitated the ending of Ahmadi Khalifat and declaration of Ahmadys a non-muslim minority. Move to declare Saudi King a caliph of Islam was failed. An anti-Ahmadya movement was, however, launched on the eve of the Islamic Summit and a lot of anti-Ahmadya literature was distributed among the Muslim delegates.

At the time of Islamic Summit, Mirza Nasir attacked those Islamic countries which on the strength of petro-dollars like Saudi Arabia had been opposing Ahmadya Jamat. The Saudi Embassies in African countries refused visa to Ahmadis for haj. The World Islamic Congress appealed to the Muslim world to check subversive activities of Qadiani heretics. The Qadiani press alleged that the Saudis were intolerant towards them. The Qadiani paper declared:

1. Hasan Askari Rizvi, *The Military and Politics in Pakistan*, P.283

2. *Afrazil Rabwah*, 30 June, 1972

3. *Afrazil Rabwah*, 28 July, 1973

4. Interestingly enough *Afrazil Rabwah* picked up an 'Ilham' of Mirza Mahmud which was published in its 28 August, 1948 issue. He said to have seen that the difficult days were ahead for Muslims and appealed to them to get united. "The Summit Conference says *Afrazil Rabwah*, 22 February 1974, is the sweet product of our 28 year prayers". Adamson, *A Man of God*, P.83-5

The Saudi decision to exclude from the Holy Pilgrimage members of the Ahmadya Movement in Islam is religious intolerance of the greatest order which has no place in Islam. The Saudi Arabian Government has no control over any Muslim outside its territory. It is only an accident that the site of the Holy Pilgrimage is within its territory. The Government should not believe as if it was the Muslim equivalent of the Vatican. For there is no papacy in Islam.¹

Mirza Nasir Ahmad, in his inaugural speech at the Ahmadya Majlis-e-Shoora, Rabwah told the representative of the Jamats that a programme to celebrate the centenary celebrations of the Jamat was on anvil. More than 95 million rupees had been promised for the Jubilee Fund. The celebration would start on 23rd March, 1989 and would continue till the annual gathering of that year. The Jubilee would be celebrated all over the world and would reach its climax with the final programs at the Jalsa Salana where delegation from no less than 100 countries would participate. The American Ahmadis had promised so far no less than half a million dollars and more promises were expected.

He told the representatives that the opposition to Qadianyat had assumed a different shape. It had been heading towards an end. The promise of God of Muslims on that occasion is also meant for us. The battle between truth and falsehood had entered into the last phase and the next fifteen years would be of great importance. He expressed his regret that the dollars earned through the petrol were now being used against the Jamat but those who are that must realise and never forget this fact that the dollar donated by the sincere heart for the service of Islam could not be matched by a dollar of petrol. The former is more valuable and forceful than the latter.²

Rabwah Incident : The forgoing events created an atmosphere of mistrust between Rabwah and the PPP. Still Rabwah enjoyed the support of key figures of the ruling party and a good number of bureaucrats. Mirza Nasir Ahmad received the PPP statwarts in his Raj Bhawan with an air of pride. He firmly believed that the PPP leadership held him in high esteem and nothing could be done to harm his community. From time to time, he ordered heads of different Ahmadya organizations to put up stiff resistance against the attacks of his opponents and preach Ahmadya creed in a fearless way. 'How could you celebrate the centenary of Ahmadyat in a befitting manner if you did not prove your worth,' he once advised his followers in a private meeting. All that contributed to aggressive moved of the community.-

In a bid to show their muscles to their opponents, Qadiani belligerents attacked the students of Nishtar Medical College, Multan when they came back from an excursion trip and passed through Rabwah on 29 May 1974. Qadianis carried sticks

1. Tehrik—Jehad Rabwah, February, 1974

2. Terikh—Jadid Rabwah, April, 1974

and light arms. Fifty students were badly injured with 13 in critical conditions.¹ It was a pre-planned affair and Mirza Nasir was behind the game. The Qadiani goondaism unleashed a violent reaction all over Pakistan. Although Hanif Ramay, the Chief Minister of the Punjab issued stern warnings to law breakers yet the demonstrators paid no heed to it. Mr. Justice K.A. Samadani, a High Court Judge was appointed to hold an inquiry into the Rabwah incident. In the Punjab Assembly the leaders of the Opposition Party moved adjournment motion but the Speaker disallowed it on the ground that the matter was subjudice.²

Bhutto appealed to the people to wait the results of the Tribunal but the movement continued unabated. The Opposition leaders in the National Assembly made stern efforts to move an adjournment motion on the Rabwah incident without any success. The Assembly devoted most of the time to procedural debate on the admissibility of such a motion. To check the rising movement, many religious and political leaders were arrested under the DPR and the public meetings declared unlawful.³ The Government used repressive measures to find an excuse to revive 1953 macabre drama to shelve the issue. People bore all hardships with fortitude to carry out the movement in a peaceful manner.

Every one knew that the man behind the Qadiani goondaism was Mirza Nasir Ahmad. The Government was, however, reluctant to arrest him. He filed a petition for bail before arrest in the Lahore High Court. He was associated with the investigation into Rabwah incident.⁴ Chief Justice Mr. Justice Muhammad Iqbal issued notice to Advocate General Punjab who made a statement that there was no Government intention to arrest him at that stage and that if at any time any case was made out against him during the course of the investigation and there was an intention to arrest him, before taking that step the High Court would be informed. The petition was disposed of accordingly.⁵

The statements of the witnesses who appeared before the Samdani Tribunal appointed to investigate the causes of the Rabwah incident gave an awful picture of Qadianiyat hitherto less known to the world. Muhammad Saleh Noor, a Qadiani dissident deposed :

- a) Khadamul Ahmadya is military organization of Ahmadis. It believes that the Jamat will soon hold the rein of power.
- b) Qadiani officials are instructed by the Khalifa to manage jobs through all legal or illegal means for Ahmadis.
- c) In Africa, Ghulam Ahmad is projected as a prophet Ahmad.

1. Jangal Karachi 31 May, 1974
2. Pakistan Times, Rawalpindi, 3 May, 1974
3. Daily Kohistan Lahore, 10 May, 1974.
4. Pakistan Times, Rawalpindi, 7 June, 1974
5. Pakistan Times, Rawalpindi, 8 June, 1974

- d) There existed in Rabwah an organization called the Furqan Force. The witness had been a member of this force and it took part in hostilities in Kashmir in 1947. General Gracey had later disbanded this organization. The arms and ammunition received by Furqan Force were sent to Wahga through a military wagon and buried near Mahmud 'Mosque.' Volunteers had been posted to guard the arms and ammunition.
- e) Ahmadis have a mission in Israel. It is located at Haifa. It is under the Tehrik Jadid and Mirza Mahmud Ahmad was the Chief of that Department. Those who went to Israel from Pakistan had double passports. They went to an African country on a Pakistani passport and there issued the other passport to go to Israel. The latter passport was kept by them secretly. No Jews have been converted to Islam.¹

Mirza Nasir's Interview : At the height of the mass movement, Mirza Nasir Ahmad gave an interview to the Associated Press of America in which he alleged:

"I am convinced that due to many reasons Prime Minister Bhutto's PPP has engineered the riots. One reason is that PPP wants to prop up its crumbling prestige by winning over the support of the extremists of other sects. According to Nasir Ahmad, the members of his sect had sworn that when their property was being burnt to ashes, the Federal Security Force stood by as silent spectators. Something to this effect was also alleged by Sir Zafarullah Khan, in his statement from London.² On the basis of propaganda line given by Mirza Nasir and Qadiani Missions abroad, the foreign press ascribed the Rabwah incident to Bhutto and Shah Faisal's policy to "excommunicate Ahmadis." The *Economist* stated: 'Several months ago, when an Ahmadi was fired as Chief of Staff of the Air Force. This said to have turned the Ahmadis against Bhutto and now cited by conspiratorial minded Pakistan as one of the motivations, the Prime Minister may have had for inciting the riots himself.'

Another such incentive may have been provided by Pakistan's oil-rich Muslim brother; King Faisal of Saudi Arabia is said to have urged Mr. Bhutto at the Islamic Summit in Lahore last February to deal with Ahmadis and even to have made Arab aid contingent on a 'solution' of the Ahmadi problem. A follow up Muslim meeting at Jeddah in March pronounced the Ahmadis no Muslim, with the Pakistan delegation reluctantly acceding. Pakistan's religious parties have been stepping up anti-Ahmadi propaganda ever since."³

Zafarullah's Press Conference : As a part of Ahmadya's malicious propaganda campaign against Pakistan, Sir Zafarullah held a press conference on 5 June, 1947 in

1. Pakistan Times 28 June, 1974

2. The daily Jang Karachi 20 June, 1974 Also B.A. Rafiq, From the World Press

3. The Economist London 15 June, 1974 Also The Times 31 May, 1975

London. He explained that the present trouble began when about 150 students from Nishtar Medical College at Multan had been passing by train through Rabwah, the headquarters of the community. They shouted slogans and obscenities at Ahmadis. There was similar demonstration by the students when the train returned a week later but this time they were greeted with a violent reaction and some of them were hurt.¹

He invited the attention of the international community to the so-called persecution of Ahmadis in the Punjab and appealed to the Amnesty International, International Red Cross, Human Rights Commission, International Commission of Jurists and public welfare bodies like OXFAM to go to Pakistan and help 'suffering Ahmadis.' He said that his Jamat in America had approached the State Department which already knew those things. Similarly Ahmadis of UK should make contacts with the British Foreign Office and invite the attention of the British Parliament Members so that the British Government could play an effective role.

He held Jamat Islami responsible for anti-Qadiani movement. Mian Tufail managed to pass a resolution against Jamat Ahmadya in the 'so-called World Muslim League.' Other elements were also behind the disturbances, he declared.²

Zafarullah wrote to the UN Secretary General, Kurt Waldheim asking the Human Rights Commission observers to be sent to Pakistan. Amnesty International expressed concern to Pakistan Government about the denial of legal facilities to 72 Ahmadis arrested at Rabwah. The *Sunday Times* apologized for an error last week when the Ahmadyas were described as non-Muslim.³

Huddersfield UK members of the Ahmadya movement wrote to British Premier W. Wilson to urge the Pakistan Government to take stronger measures to stop the 'persecution of Ahmadis.'⁴

The Amir Jamat Ahmadya, Bangladesh presented a 15-page memorandum to Bhutto during his visit to Bangladesh. He lauded the Bangladesh policy of secularism and demanded that Ahmadis be saved from the hands of the rest of the Muslims.⁵

The Ahmadya Mission Nigeria made an appeal to the UN Secretary General Dr Kurt Waldheim and the Director Human Rights to take suitable measures 'to check the violation of human rights against the Ahmadya movement in Pakistan.'⁶

Qadianis living in St Louis (USA) appealed to the USA to apply diplomatic pressure to help protect the rights of their co-religionists in Pakistan. Abdul Kadir Haq, General Secretary of the Ahmadya Community said the St Louis congregation, as well as others in Washington, Newyork, Chicago, Pittsburgh and Detroit were

1. The Times London, 7 June, 1974
 2. Jazarat Karachi, 20 June, 1974
 3. The Economist London, 15 June, 1974
 4. Huddersfield Daily Examiner UK, 12 July, 1974
 5. Morning News, Dacca 2nd July, 1974
 6. The Renaissance, Nigeria, 9 August, 1974

attempting to inform American politicians about the situation in the hope of bringing some American diplomatic pressure on Pakistan.¹

UK Ahmadis called the attention of the British Premier Mr. Wilson on religious problems in Pakistan.² Mirza Wasim Ahmad, Additional Chief Secretary of Ahmadya Community in India apprised the Government of India of anti-Ahmadya campaign in Pakistan to seek its support.

Pro-Jewish American paper, the *Washington Post* carried a front page article sympathetic to the Ahmadis and blatantly insulting to the people of Pakistan and Muslims in general. The paper singled out Jamat-i-Islami for its slanderous remarks.³

The British MPs expressed their sympathies for 'Ahmadya victims.' J.D. Qamar, Ahmadya missionary in Israel called on the Israeli authorities to seek their support for Ahmadya cause. India was also approached for help. Militant Hindu press extended moral, political and propaganda support but the Indian Government declined to get itself involved in the internal affairs of Pakistan.⁴ Exaggerated reports of 'persecution' of Ahmadis were sent to the Arab and African countries. The Arab press expressed little sympathy for them.

Deplorable Tendency: The Government of Pakistan deplored the tendency of a section of international press to distort and caricature internal happenings in Pakistan. It called it baseless, the allegations that government had failed in protecting its citizens and the law enforcing agencies had acted half heartedly or in a discriminatory manner. The tendentious report agitated members of Pakistan community living in Africa, Europe, USA and Canada. Expressions of anxiety were made to Pakistan Embassies and petitions were addressed to the Government. Some of those charges were contained in statements issued by leaders of Ahmadya community including Mirza Nasir Ahmad, head of the Ahmadya community and Sir Zafarullah, former President ICJ.

The *Pakistan Times* in its leading article refuted all absurd charges levelled by Ahmadya missionaries and informed that the Prime Minister Bhutto had talks with delegates of all the interested groups. The son of the religious head of the Ahmadi community was among them who met the Prime Minister. The Provincial Governments were kept in touch with the leaders of the Ahmadi community as well as other groups involved in the controversy. It deplored the malicious propaganda campaign of foreign missions of Ahmadya Jamats and condemned their anti-Pakistan statements. The paper questioned:

"We are not sure to what extent Pakistan foreign accusers have been influenced by the statements of Mirza Nasir Ahmad and Sir Zafarullah. But it is clear that by lapping up whatever was said by these gentlemen they acted in fairness neither

1. St Louis Post USA, 1st November, 1974
 2. B.A. Rafiq of Ahmadya Mission London from the World Press London
 3. Al Islam, USA 30 September, 1974 quoted by B.A. Rafiq of London
 4. Weekly Chaltan Lahore, 30 September, 1974

to them nor to Pakistan. Similarly the worthy spokesmen of Ahmadya community have only harmed their own cause by securing for foreign help against their own Government and rendered themselves liable to the charge that they care more for their international connections than their loyalty to the land where they have enjoyed extraordinary facilities and privileges. Indeed they are more guilty of sullying the image of their country than their friends abroad."¹

Link-an Indian news magazine made following comments on Zafarullah's Press conference in London:

"His recent Press Conference in London to malign the Government of Pakistan in Rabwah incident is part of a bigger scheme. One readily wonders where this judge of the International Court of Justice was when Indian massacred the members of the Muslim minority in more than three thousand communal riots till today.

Zafarullah Khan in his Press Conference in London said that atleast 20 persons were killed in Rabwah and, therefore he sought the intervention of Amnesty International and Commission for Human Rights and the International Red Cross. For people in Pakistan who are in the know of full facts this was a bolt from the blue and a stab in the back. A gross exaggeration of the whole incident. Zafarullah played well to the tunes of his masters. Let us all try to identify his masters. You will find them in Washington in London, in Delhi and now most probably willing connivers in Moscow as well."²

Foreign Hand : Prime Minister Bhutto tried to blame the Opposition Parties and foreign powers for having fanned the agitation. Speaking in the National Assembly on 3 June, 1974 he said that the Opposition had been looking for opportunities to create fresh trouble. Replying to the Opposition demand that Ahmadyas be declared a non Muslim minority, Bhutto said that the categories of minorities had been defined in the Constitution, and all parties, including the Jamat-i-Islami and Jamiat-ul-ulema Islam, had agreed to it. They could have "walked out" at that time if they did not agree. Bhutto referred to the oath prescribed for the President and Prime Minister, incorporating belief in the finality of the prophethood of the Holy Prophet Muhammad (p.b.o.h) and said he thought this would have ended the issue.

In his broadcast to the nation on 13 June, Bhutto said that not only he but the people could also see the hands of foreign powers behind the anti-Ahmadiyya trouble in Pakistan. One could link it, he said, with the Indian nuclear blast, the visit of Afghan President Daud to Moscow, and the presence of a political leader of Pakistan (Wali Khan) in Kabul as a state guest. These were according to him, part of a chain of conspiracies which had been taking place against the solidarity and integrity of Pakistan.³

1. Pakistan Times, Rawalpindi 25 June, 1974

2. Link India, 23 June, 1974 B.A.Rafiq, From the World Press, London, P.114

3. Pakistan Times, 14 June, 1974.

The Opposition wanted Bhutto to come to brass tacks because he had showered many blessings on the Qadianis in the past, particularly their large scale appointment in sensitive military posts.¹

Majlis-i-Amal: Markazi Majlis-i-Amal for Majlis Tahaffuz-i-khatum-e-Nabuwat composed of 18 politico-religious parties waged a relentless struggle for the sublime cause of Khatum-e-Nabuwat under the Presidentship of Allama Muhammad Yousaf Binori, an eminent scholar of Islam.² It accused Bhutto of displaying an extremely partisan attitude and demanded his resignation if he could not resolve the problem in the light of the national consensus. The demands of the Majlis included the declaration of Rabwah as an open city, the removal of Ahmadis from key posts, a ban on their para military organizations, the arrests of persons responsible for the Rabwah railway station incident on 29 May, including Mirza Nasir Ahmad, and the trial of Chowdhry Zafarullah Khan for making anti-Pakistan propaganda as well as the impounding of his passport.³

The Majlis, in a bid to intensify the movement launched a boycott campaign. The correspondent of the *Far Eastern Economic Review* tells how the social boycott movement went on:

'Public transport was plastered with stickers demanding the Ahmadis be ostracised. Shops display signs refusing service to Ahmadis. All over the country, crudely painted wall signs are using the vilest language attack on Ahmadis. Newspapers carried advertisements from firms declaring that their boards of directors did not include any Ahmadi. Faced with the ugly mood around them, some members of the

1. Although there had never been a separate census of members of the Ahmadya sect nor they generally let their beliefs be demonstrated publicly, it is believed that many senior civil and military appointments are held by them and a sizeable number managed to enter Parliament and the Provincial Assemblies few years ago (1970). Until only recently two of the three Services chiefs belonged to the community and at present three officers of the rank of general are reported to be holding command appointment. In the foreign service, too, there are several ambassadors and senior diplomats of the sect, and other among them run a chain of medium-sized industries and top class restaurants.

On 15 February, 1987 Sahibzada Yaqub Ali Khan, Foreign Minister of Pakistan declared in the National Assembly that there were 328 officers of different ranks in the Pakistan forces. He gave the following details:

Post	Army	Navy	AirForce	Total
Lt. General or its equivalent	1			1
Brigadier or its equivalent	5	—	1	6
Colonel or its equivalent	10	2	3	15
Lt. Col. or its equivalent	56	6	11	73
Major or its equivalent	135	5	16	156
Captain or its equivalent	58	5	14	77

The Daily Jang, Rawalpindi 16 February 1987.

2. Lengthy advertisements maligning the Maulana appeared in the papers under the name of a fictitious organization. A cell was set up in Rabwah under the guidance of Allah Ditta, Qazi Muhammad Nazir Dost Muhammad Shahid and Mirza Tahir Ahmad to compile obnoxious material to sabotage the movement.

3. The Pakistan Times, 28 June, 1974.

sect announced 'penitence' for their 'erroneous beliefs in the past and renunciation of their former religions.'¹

Before the Assembly : In the hey days of the movement, the NWFP Assembly took lead and passed a resolution declaring Qadianis, a non Muslim minority in June 1974. The decision was widely hailed. However, *Alfazi* called it a move meant to negate Quaid-e-Azam's principles and might endanger the integrity of the country.² Other Provincial Assemblies made similar attempts but were not allowed by the Government. Pressed hard by the anti-Ahmadya movement, Prime Minister Bhutto was forced to tackle the issue in a systematic way.

Two Resolutions: on 30 June, 1974 the Government announced to place the entire matter before the National Assembly of Pakistan in the form of two resolutions. One of the resolutions was sponsored by the Government and tabled by the then Law Minister Abdul Hafeez Pirzada. The other resolution was sponsored by the opposition and moved by Maulana Shah Ahmad Noorani, Secretary Parliamentary group of the Opposition. The resolution of the Opposition was signed by 37 members of Opposition including Maulana Abdul Haq (JUI), Sher Baz Mazari (NAP), Prof. Ghafoor Ahmad (Jamat-i Islami) and Haji Maula Bux Soomro representing the independent group in the National Assembly.

The Government resolution related to the determination of the Constitutional position of Qadianis while the resolution of the opposition was more exhaustive in nature over the position of Qadianis. It said:

'Whereas it is an accepted fact that Mirza Ghulam Ahmad of Qadian proclaimed himself be prophet after Prophet Muhammad (May Peace be upon him) and whereas his false proclamation of being a prophet and his attempt to falsify many of the verses of Quran and to end the conception of Jihad was a treachery against the fundamental concept of Islam.

And whereas the followers of his religion may have any name given to them, intermix with the Muslims, pretending to be a sect of Islam. Thus they are busy in subversive activities inwardly and outwardly.

And whereas the World Muslim Organization in its meeting held between 6 and 10 April, 1974 at Mecca in which about 140 Muslim organizations of the Muslim world took part, decided unitedly that Qadianism which calls itself a sect of Islam is a subversive movement against Islam and the Islamic world.

Now, therefore, this Assembly should declare that the followers of Mirza Ghulam Ahmad, may they be given any name, are non Muslims and that a Government bill may be introduced to make necessary amendments in the Constitution of the

1. Far Eastern Economic Review, 22 July, 1974.

2. Alfazi Rabwah, 21 June, 1974

Islamic Republic of Pakistan so that this declaration of this non Muslim minority may be safeguarded.¹

Both the Government and the Opposition's resolutions were referred by the National Assembly to a Whole House Special Committee (WHSC) for discussing them in detail and finally to submit its report to the National Assembly.

The Whole House Special Committee set up a Select Committee comprising leaders of various groups in the Assembly. Maulana Shah Ahmad Noorani (JUP), Prof. Ghafoor Ahmad (JI), Maulana Mufti Mahmud (JUI), Ch. Zahoor Illahi (ML) and Maula Bux Soomro (Independent group) represented the Opposition in the Special Committee while the Government nominated, Law Minister Abdul Hafeez Pirzada and Kausar Niazi, Minister for Information and Religious Affairs to represent the Government point of view. Both the House Committee and the Select Committee began their work with devotion.

Mirza Nasir Ahmad, head of the Qadiani group and Sadaruddin, Amir of Lahore group requested the Committee to hear them in defence. The Committee accepted their request and asked them to explain fully their point of view. Mirza Nasir submitted a written explanation of about 200 pages and was examined and cross-examined by Yahya Bakhtar, the then Attorney General of Pakistan. The questions asked by the Attorney General were prepared by the members of the Committee specially the ulema. Sadaruddin designated Abdul Manan Omer, a senior member of the community and son of Hakim Nuruddin to represent the Lahore section. He gave his Jamat's stand in a 14-page memorandum and was cross examined two days. Muslim point of view on Qadiani issue was presented to the Assembly by 37 members of the National Assembly. Maulana Sami-ul-Haque, editor the monthly *Al Haq* Akora Khattak and Maulana Muhammad Taqi Usmani, Karachi, under the guidance of Maulana Binori compiled the paper. It was read out by Maulana Mufti Mahmud in the Assembly.²

Sahibzada Farooq Ali, the then Speaker of the National Assembly revealed in an interview that the members of the National Assembly acted in accordance with their faith and conscience to find a solution to the Qadiani problem. There was absolutely no pressure from the (Peoples) Party on them. Bhutto and some members of Assembly believed that Qadianis were an educated class and would be in a better position to put forth the arguments in support of their contention. But Mirza Nasir Ahmad gave extremely ridiculous arguments and created poor impression of himself. During the cross-examinations he withstood the volley of questions but miserably failed to present his point of view. That inconclusively proved that beliefs of Rabwah Jamat were really dangerous.

1. The Message International, Karachi, June-July, 1984

2. Qadianyat Aur Millat-i-Islamia Ka Moqaf, Motamar ul-Musanfin Akora Khattak, 1984. It has been rendered into English by Wali Muhammad Raazi-Qadianism on Trial, Karachi 1984.

The Sahibzada further says:

We were under the impression that unlike Qadianis, Lahore section of Ahmadyat could possibly be saved from being declared a non Muslim minority as they did not believe in the prophethood of Mirza Ghulam Ahmad. But when Sadaruddin, the aged leader of Lahore Jamat presented his point of view to the House, it became evident that each Ahmadya sect upheld dangerous and confused ideas. During the discussion when we asked the opinion of the House, majority of MNAs strongly maintained that Lahore Jamat, deserved to be declared a non Muslim minority in the first instance. We did try to save them but there was no scope for it. It transpired that there was little doctrinal differences between the two groups, the real difference was political in nature. It was also felt that Sadaruddin himself greatly desired that Lahore Jamat should be declared non-Muslim minority. He was convinced that his arguments run contrary to his point of view.¹

Unanimous Report : The Committee of the Whole House of the National Assembly of Pakistan submitted its unanimous report as follows:

The Special Committee of the Whole House, assisted by its Steering Committee and Sub-Committee, having considered the Resolutions before it or referred to it by the National Assembly and after persual of the documents and examination of the witnesses, including the heads of Anjuman Ahmadya Rabwah and Ahmadya Anjuman Ishaat-i-Islam, Lahore, respectively, unanimously makes the following recommendations to the National Assembly:

- a) That the Constitution of Pakistan be amended as follows:
 - i) that in article 106(3) a reference be inserted to persons of the Qadiani Group and the Lahore Group (who call themselves Ahmadis);
 - ii) that a nonMuslim may be defined in a new clause in Article 260.

To give effect to the above recommendations, a draft Bill unanimously agreed upon by the Special Committee is appended:

- b) That the following explanation be added to section 295A of the Pakistan Penal Code:

Explanation: A Muslim who professes, practices or propagates against the concept of the finality of the Prophethood of Muhammad (peace be upon him) as set out in clause (3) of Article 260 of the Constitution shall be punishable under this section.

1. Sahibzada Farooq Ali's Interview Jang Magazine.

- c) That consequential legislative and procedural amendments may be made in the relevant laws such as, the National Registration Act, 1973 and the Electoral Rolls Rules, 1974.
- d) That the life, liberty, property, honour and fundamental rights of all citizens of Pakistan, irrespective of the communities to which they belong, shall be fully protected and safeguarded:
 1. Abdul Hafeez Pirzada.
 2. Maulana Mufti Mahmood.
 3. Maulana Shah Ahmad Noorani Siddiqi.
 4. Prof. Ghafoor Ahmad.
 5. Ghulam Faruq.
 6. Ch. Zahur Elahi.
 7. Sardar Maula Bakhsh Soomro.
 8. Maulana Ghulam Ghaus Hazarvi (also joined with the signatories).

Before moving the resolution, Law Minister, Abdul Hafeez Pirzada said that all along in the Special Committee meetings there was consensus and unanimity. There had been difficulties but of procedural nature.

The Bill: The historic Bill followed deliberations on the Ahmadya issue by the Special Committee of the National Assembly since 30 June, 1974 amended two articles of the Constitution and incorporated recommendation of the Resolution first passed by the Special Committee of the National Assembly and then endorsed in its special session.

Text of the Bill: Further to amend the Constitution of the Islamic Republic of Pakistan.

WHEREAS it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purposes hereinafter appearing;

It is hereby enacted as follows:

1. Short title and commencement.
 - (1) This Act may be called the Constitution (Second Amendment) Act, 1974.
 - (2) It shall come into force at once.
2. Amendment of Article 106 of the Constitution. In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as the Constitution, in Article 106 in clause (3), after the word "communities," the words and brackets and persons of the Qadiani

group or the Lahori group (who call themselves 'Ahmadis') shall be inserted.

3. Amendment of Article 260 of the Constitution. In the Constitution, in Article 260, after clause (2), the following new clause shall be added, namely:

(3) "A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace of upon him) the last of the Prophets or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him), or recognizes such a claimant as prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law."

The National Assembly passed the Constitution Second Amendment Bill. Also the Senate unanimously passed it. All of the 31 senators present in the House voted for the Bill piloted by the Law Minister. Before the final vote, through a division, opposition leader Hashim Khan Ghilzai announced that his side whole heartedly supported the Bill. It was 7 September 1974.

Amendment: Article 106(3) of the Constitution as amended by both Houses of the Parliament reads:

In addition to the seats in the Provincial Assemblies for the provinces of Baluchistan, the Punjab, the North West Frontier and Sind specified in clause (1) there shall be in those Assemblies the number of additional seats hereinafter specified reserved for persons belonging to the Christian, Hindu, Sikh, Buddhist and Parsi communities and persons of the Qadiani group or the Lahori group (who call themselves, Ahmadis) or the scheduled castes:

Baluchistan-I.

The North west Frontier Province-I.

The Punjab-3

Sind-2.

The other amendment was in article 260 inserting a new clause after clause Two.

'A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) the last of the prophets or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad (p.b.o.h) or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law.'

When the National assembly gave its assent to the Constitution Second Amendment Bill declaring the Qadianis as non Muslims, the entire House broke into a thunderous crescendo of desk thumping. Not since the passage of the country's Constitution in April, 1973 had National Assembly Members witnessed such camaraderie. Public interest in the Qadiani issue was evident from the packed galleries. For want of accommodation visitors squatted on the carpeted aisles or crowded into empty corners to catch a view of the proceeding. The diplomatic corps of Islamabad was well-represented and the ladies gallery had a fair sprinkling of teenagers and women of middle years.¹

The speech made by Prime Minister Zulfikar Ali Bhutto in the National Assembly on 7 September, 1974 when the Parliament passed legislation settling the issue of Khatam-i-Nabuwat was thought-provoking. He said that a very difficult decision had been taken which was not possible without democratic institutions and authority. It was a 90 year old problem. In 1953, brute force was used not to resolve the problem but to suppress it. The appropriate forum to discuss this problem was the National Assembly of Pakistan. The Prime Minister told the House that he had many anxious and sleepless movements over that issue. He appreciated the implications of the decision as well as its political and economic repercussions and the ramifications affecting the security of the State. He explained that the matter could have been referred to the Supreme Court or the Islamic Advisory Council or the Islamic Secretariat, but to solve this issue sincerely the National Assembly met in secret session in a Committee. Every member of the House and those who appeared were fully assured that what they said would not be distorted or used or capitalized for political or other purposes.²

Verdict Hailed: Leaders of various political parties and religious organizations expressed satisfaction over the decision of the National Assembly on Qadiani issue. Maulana Muhammad Yusuf Binori, President Markazi Majlis-i-Amal for Tuhafaz-i-Khatam-i-Nabuwat welcomed the unanimous decision. Maulana Mufti Mahmood (JUI) Prof. Ghafoor Ahmad (JI), Nawabzada Nasarullah Khan (PDP), Maulana Shah Ahmad Noorani (JUP), Asghar Khan (TI) and all leading ulema of all shades of opinion welcomed the decision.³

Hasan-ul-Tohamy, Secretary General of the Islamic Secretariat appreciated the decision taken by the Pakistan National Assembly and hoped that other members of the Islamic Secretariat would follow the same decision. He said if the resolution would be sent to the Islamic Secretariat it would publish it and send it to all member countries.⁴

1. Dawn Report on NA session, 9 September, 1974

2. National Assembly's Verdict on Finality of Prophethood of Hazrat Muhammad (p.b.o.h) Islamabad, 1974

3. Morning News Karachi, 9 September, 1974

4. Ibid

Dawn Karachi in its editorial commented on the National Assembly decision on Qadiani issue under the caption: *An Historic Decision*. The paper said, 'An old controversy which posed a threat to public peace and tranquillity and was not without elements of delicacy and complexity has at last been got out of the way. The resolution of the Qadiani question by Parliament, in conformity with the sentiments and aspirations of the people of Pakistan, is a matter of historic significance. For about 90 years the issue has been in existence like a volcano, sometimes dormant, sometimes active, but never extinct. It is of very great significance that the issue should have been settled in a Constitutional manner and through a unanimous verdict delivered by the representatives of the people. Thus when the National Assembly and the Senate passed the Constitution (Second Amendment) Bill declaring that non believers in the absolute and unqualified Finality of the Prophethood of Muhammad (peace be upon him) would be excluded from the fold of Islam not only was a painful chapter of religious controversy closed but a glorious example laid down for future reference and emulation. The manner in which the decision was taken augurs well for the growth of democracy in the country. Constitutionality is the breath of life in a democracy. The same decision coming as an official decree would not have meant the same thing. Prime Minister Zulfikar Ali Bhutto deserves our praise and gratitude for first facing the issue boldly and then submitting it to the country's supreme sovereign body.'

The achievement of unanimity by the National Assembly which functioned for several weeks as a Special Committee of the Whole House is a matter of great significance. Though it conducted its proceedings in camera, its deliberations were held against the background of an intense national upheaval. This began with the Rabwah incident at the end of May and then spread, to quote the Prime Minister, like 'a prairie fire.' There was loss of life and property. Truly, this eruption was rooted in emotions which had been suppressed for long and the time had come when the devout followers of Islam could stand it no longer. It was wise on the part of the Government to decide not to delay it further. As the Prime Minister said, human ingenuity could always devise some method of postponing decisions, and this could be tried once more. For the logical decision needed great courage and strong conviction. It should be a matter of pride for us that the Government and the elected representatives of the people have demonstrated that courage and that conviction. But it certainly was not an easy task taking into account, as Mr. Bhutto said, the many ramifications of the decision in political and economic spheres as well as in matters involving the security of the State. He was not overstating a bit when he called it the most difficult decision in the history of Pakistan. Why it was very necessary was summarized by him when he said that the basis of Pakistan is Islam and 'if a decision were taken which the body of Muslims in this country feels to be against the tenets or the fundamental beliefs of Islam, it would dangerously affect the rationale and *raison d'être* of Pakistan.'¹

1. *Dawn* Karachi, 10 September, 1974

Impact, London carried a very illuminating comments on the Resolution in the light of political history of Qadianis. It stated that the National Assembly decision would go to remove a long standing but an unnecessary anomaly. The decision would serve only to formalize the de facto and even otherwise de jure position. The problem had arisen not because the Muslims in some fit of orthodoxy or fanaticism wanted to 'excommunicate' any group of people. Its origin, on the other hand, lay in the assumption by Mirza Ghulam Ahmad of Qadian of Messiahship, and prophethood and, as a consequence, branding those who did not believe in him to be outside the pale of his Islam. The Qadiani view of their relationship with Muslims was well summarized by their second caliph, Mirza Mahmud Ahmad: 'Our worship has been separated from the non-Ahmadis, we are prohibited from giving our daughters (in marriage) to them and we have been stopped from offering prayers for their dead. What then left that we can do together? There are two kinds of ties: one religious and the other, mundane. The greatest expression of the religious bond is in common worship and in matters mundane, these are the ties of family and marriage. But then both are forbidden (haram) to us. If you say that we are permitted to take their daughters (in marriage), then I would reply that we are allowed to marry the daughters of the Christians as well. If you say that why do we Salam (salute) to non-Ahmadis, then the reply to this is that... the Prophet (Muhammad) has said Salam to the Jews... Thus the Promised Messiah (Mirza Ghulam Ahmad) *has separated us, in all possible ways, from the others*; and there is no kind of relationship which is particular to Muslims and we are not forbidden from (entering into) that' (Kalimatul Fasl' by Mirza Mahmud Ahmad in Review of Religions, vol. 14, No.3-4, P.159).

Accordingly in matters of marriage, divorce, inheritance, etc., the civil courts even during the British rule and later in Pakistan as well as post independence India had no difficulty in ruling that the Qadianis were not Muslims, significantly these judgments were never contested by the Qadianis nevertheless these had no political effect.

It was in 1935 that Iqbal, the famous Muslim poet and philosopher asked the British to declare the Qadianis as separate community just as they had done with regard to the Sikhs. In 1919 the Sikhs were declared a community separate from the Hindus although the High Court had ruled that the Sikhs were a part of the Hindu religion. As Iqbal said 'the Qadianis while pursuing a policy of separation in religion and social matters' were, however, anxious to remain politically within the fold. 'The Qadianis will never take initiative for separation', argued Iqbal, because their small number (56,000) according to 1931 census, would not entitle them 'even to a single seat in any legislature. However that initiative did come, thought briefly, in 1946. Unsure of the emerging Pakistan (which according to a prophecy of their caliph, Mirza Mahmud, was going to be a temporary separation and the followers were asked to try to undo this soon (Al Fadhl, 5 April, 1947), they asked the British that 'our rights too

should be recognized like those of Parsees and Christians' (Al Fadh1 13 November, 1946).'

After discussing the past political conspiracies of Qadian, the paper said:

'When Mr. Bhutto's Peoples' Party won an unexpected majority of seats in Punjab and Sind and later achieved power after the fall of Dacca, the Qadianis let it be known that a great part in Mr. Bhutto's victory was of Ahmadya support, the number of Qadiani volunteers, working in support of the Peoples' Party according to the 'caliph' ran into hundred of thousands.

That marked the end of the group's low profile and cover politics according to the second 'caliph' their 'politics was (of a) more profound (kind) than the (British) Government but it is this departure which seems eventually to have proved so disastrous.

Soon disenchanted with Mr. Bhutto, they started hobnobbing with some opposition politicians particularly those in the Istiqlal Party. By the middle of 1972, members of the Qadiani community were commanding both the Navy and the Air Force. About a dozen or so of their officers were holding either corps' command or occupying other senior and sensitive positions in the Army. Under the circumstances a politician who aspired to power could hardly afford to ignore either the military or the Qadianis to lose conscious and expression of their strength. In April, 1973 when Azad Kashmir Assembly resolved that the Qadianis be declared a non-Muslim minority, the 'caliph' said they were not worried about this but warned that if the evil transgressed its limits, then Pakistan would not survive the resulting troubles and disorders.

Few weeks later opened the trial of about a dozen Air Force Officers charged with conspiring to overthrow the Government and as it proceeded it brought to light startling facts about how the Air Force Chief and his co-religionists called the 'CAS trio' were following a policy of ridding the PAF of its capable and patriotic officer cadre and converting it into a pro-Qadiani force. Open allegations were made about the Qadiani design to take over (whole or part of) Pakistan. Something rare in military trials, but all except four were found guilty and acquitted. The Air Force Chief who did not take the judgement gracefully had to resign. This was in April.

The 22 May, episode of some Multan Medical College students taunting or even hurling abuses at the members of the Qadianis community at the Rabwah railway station was at worst a case of student misbehaviour but instead of ignoring it the Qadianis chose to retaliate and retaliate brutally when the students, on return journey, passed through Rabwah station on 29 May. As the evidence at the Smdani Tribunal disclosed it was not a reaction, it was a planned affair. Why did the Qadianis react in such a self-destructive way? Possibly it was a case of sheer arrogance but according to another view it was calculated to invite a certain amount of lawless reaction so as to

pave the way for another military take over. However the reaction that the event produced was intense and overwhelming but all the while it remained cool, disciplined and non-violent. The 42 deaths in the first week after 29 May (25 Qadiani and 17 Muslims) were generally caused by provocative behaviour. The other violence that took place was the police violence against students, workers and ulema. However, as for the demand to clarify the Constitutional status of the Qadianis, it had reached a point where it could only be ruthlessly suppressed but never defeated. But as Mr. Bhutto said, by suppressing 'the problem would have abated and receded into background, but it would not have disappeared. A settlement of the problems and the guaranteeing of the Qadiani community's Constitutional rights, as the Prime Minister told the National Assembly, was in the community's own long term interest'.¹

The Morning News, Karachi commented :

'The clear and precise verdict by the National Assembly on the finality of Prophethood must set at rest all controversies on this issue. Undoubtedly, the MNAs' irrespective of their political affiliations and religious beliefs, demonstrated an admirable sense of appreciation for a decision through consensus. The irritating problem was indeed of a religious nature. It needed detailed and thorough discussions by all schools of Islamic thought. Moreover, as it involved a section of the citizens of Pakistan, it could not be lightly dismissed. A Government committed to the ideals of Islam and democracy had the responsibility to meet the challenge effectively. And it was through the untiring efforts of Prime Minister Bhutto that the country's supreme law making body unanimously approved a resolution calling for the amendment in Constitution to declare as 'non Muslim any person not believing in the absolute finality of the Prophethood of Muhammad (peace be open him)'. It was a happy feature that the sponsors of the resolution included all shades of Islamic beliefs. Thus the verdict reflects the collective will of the nation.'²

Sir Zafarullah reacted strongly by issuing a statement that the Parliament of Pakistan had no right to decide about the faith of Qadianis. The then Federal Law and Parliamentary Affairs Minister A.H.Pirzada, in reply to his statement said that the Parliament was the Supreme body and no one could challenge its decision. He reminded Zafarullah that the British Government had over ruled the views of the then Government of India during the pre-partition days that Sikhs formed part of the Hindu Society and subsequently declared it a separate community.³

Lahore Jamat reacted softly over it. They claimed to be Muslim and staunch followers of the real claims of the Mirza Ghulam Ahmad, the reformer of 14th century Hijra.⁴

1. Impact London, 27 September 1974.

2. Morning News Karachi, 9 September 1974

3. Dawn Karachi, 10 October, 1974

4. Dost Muhammad, Jamat Ahmadya Ko Ghair Muslim Qarar Deay Janay Ki Haqiqat, Ahmadya Anjuman Lahore, 1975

Snake in the Grass: The Constitutional Amendment of 7 September, 1974 exposed religious and political aspects of Qadianyat. Muslims of the world realized that it was an underground political organization having links with Imperialism which motivates and utilizes it for its evil designs. Its religious garb is only a cover to play the political game. Under the benign patronage of the British Government, it played a destructive and anti-Islamic role to undermine the integrity of the Muslim world.

Qadianis refused to accept the verdict. Their version of the anti-Ahmadya agitation of 1974 is apologetic in nature. They allege that the movement was sponsored by the Government to crush the opposition and pave way for an autocratic rule in Pakistan. The liberal, secular and progressive elements did not like to participate in it but were afraid of being segregated from the mainstream of the majority.¹

Sir Zafarullah wrote a tract to justify his religious beliefs. He argued that the Article (20) of Pakistan Constitution allows every one to profess religion of one's choice and the said amendment runs contrary to it.² However some far sighted Muslim leaders warned the jubilant people to be on alert as Ahmadis planned a new offensive against them. Maulana Maudoodi warned Muslims that the Ahmadya issue had not been finally resolved. The snake and been wounded no killed. The Government was making Ahmadis understand that they had been provided with a Constitutional guarantee. He added that the amendment had stirred the imagination of people living abroad. They had come to know that Qadianis were not only non Muslims but also spies. They, infact, are a political group. He warned that Muslims should keep a close watch on clandestine activities of Ahmadis as they conspired to get power after infiltrating into sensitive departments.³

The PPP Government was reluctant to implement the National Assembly decision obviously to appease their Qadiani cohort. It took every step to forestall the possibility of making the required changes in the Pakistan Penal Code. It was expected that after the proposed amendment, Qadianis would not be able to build 'new mosques', propagate their heretic beliefs by calling Mirza Ghulam Ahmad as nabi and rasul and his followers sahaba (companions of the Prophet (p.b.o.h) etc., but they found Qadianis adamant in their behaviour. With utter disregard of the Constitutional Amendment and knowing well the snag in the law, they carried out their apostasy campaign in full swing in Pakistan with a new programme and vigour.⁴

The powerful Qadiani elements operating in bureaucracy took all possible steps to make the Constitutional Amendment virtually infructuous and a farce. Bhutto regime in effect left the matter in lurch and even made it more intricate.⁵ The movement brought Ahmadya issue to limelight affording an opportunity to anti-Islamic

1. *Weekly Lahore*, Lahore, 23-31 December, 1974

2. *Alfazi Rabwah* 19 April 1976 Also Sir Zafarullah's booklet, 'Mairia Deen' gives an interesting reading (*weekly Lahore* 13 September, 1976)

3. Quoted by *Alfazi Rabwah*, 16 October, 1974.

4. See Zafarullah's interview *weekly Lahore* 14 June, 1976

5. *The weekly Chattran*, Lahore, 12 July, 1978

forces to give a second look to the potent strength of Ahmadya movement as a counter offensive against the emergent fundamentalism in Islamic world. They encouraged Qadianis to settle in the US and other West European countries, offered asylum to Qadiani fugitives by declaring them a "persecuted minority of Pakistan"¹ and doled out more money from their secret funds.

There are evidences to prove that Bhutto had determined to reverse the Constitutional amendment in his second term of office. Masud Mahmud, a close relative of Dr Busharat Ahmad's family of Lahore Ahmadis and DG of the infamous Federal Security Force revealed in an interview:

'When the Assembly declared Qadianis and Lahoris a non Muslim minority, Prime Minister Bhutto was very displeased with that decision. He avowed to reverse that decision. If that could not be possible, steps should be taken to appease Ahmadis in his next term of office after getting mandate from the people. He advised me to convey his feelings to Dr Abdus Salam, his Chief Scientific Officer. Salam made a mockery of it. He told me he was personally loyal to Pakistan but "what Bhutto had done was inexcusable and he prayed for his end and all those who were involved in it." I conveyed it to the Prime Minister in the same manner. But strangely enough, the day Bhutto advised me to see Dr Salam, he, while coming out of Bhutto's room, saw Dr Salam himself waiting to see Bhutto in his ADC's room.'²

Qadiani-Bhutto secret dealings are also found in Sir Zafarullah's interview with the fortnightly *Atishfishan*, Lahore:

'Bhutto won the 1970 elections in the Punjab mainly with the Ahmadya support. He told Khalifatul Masih III that if he could get only six seats in the Punjab that would be a great success for him. But Hazrat Sahib advised him to contest every seat. The Jamat would do every thing possible for him. So we did. We conducted his election campaign with full zeal and my (Zafarullah) nephew, Hameed Nasarullah was Kausar Niazi's election agent from Sialkot constituency in 1970.

After gaining power, Bhutto thought to install himself as an undisputed leader of Pakistan by declaring Ahmadis a non Muslim minority. He wanted to win over the sympathies of ulema by sacrificing Ahmadis. He once called on Hazrat Sahib (Mirza Nasir Ahmad). While he was talking to him he saw here and there and then said: 'At that time I have not got a copy of the Holy Quran with me otherwise I would have sworn upon it that I considered you Muslim.'³

It seems that Bhutto had a softcorner for Qadianis in his heart, even if his statement is interpreted as mere politics.

Israeli Mercenaries: Muslim reaction to Qadiani heresy did not subside in post amendment era. A new wave of resentment started in 1976 when Maulana Zafar

1. Khalid Detlev, *Die Politische Rolle des Islam in Vorderen Orient*, Second & Enlarged Edition, Hamburg 1979,
2. The weekly *Sadban* Lahore, 18 May, 1979
3. The *Atishfishan* Lahore, May, 1981

Ahmad Ansari, a veteran Muslim League leader, quoted an extract from the book of a Jewish Professor to prove that 600 Ahmadis living in Israel had joined the Israel Army. *Alfazal Rabwah* strongly contradicted the charge levelled by Maulana Zafar Ahmad Ansari that 600 Ahmadis had been inducted in Israel Army.¹ The paper further maintained that the book '*Israel-A Profile*' written by some Jewish professor I.T.Nomani and quoted by Maulana Ansari in support of his contention did not exist anywhere. Also there was no Pakistani Ahmadi in Israel and no one had joined the Israel Army, the paper said.²

The book did exist and Qadianis did go to Israel from Rabwah. It was a common knowledge that Jalaluddin Qamar, the Ahmadya missionary of Rabwah had been serving in Israel since 1956 when Ch. Muhammad Sharif was called back to Pakistan from Israel. All Qadiani missionaries who had been formerly posted in Israel since 1928 namely J.D. Shams, Allah Ditta Jallendhari, Rashid Ahmad Chughtai, Noor Ahmad, and Ch. Sharif lived in Rabwah after serving in Israel. Their families had contacts with them through mysterious channels when they were abroad. The Ahmadya mission in Israel is the part of overall missionary network of the Jamat. The Khalifa is the supreme head of the community and controls all missions including Israel Mission and manages their affairs. Qadiani Amir in Israel worked on his directions and under his orders.

Maulana Ansari, in a press conference showed I.T. Nomani's book *Israel-A profile* to the journalists. It was published by the Pall Mall London. Copy of the relevant pages were circulated to the press. The book pointed out that Arabs could not join the military forces of Israel or settle in border villages while Ahmadis could join the Israel Army. The relevant extract it stated below:

Religion in the Holy Land: "About 35,000 Druze live in Israel in about twenty villages mostly around Haifa, on the slopes of Mount Carmel. They were granted the status of an autonomous religious community, and they enjoy administrative rights in their local councils. Moreover, they unlike the Arab Muslims in early days of the state can serve in the army. Two other small non Arab Muslim groups, Circassians, who came in the nineteenth century from Russia and now number about 2000 souls, and the Ahmadi sect of some 600 people from Pakistan can also serve in the army. The Druze, the Circassians, and the Ahmadians, like all citizens in the country, can vote in the national elections to parliament and be represented in it. (Italics added) Several Druze have taken seats in the Knesset along with other Arabs. In 1969, a Druze was chosen Deputy Speaker of the Parliament."³

The question of Qadiani presence in Israel and their right to serve in Israel Army seems less important as the whole Ahmadya Jamat is a Regular Zionist Army Division fighting all over the world with sophisticated arms to restore Jewish

1. Quoted in *Alfazal Rabwah*, 26 February, 1978

2. *Alfazal Rabwah*, 18 January, 11 February and 13 April, 1978

3. *Weekly Tahir Lahore*, December, 1975

supremacy over gentiles. Qadianis did go to Israel after getting visas from a third country friendly to Israel and enjoy all rights and privileges including their right to join the Army for being very loyal soldiers of Jewish Agency.

The issue of Ahmadya-Israel collaboration again figured in Pakistan press in February, 1977 when an Urdu weekly¹ published a picture from the weekly *Jerusalem Post* dated 9 October, 1976 taken on the occasion of an Israeli function. A Qadiani delegation called on the President of Israel and had photographs with him. In the picture were seen the Israeli President, the Advisor on Minority Affairs Mansur Kamal, Musa Owda, a Palestinian convert and Jalaluddin Qamar, the Ahmadya missionary in Israel.² It proved that Ahmadis, unlike other religious and ethnic minority groups had very close relations with the 'Government of Israel' and enjoyed their patronage. *Alfurqan* Rabwah maintained that there was nothing objectionable in the photograph. There were 200 Palestinian Qazis and Judges employed by Israel in their courts and were being paid from the Israeli Exchequer. Palestinian Ahmadis had to live and promote relations with the Government of Israel as their loyal citizens.³ In this way some elements had been creating unrest and their real purpose was to malign the Government; *Alfazl* emphasized.⁴ Nevertheless people realized the nature of relations existing between Israel and Rabwah and questioned the presence of Qadiani missions in Haifa and Mount Carmel which had nothing to do except to get itself engaged in spy work and launch a clandestine political offensive in the Middle East.

In his interview with the fortnightly *Atish fishan*, Sir Zafarullah says that he was allowed by King Faisal of Saudi Arabia to perform haj in 1967 but afterwards the Government imposed restrictions on performance of haj by the Ahmadi community. He wrote to King Faisal about it who replied that Ahmadya beliefs did not conform to fundamentals of Islam. Zafarullah also stressed that King Faisal was told that Ahmadis were spies of Israel. The Arabs, particularly Saudis are very sensitive to it. Since he had no contacts with him at that time he would have otherwise talked to him.

In reply to a question that Ahmadis were notorious spies of Israel and had set up a mission there, Zafarullah stated that Ahmadya Mission had been functioning in Israel (1928) long before its establishment. At the time of 'establishment of the State of Israel' (1948) some Ahmadis left that territory and others decided to stay there. He emphasized that Israel Government creates no hurdle in their way. Although no progress has been achieved in the sense that Jews had been converted to Ahmadyat yet many Palestinian Arabs had embraced Ahmadyat.⁵

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1. *Islami Jamhouria*, Lahore 2-8 January, 1977
 2. *Weekly Lahore*, Lahore, 14 February, 1977
 3. *Alfurqan Rabwah*, February, 1977
 4. *Alfazl Rabwah*, 3 February, 1977
 5. *Atish fishan* Lahore, May, 1981

From Rabwah To Tel Aviv: In early 1967, the Qadiani-Israeli collaboration was talk of the day. Every one believed that Rabwah had secret links with Tel Aviv. Maulana Muhammad Yusuf Binori wrote a pamphlet¹ on this issue which stirred the imagination of the people. Many letters poured in Qasar-i-Khalifat requesting Mirza Nasir to clarify the Jamat stand point over its relations with Zionism and Israel. Qadiani Intelligence sent secret reports to Rabwah giving the frustration and distrust prevailing among some of the followers who had to face a tough time during preaching of their beliefs.

Mirza Nasir directed Allah Ditta to take up this issue in his monthly *Alfurqan* to explain away the Jamat position over its relations with Israel. Mirza Tahir Ahmad, the present head of the community contributed a lengthy article in its special issue². He gave a rebuttal to Maulana Binori's pamphlet. The article was subsequently given the shape of a booklet and was published under the caption *From Rabwah to Tel Aviv*.³ Its reply appeared from Akora Khattak in a book entitled *Qadian say Israel Tak*. The book was compiled under the advice of the late Maulana Abdul Haq, a renowned scholar of Islam. It exposed the nature of Ahmadya-Israeli collaboration in its historic perspective. No Qadiani ever attempted to refute the facts recorded in the book. One very interesting fact came to limelight that Jamat Ahmadya Palestine, during the period of British mandate in Palestine, contributed *thousands of rupees to Qadiani exchequer*. This was stated by no other person than Allah Ditta himself in a speech he delivered on the occasion of Mirza Mahmud's selfproclaimed Mustih Maoodship.⁴

Non-Muslim Seat : Bashir Tahir, a Qadiani was nominated as a non-Muslim member of the Pakistan National Assembly by the PPP on Qadiani seat. *Alfazi* disapproved this nomination and announced that Ahmadi were true Muslims and Tahir, after claiming to be a non Muslim had turned an apostate and had nothing to do with Ahmadya (Rabwah) community and its representation.⁵ On the other hand, Tahir claimed to be a true Ahmadi having a majority support among Qadianis.

The PPP Government announced to celebrate the Minority Week in June 1976 and prepared a programme for minorities. Bashir Tahir claimed that 95% Ahmadi took active part in it and made all efforts to make it a success⁶ like Parsi, Hindu, Sikh and Buddhist brethrens. His claim seems incorrect. Only a few Ahmadi dissidents, members of Arupi party and some Lahore Jamat members (Paighamis) did take part in the celebrations.

It may be mentioned here that a tiny group of Ahmadi called by the name of Arupi Party after the name of Zaheeruddin of Arup (Gujranwala) Punjab believed that Mirza Ghulam Ahmad was a law bearing prophet and a nabi and rasul in the strict

1. Rabwah Say Tel Aviv Tak, Karachi, 1976

2. *Alfurqan* March-April, 1976 Jamat Ahmadya Aur Israel Number

3. Mirza Tahir Ahmad, Rabwah Say Tel Aviv, Lahore 1976

4. Abu Mudassara, Qadian Say Israel Tak, Lahore, 1979 (See *Alfazi* Qadian, 29 February 1984)

5. *Alfazi* Rabwah, 13 April, 1976

6. *Alfazi* Rabwah, 11 June, 1976

sense of the word with no Zilli or Broozi tags.¹ This group said their prayers facing towards Qadian and made all efforts to segregate themselves from Muslims. Zaheer's son Rehmatullah Arupi propagated these ideas for many years. This sect advises Qadianis to be sincere to the Mirza's claims and accept him as the real prophet. He argues, "There are only two courses left open to them; either to join Muslims or disassociate themselves completely like Bahais. There is no other way. To live as a group of Munafiqeen (hypocrites) would be disastrous for the Ahmadya Mission in the long run."

Election 1977: On 7 January, 1977 Bhutto announced to hold elections to Pakistan National and Provincial Assemblies in March. The Opposition decided to contest the elections under the banner of Pakistan National Alliance, a grouping of nine parties. Under the Constitution, Qadianis were required to register themselves as non Muslims and to contest or take part in elections as a minority community. But they decided neither to participate in the elections nor to register themselves as non Muslims. On the contrary they insisted on calling themselves a Muslim minority and 800 million Muslims of the world a non-Muslim majority. After a series of his meetings at Rabwah with Jamat Amirs, Mirza Nasir Ahmad came to the conclusion that the PPP could still serve their purpose. They also looked to Asghar Khan, Tehrik-i-Istaqlal Chief but he said to have committed a 'political blunder' by cursing Mirza Ghulam Ahmad and lost all Ahmadya sympathies. The rest of the PNA stuff had already made their position clear in 1974. For Qadianis they were neither worth approaching nor reliable.² Keeping all pros and cons of new political developments in mind, they entered into an informal secret pact with the PPP and extended their full support to it in the elections in a very cautious and subtle manner in order to avoid any embarrassment to the party or their Jamat. They still looked to Bhutto as 'saviour in disguise.'

The National and Provincial Assembly elections were held on 7 and 10 March respectively and the PPP won a very large majority due to alleged rigging.³ The PNA launched an agitation which took the shape of Nizam-e-Mustafa movement meant to enforce Islamic laws. Qadianis strengthened the forces of chaos and anarchy. A bulk of literature was issued under the name of fictitious cover organizations to discredit the PNA especially the Islam pasand political parties of the Alliance. Khudam-ul-Ahmadya and Lajnat took active part in the smear campaign and spent a large amount of money for the fulfillment of political aspirations of Rabwah.

Martial Law: On 5 July, 1977 Martial Law was clamped on the country and the Constitution (1973) was held in abeyance. Qadianis hoped that after the proclamation of the Martial law, the Constitution would be abrogated and they would again enjoy pre-1974 status. But that did not happen. In the early years of Zia regime, they tried to strengthen their relations with the emerging bureaucracy and made efforts to get

1. Rehmatullah Arupi, *Nisahan-i-Rehmat*, Lahore, 1968

2. See *Weekly Lahore*, 24 January, 14 February and 8 March, 1977 issues.

3. *Weekly Lahore*, 14 March 1977 lauded at the PNA and predicted a victory for the PPP in Provincial Elections

favour of some military officers without much success. They wanted to reap the benefits enjoyed during the Ayub and Yahya regimes. Mirza Nasir disliked the programme of Islamization in Pakistan. Under his instruction, the Ahmadya Foreign Missions criticized the Government measures meant for the enforcement of Islamic laws in Pakistan. They wrote on subjects like punishment of apostasy in Islam,¹ flogging of criminals, amputation of hands for stealing, penalty of death for Zina etc. and posed themselves as the real exponents of Islam by projecting 'liberal' ideas and more 'rational' and 'objective' views on these issues.

Islamic Conference : The second year of Zia regime brought much embarrassment to Qadianis not from any Ahrar Jamat of Pakistan but from the participants of the Islamic Conference.

From 6-8 July, 1978 Pakistan hosted the First Asian Islamic Conference at Karachi. It was attended by about 200 delegates from 27 countries and was sponsored by Rabeta-e-Alam-i-Islami, an international non-government and non-partisan body representing Muslims of the world. Besides the delegates, a number of scholars from the United States and the Soviet Union came to attend the Conference. It was the fifth regional conference in Pakistan, four such conferences were held in Mauritania (1976), the USA (1977), Australia (1975) and Trinidad (1977).

The Conference discussed the Qadiani issue in the context of anti-Islamic forces working in collaboration with foreign powers to undermine the unity of Islamic World. It adopted the following text on the issue:

'Qadianism is a destructive religious doctrine which hides under the guise of Islam in order to conceal its mischievous and malicious ends. Its most un-Islamic allegations are:

- a) Its leader's baseless claim to prophethood.
- b) Distortion of Quranic texts.
- c) Falsification of Jihad (Fight in the cause of Islam).

Qadianism is the step-daughter of British Imperialism, it survives only under its guardianship and protection. Qadianism does not faithfully serve the cause of the Muslim Ummah; *it is blindly devoted to Imperialism and Zionism, and wholeheartedly supports anti-Muslim powers and policies.* (Italics added). It even utilizes the anti-Muslim powers in order to pull down and disintegrate basic principles of Islamic belief. Qadianism persistently endeavours to attain such malicious and mischievous ends through:

- a) The foundation of temples where people are misled and misguided by Qadiani anti-Muslim thoughts and beliefs. Anti-Muslim powers financially subsidize and support these temples.

1. Zafarullah, Punishment of Apostasy in Islam, London Mission.

- b) The establishment of schools, institutes and orphanages where Qadianist destructive practices flourish in the interests of anti Muslims powers. Furthermore Qadianism has published several misinterpretations of the lofty and subtle meanings of the Holy Quran in different languages. In order to challenge the imminent dangers of Qadianism, the Conference has passed the following resolutions:
- 1) Every Muslim body, organization or association should minimize the Qadianist practices in their temples, schools, and orphanages and in all other places where Qadianist practice their foul and destructive activities. They should also pick out and choose Qadianists, and warn the whole Muslim world against their evil practices lest they should fall in their trap or give in to their evil machinations.
 2. The Qadianists should be proclaimed atheists and non-Muslims.
 3. No commercial engagements should be effected between Muslims and Qadianists. Muslims should boycott Qadianists economically, socially and culturally. Intermarriage between Muslims and Qadianists should be stopped at once. Qadianists should not be allowed to bury their dead in Muslim cemeteries: they should be treated and looked upon as steadfast atheists.
 4. All Muslim States are invited to stop all evil practices of the followers of Mirza Ghulam Ahmad who claims prophethood; they should be regarded as a non-Muslim minority and denied effective and sensitive posts of the state.
 5. Illustrations of all distortions in the texts of the Holy Quran should be published. Qadianist misinterpretations of the meanings of the Quranic verses should be minimized and not put to public use.
 6. All non-Muslim groups who deviated from the true Muslim path should be treated on equal terms with the Qadianis.¹

Embarrassed by such resolutions and pressed hard from the emerging religious hierarchy, Qadianis turned to anti-Zia forces in Pakistan and abroad. They looked to secular and socialist elements for their support in their struggle for survival. But at the same time the popular demand to implement the Constitutional Amendment in its letter and spirit gained currency. In the religious conferences, whenever the ulema and mashaikh had a chance to call on General Zia they urged the need to

curb anti-Islamic activities of Qadian and to eliminate this threat from the body politic of Islam. People expressed doubts over the Government's programme of Islamization in the wake of mounting Ahmadya threat.

"Save Bhutto Campaign:" The burning political issue of early 1979 was the fate of Z.A. Bhutto. He was facing a trial in higher courts of Pakistan. Due to lack of leadership, the PPP was disarrayed and there was no leader to guide the workers, although it was still a populist party. Ahmadya Mission London approached the PPP stalwarts to launch 'Save Bhutto Campaign' in Europe and condemn the Zia regime. The Pakistan Press International (PPI), an independent news agency of Pakistan in a despatch from London gave some startling facts regarding collaboration between the PPP's exiled leadership and Qadiani activists. The report said that the Jewish lobby had planned to launch a pro-Bhutto campaign in western countries and in Africa where a Jewish professor from Stanford University had met Qadianis who had pledged to assist him in his task of condemning the Islamic regime in Pakistan. The report said that Qadianis were openly advocating dismemberment of Pakistan because they felt that they could not live in an Islamic State. Jews and Qadianis played an important role in bringing Bhutto to power in 1972, says the report, as they were frightened by the strength of Islamic forces in Pakistan. A united Pakistan, they feared would pose a challenge to them. The money for Bhutto's elections (1977) came from Israel from the Qadiani centre in Tel Aviv. But having brought Bhutto to power and having achieved their objective of dividing Pakistan, the Qadianis asked for their pound of flesh and to this Bhutto replied by hitting hard at them.¹

Pakistan press reacted strongly over Qadiani-Jewish axis and demanded an inquiry into the working of Qadiani mission in Israel.

The *Jang Karachi*, in its editorial, demanded a thorough enquiry into the Qadiani-Jewish axis as given in the PPI despatch and urged upon the Government the need to conduct an inquiry into the working of Qadiani Mission in Israel.² Qadianis, however, denied such collaboration with the PPP leadership.

It is said that the report was partially correct. The dialogues did take place in London over the issue but the mistrust prevailed between both parties. Meanwhile, the news leaked through the PPI despatch which ended the possibility of further negotiations and conclusion of an amicable deal. Some call it a vicious campaign of Zia's regime.

'Revealing Document': Qadianis were hobnobbing with the PPP in London when Jamat Islami revealed their plan to create internal unrest in Pakistan. The Amir Jamat-i-Islami Pakistan, Mian Tufail Muhammad, in a press statement called on people to get united to frustrate the evil designs of Rabwah meant to create disruption

1. Dawn Karachi 25 November, 1978 For Qadiani version see Sir Zafarullah's letter in the Pakistan Times Lahore dated 5 December, 1978. He called it an allegation and denied any collaboration of Ahmadi with the PPP leadership in London.
2. Jang Karachi, 1st December, 1978

in their rank. He referred to a 'revealing document' published by the weekly *Zindagi* Lahore in its issue of 12 February, 1979 which gave the outlines of a conspiracy hatched by Qadianis to damage the Pakistan National Alliance and indicating that a new PNA would be founded in a few month's time. It was also revealed in the document that the forces of anarchy would be supported in Baluchistan. He said that the Jamat was in possession of authentic informations that Qadianis had prepared a plan to take revenge from Maulana Maudoodi as he played a significant role in the movement for declaration of Qadianis, a non Muslim minority in 1974.¹

Prophecy about Bhutto: Qadianis immediately moved to anti-Bhutto lobby when Bhutto was hanged on 4 April, 1979. As usual they searched out a prophecy from Mirza Qadiani's "Bible" to defame him and to prove its marvelous fulfilment. Mirza Nasir played his cards with adroitness.

Sir Zafarullah in an interview with the fortnightly *Atishfistan* says:

'Justice Javed Iqbal invited him to a lunch on 6 February, 1979. Sheikh Ijaz Ahmad and Ch. Bashir Ahmad (both of them are Qadianis) and Molvi Mushtaq Hussain then Chief Justice Lahore High Court also participated. He (Zafarullah) told Molvi Mushtaq that Bhutto would certainly be no more in this world as soon as he entered into 52nd year of his life. He would perish either by committing suicide or be hanged or killed by lightening. Whatever be the cause of his death he would definitely die. He requested Molvi Mushtaq to see him next year (1980) on the same date (6 February) to see whether Bhutto still lived.' Bhutto was hanged in April 1979. When on 6 February, 1980 Molvi Mushtaq saw Zafarullah he explained him that in a revelation (ilham) of Mirza Ghulam Ahmad which he allegedly received in 1891 it had been stated: 'Kalaba Yamoot-e-Ala Kalaba' (Arabic) i.e. He is a dog and would die (according to the numerical value of the letter in the word dog or Kalab) which amounts to fifty two.' This means that his age will not exceed 52 years and that he will die within the course of his fifty second year.² So Bhutto died in accordance with Mirza Ghulam Ahmad's prophecy. On 5 January, 1979 his 51st birthday was celebrated and as he entered into 52nd year of his life he was hanged on 4 April, 1979.³

The prophecy was earlier employed by opponents of Mirza Mahmud to falsify his claim of being the Promised Son as foretold in the alleged revelation of Mirza Ghulam Ahmad dated 20 February, 1886. In early 1940, Mirza Mahmud entered into the age of 52. He was born on 12 January, 1889. Sheikh Ghulam Muhammad of Ahmadya Building Lahore, a claimant of Muslih Maudoodship wrote a tract 'Bait-i-Rizwan Ki Haqiqat' and predicted his death in accordance with the Mirza's prophecy. He called him a pretender and a spineless fellow and a Kalab (dog) who would die at the age of 52. Qadiani Community strongly protested against the publication of the tract and sent numerous protest resolutions to the Governor of Punjab and the Chief

1. The Pakistan Times, Rawalpindi 19 February, 1979

2. Atishfistan Lahore, May, 1981, P.13

3. Ibid

Secretary Punjab and demanded a strong action against him. Ghulam Muhammad also wrote a tract against the wife of Mirza Ghulam Ahmad, Nusrat Jehan Begum (Gopi of Krishan Mirza) on the strength of his revelations.¹

According to some Qadianis the prophecy that Mirza Mahmud Ahmad is Kalab (dog) and would destine to die according to the numerical value of Kalab or dog i.e. 52 came true in November, 1965. Mirza Mahmud became Khalifa through trick and treachery in March 1914 and after accomplishing 51 year of his false caliphate in March 1965 when he entered into 52nd year of his rule he met an ignominious death in November, 1965.

It is also said that Mirza Ghulam Ahmad had laid down a period of 23 years to determine the veracity and truthfulness of a God-sent and true reformer of the age. Mirza Mahmud claimed to be a recipient of divine revelation and declared himself Muslih Maood on the basis of his revelation on 5 January, 1944. Since he was an impostor he died after 21 years in November 1965. His agonizing death serves as an eye-opener for those who call him God-sent Reformer, Fazal-i-Omer and Muslih Maood.

1. Farooq Qadian, 7 March, 1940.

AFRICAN MISSIONS-OUT POSTS OF IMPERIALISM

During the papacy of Mirza Mahmud, the Qadiani programme in Africa was moderate. After his death in 1965, Mirza Nasir Ahmad, the third head of the community planned to launch a big offensive in Africa. Immediately after the 1967 Arab Israel War, he went on a tour of Africa and studied the prospects of further penetration into the newly emerging independent states of Africa in collaboration with Israel. The programme was intensified in late 60s by spending a large amount of money in opening of new missions, setting up educational institutions and activating the press.

Qadiani object to bring post-colonial Africa under the sphere of its influence centred on the following points:

- a) to detach Africa from rest of the world to turn it into future Qadiani-Zionist-Imperialist sphere of influence.
- b) to launch political offensive in Middle East from the African base.
- c) to change the character of Muslim Africa to an Ahmadya enclave and consequently an outpost of Zionism and Imperialism.
- d) to spread the message of Ahmadyat to hostile Arab countries.
- e) to provide employment to Ahmadi doctors, teachers and other skilled workers and prepare them to serve the interests of Zionist backed industrial concerns and multinationals. Israeli private companies engaged in construction, engineering, tourist trade development etc provide lucrative jobs to African Ahmadya Community.
- f) to plunder the economic wealth of developing countries of Africa in collaboration with Imperialists and their Israeli mentors.
- g) to plant African Ahmadis in emerging bureaucratic setup of African states so that they could exert influence on their economic matters and foreign policy.

In the realm of religion, says Noel King, "Ahmadya are immensely good for Christianity in the way they purify her by showing her how she presents herself in some of her more gorgonlike postures. On the other hand, they have seriously alienated African Sunni Muslims in various parts of Africa by sheep stealing and ruthlessly breaking up Muslim unity. In Pakistan, which is now their home base, the Sunni Muslims have been so infuriated as to beat up and kill some of them. African Muslims have been severely tempted to do the same."¹

1. Noel Q. King *Christian and Muslim in Africa*, Harper and Row Publishers London, 1970, P.83

The massive Ahmadya missionary programme in Africa is mostly financed from the secret funds which are allegedly placed at the disposal of Rabwah by some Intelligence agencies. Some cover organizations operating in Holland, Federal Republic of Germany, Scandinavian countries and Africa finance Qadiani enterprises in African countries. These funds are deposited in London Banks and the London Mission allocates money to different missions in accordance with their needs and the nature of programmes to be executed.

Adam Muhammad Traore, one of the founder members of the Ghanian Unit of the *Al-Jihad* International Islamic Movement has aptly explained the sinister designs of Ahmadya Missions in Africa. He states:

"Today International Jewry is more than ever before active in helping the Qadiyanis in Africa through their missions in Israel. All agencies and forces inimical to the Prophet extend all help to the Qadiyanis with the sole aim of breaking the Muslims' bond of solidarity, their fealty to the Holy Prophet (P.B.O.H), and if they cannot succeed in destroying the Muslims' faith in Islam, then they must at least contrive to change and corrupt the real meanings and teachings of that which the Muslims believe in. In Ghana and Nigeria, Qadiyanism today constitutes a threat of no mean dimensions to Islam and the Muslims and it is with the help of the British Imperialists and other foes inimical to Islam that it has achieved this. These foes have extended their support to the Qadiyanis since the early days of colonial rule in manner and with all means available to them so that the Qadiyanis could, with deceit and craft, wean the Muslims away from the real Islam. Ghana was selected as the head quarters of the Qadiani movement because of its unique position in regard to the liberation movement in Africa and the fight against Imperialism and Colonialism. In Ghana and in West Africa as whole, the Qadiyanis found a lack of Muslim missionaries and ignorance concerning the Qadiani movement in the Sub-Continent. They noted also that all the Muslims in West Africa in general and Ghana in particular are Sunnis and followers of Imam Malik, and that they have love for Islam and the Muslim World, especially the Arab World. They also have unity among them and are a force to be reckoned with in the political movement of that region. The Qadiyanis took cognizance of all these factors and other factors such as the lack of Muslim Schools and institutions, paucity of Islamic literature in English and the local languages and the dearth of Islamic knowledge among the youth. The British Imperialists, thus, helped the Qadiyanis to establish their headquarters in Saltpond, in the Western Region of Ghana, where oil was recently discovered, and this became the centre of Qadiani teaching in Ghana. They also helped them to build schools, colleges, missionary centres and hospitals in the Northern, Upper and Central regions of Ghana, and they established a printing press in Accra the capital, where they publish their own newspaper, the *Guidance*.

At present the enemies of Islam, the Qadiyanis publish more than five magazine in Ghana which skillfully plot and sow discord among the Muslims and propagate infidelity among them. They have also established an institute in Saltpond where they recruit and train missionaries from the neighbouring states of Sierra Leone, Gambia, Ivory Coast, Togoland etc. Their tactics in Ghana and Nigeria are to infiltrate Government and other elite circles, and they win sympathy by saying that they are 'modern and progressive Muslims.' They brand the majority Sunni Muslims as orthodox and non-progressive and they create dissension among the Muslim Community by introducing nationalistic feelings among the citizens. They proclaim newly converted Ahmadis to be 'Indigenous Muslims' and the Sunnis 'non-indigenous' Muslims and they incite the government to replace all the Sunni Imams with Ahmadis. They strictly forbid Ahmadis to pray behind non-Ahmadis and discourage inter marriage between their community and the Muslims and yet they react vehemently when they are called non-Muslims."¹

The main Qadiani enclaves exist in Nigeria, Ghana, Liberia, Gambia and South Africa. These are the countries where Imperialist powers as well as Israel exerted considerable influence and had established bilateral relations with most of them particularly with Liberia and South Africa.

Nigeria: On 1st October, 1960 Nigeria became independent as a member of the Commonwealth. Three years later it became a Republic. Since its independence Qadiani missions played an active role in Nigerian politics. The Army took over the country in January, 1966 after killing the Prime Minister Alhaj Sir Abu Bakar Tafawa Balewa, a popular and paternal figure. Qadiani collaborated with Christian missionaries to launch a smear campaign against Abu Bakar Tafawa Balewa and Ahmad Billo. Their heinous role in Nigerian politics has been discussed by Dr Saeed Faudi.² The files of *Lemondé* and *Jane Afrique* of Paris for the years 1964-66 give the startling facts on Qadiani-British sinister collaboration. Qadianis openly played the role of British agents in Africa. On the death of Tafwa and Ahmad Billo, the pro-Zionist Liberian Government officially expressed its satisfaction. The Christian Missions in Liberia kept a diplomatic silence but Qadiani and Bahai Missions rejoiced over these deaths and renewed their pledge of cooperation with the Liberian Government at the behest of Israel.³ There were three successful military coups in Nigeria since 1966 and several abortive ones. The worst of all was the challenge of Gen Owjuku, the military Governor of the Eastern Region in 1967. He announced the secession of the Region from the Federation and declared its independence as the Republic of Biafra. It was a Christian state. The West which looked upon Nigeria as its sphere of influence, was happy to have an occasion to encourage the Christians of Biafra to revolt against the

1. Adam Muhammad Traore, *Save Muslim Africa From The Clutches of the Qadiyanis (Ahmadis) Apostasy*, Al-Jihad International Islamic Movement, Kumasi-Ghana, July, 1978 PP.3-8
 2. See Dr Saeed Faudi, *Al Qadul Afriqah Bain-ul Takalifat-ul- Istamariya wa Ahwajah-tul-Tahariri* Vol. VI PP. 113-211 Karama Matbooa Press, 1968—quoted in the weekly *Chattan*, 8 February, 1970
 3. *ibid*

Central Government. Biafra surrendered at last to the Central Government in January, 1970. Qadianis remained on the side of British lobby in Biafran crisis. Their Missions were instrumental in safeguarding Imperialist as well as Israeli interests in Nigeria.

The civil war was won by General Yaqub Gowan. Mirza Nasir tried to cultivate friendship with him and paid a courtesy call on him during his African tour in May, 1970. Gowan told him that the civil war was the dream of an individual, that he warned the rebel leader Ojukwa and his foreign backers that secession would never succeed. Mirza Nasir expressed admiration of the patience and tact of the Head of the state and remarked:

"We have followed with keen interest the events in Nigeria during the crisis; the nation is properly guided under your leadership."¹

The *Morning Post*, Lagos in its issue of 17 April, 1970 wrote: 'The Ahmadya also has plans on the drawing board for broadcasting station in West Africa to educate people and teach them to live in peace.'²

The oil rich country of Nigeria came closer to the Arab world in 1973 after being an active OPEC member. Yaqub was over thrown in July, 1975 by his own colleagues who believed that a military solution to civil problem was not possible. They initiated a programme to restore democracy and civilian rule by October, 1979. As a result of July-August, 1979 elections Shehu Shagari became the President of Nigeria.

Mirza Nasir paid the second visit to Nigeria in August, 1980. He met various Qadiani delegates during his tour and addressed a press conference in the Federal Palace Hotel, Lagos. Various questions on the problems of the Arab world, Iranian Revolution, Islamic resurgence etc were put to him but he avoided to reply any political question. He harped on the old theme of Ahmadya progress and challenge posed by Christianity to Islam³ to conceal the real motives of his visit.

The way Nigeria Mission is functioning and propagating heretical beliefs to deceive the simple Nigerians has been discussed by a former Ahmadi, Dr Balogun.⁴ He renounced Ahmadyat and exposed its diabolical role in Africa. It afforded an opportunity to many Qadianis to give second thought to their religious ideas. There were other small Muslim organizations of North Nigeria which attacked Ahmadyat and warned the people of their evil political designs.

Ghana : Ghana is an other country where Qadianyat is flourishing with the Imperialist support. It was the first country to receive Israel's favours in its advance into Africa. Shortly after attaining independence in 1957, it entered into formal diplomatic relations with Israel. Since then, ties between the the two countries had been strong only except in 1973 when Israel launched aggression in the Middle East.

1. Africa Speaks P.14

2. Ibid.

3. Afurqan Rabwah, June, 1970

4. Dr Ismail A.B. Balogun Islam Vs Ahmadya in Nigeria, Lahore, 1977

During his tour of west Africa, Mirza Nasir paid a courtesy call on the Chairman of the Presidential Commission of Ghana, Brig. A.A. Afrif on 20 April, 1970¹ who assured him full support of the Government in setting up new missions. Nasir also called on the Ghanaian head of the State.²

In less than a decade a network of Qadiani missions was set up in Ghana with 250 branches manned by 48 missionaries. There are half a million Ahmadya adherents in Ghana. It runs 7 Secondary schools, four hospitals and an agricultural project which involves 1000 acres of land meant to produce maize, wheat and potatoes to meet food needs.³ Ghana Mission publishes its own paper *Guidance*. It has about 10,000 subscribers. The Government buys a specific number of its copies for its embassies abroad.⁴

During his African tour in 1980, Mirza Nasir met the Ghanaian President Dr Hilla Liman and discussed various issues of mutual interest. He paid a second visit to him before his departure from Ghana and discussed the critical economic situation of the country.⁵

Liberia: It was the first country to gain independence in Africa. The country has been under the American influence since long. It always maintained close relations with Israel.

The Qadiani mission was established in Liberia in 1956. It achieved an extraordinary success in this land. The Government patronage and Israeli support played a vital part in the growth of Ahmadyat.

In 1970, when Mirza Nasir was on his African tour, he was treated as State Guest by President Tubman of Liberia. He paid two days official visit to Liberia on the invitation of the President. He was received at the airport by the President's Special representative Col Henri R. Gobson. On his arrival Nasir said that he and the President Tubman knew each other, although this would be their first meeting. He described the President as a man with a noble heart and wise mind, a man of whom the nation should be proud. He had a private audience with President Tubman on 29 April at the Executive Mansion. The President accepted the Ahmadya request for one hundred acres of land in Liberia.⁶

The Ambassador of Lebanon at Monrovia called on him and discussed some African issues.⁷ The Government of Liberia formally gave 150 acres of land to Ahmadya Mission in 1973 at Sanoyean, 100 miles away from the Capital of Liberia.

1. Africa Speaks, P. 33

2. Alfurqan Rabwah, June, 1970

3. Review of Religions, London December, 1983

4. History of Ahmadyat in West Africa—Tabshir Paper Rabwah, December, 1978

5. Daura-i-Maghrib, P.434

6. Africa Speaks P. 52

7. Alfurqan Rabwah, June, 1970

A school was established with the Government assistance. A.Hoff, the Education Minister performed the inaugural ceremony.¹ It received a good media coverage.

Israel provides ample support to Liberian Mission at diplomatic level to forge relations with other African states. It also finances the economic programme and desires to see Ahmadyat get firm footing on the soil.

Gambia: Gambia was the first British colony in West Africa. The Ahmadya movement took root in 1955 but a regular missionary reached Gambia in 1961. To establish a mission there, Ch. Muhammad Sharif, former missionary in Israel (1939-56) was designated mission incharge in 1961. It may be recalled that Ch. Sharif had been a notorious British Israeli agent responsible to bring a lot of sufferings to Palestinians. Before he took up his assignment in Gambia, he stayed in Beirut and then moved to Syria² to see his former colleagues.

Mirza Nasir Ahmad visited Gambia in 1970. Alhaj Sanghatey, a Qadiani apostate and a former Governor General of Gambia hosted a dinner in his honour. He also called on the President of Gambia, Sir Daud Jawara to discuss the problems of mutual interest.³

South Africa: Both in the Middle East and Africa, Israel's role has been that of an agent of Imperialism carrying out subversion, committing aggression and aiding racism with the aid and in the interest of Imperialism. The sinister collaboration between Israel and South Africa came under attack at different forums. In 1975, the UN Assembly passed a resolution equating Zionism with racism. In the following year the UN General Assembly adopted a resolution in condemnation of increased collaboration between Israel and South Africa. Israel played a key role in collaboration with the CIA to sell sophisticated armaments to South Africa despite the UN embargo. It also provided aid to South Africa in its occupation of Namibia and its attack on Angola.

Since early 60s, Qadiani movement has been flourishing in South Africa with the Imperialist support. In 1964, due to some Government restrictions no Ahmadya missionary from Rabwah could go there.⁴ The local Ahmadya Jamat managed the business under the guidance of Rabwah.

Sir Zafarullah, then Judge International Court of Justice was invited by a member of Memon Community of Durban to visit South Africa in early November, 1967. When he reached Cape Town, the local Muslim organizations representing 35 thousand Muslims decided to boycott and protest against his visit. Pakistan had no diplomatic relations with the racist regime of South Africa. Sir Zafarullah stayed in a hotel reserved for the whites 'travelled extensively, saw much and talked to many people, including Dr Vorster, then Prime Minister and later President of South Africa.

1. Afazl Rabwah 18 October, 1976

2. Afazl Rabwah, 8 October, 1976

3. Alfurqan Rabwah, June, 1970

4. Mirza Mubarak Ahmad, *The Preaching of Islam, Rabwah*, 1984 P.10

In Bloemfontan, he sat with the Supreme Court and heard the arguments in an appeal.¹ He had a lunch with the Chief Justice of South Africa. At a press conference he thanked the Government for its friendly behaviour and assured that he would do his best to promote relations between Pakistan and South Africa.

Earlier Zafarullah stayed at Johannesburg. The White Mayor of the city gave him a reception. Sheikh Abu Bakar Najar, a leading member of the Ahmadya community in Cape Town arranged a dinner party in his honour in which prominent white citizens and a few blacks were invited. Sir Zafarullah says, 'In Cape Town he had the opportunity of meeting members of small Ahmadya community there, another veritable end of the earth to which under God's design the message of the Promised Messiah had been carried.'²

Zafarullah was neither a representative of the Government of Pakistan nor had any mandate to promote relations with racist regime when Pakistan did not recognize it. His utterances created political problems for Pakistan in countries of Africa and brought into limelight the Qadiani desire to forge further intimate relations with South Africa in accordance with the Imperialist policy. In South Africa both Qadiani and Lahori Groups operate with the foreign backing. They face strong resistance from the Muslims. The abridged English edition of Maulana Ilyas Barni's book *Qadianyat* have exposed these groups. The influential Jewish community of South Africa had been using Qadiani groups for furtherance of their nefarious political designs and to create schism among the rank and file of Muslims. Like Israel, the racist regime of South Africa is a haven for Qadiani heretics. Qadianis never condemn the policy of apartheid or militant racial policies of South Africa. They profess special love for the country because Mirza Ghulam Ahmad had prayed for the success of the British during the Transvaal Wars at the close of 19th century.

Sierra Leone: A modest missionary programme is going on in the countries of Ivory Coast and Sierra Leone. In 1970, when Mirza Nasir arrived in Free Town he was officially received by the Deputy Defence Minister on behalf of the Prime Minister of Sierra Leone. He called on Baurja Tejan Sie, the Governor General at the State House and discussed the issues of mutual interest. Subsequently he met Dr Siaka P. Stevens, the Premier of Sierra Leone. The Ahmadya Mission arranged a reception in his honour which was attended by the Ministers of the State, Paramount Chief, Members of Parliament, as well as Ambassadors of France, Lebanon, Nigeria and Gambia. The Acting Governor General of Sierra Leone also hosted a state dinner in his honour.³

Bulwark Against Fundamentalism : At the end of his visit to the countries of West Africa (May, 1970) Mirza Nasir arrived in London and launched the Nusrat Jehan Scheme.⁴ He claimed to have conceived the scheme under the Divine direction for

1. Sir Zafarullah, *Servant of God* P.281-88

2. Sir Zafarullah, *Servant of God* P.281-88

3. *Ahuran Rabwah* June, 1970

4. *Souvenir* No.17, Nusrat Jehan Number Majlis-i-Khudam-i-Ahmadya, Karachi, P.32

expanding the activities of the movement in West Africa through the substantial number of schools and hospitals. At the time he left England 10,500 pounds had been deposited in cash in the Fund. In addition, the Ahmadis of England pledged further to add more than forty thousands pounds to this sum. Under the Nusrat Jehan Scheme, Mirza Nasir fixed a target of Rs.2.5 million for setting up medical centres and secondary schools in West Africa Ghana, Nigeria, Sierra Leone, and Gambia. Qadiani Jamats said to have contributed liberally a sum of Rs.5.35 million to the Reserve Fund by 1976. A total of 16 health centres were established and 47 doctors rendered their services by December, 1976.¹

Mirza Nasir embarked upon the third European tour in July, 1973. He called on important political personalities of Europe and discussed the prospects of future missionary thrust in strategic areas of Africa. He evaluated the working of existing missions and allocated fresh funds to European and African missions which he received from unidentified sources.

During his tour some correspondents of the press put questions about sources of funding of Ahmadya missionary enterprises. He explained that in addition to regular donations, Jamat donated handsome funds on voluntary basis as a result of appeals for financial help whenever need arose. The Ahmadya communities were all over the world, the sun never sets on the Ahmadya Jamat.²

Some other interesting questions were put to him at a press conference in Switzerland:

- Q. How many Ahmadi Muslims are there in the whole world.
- A. We have never conducted a census but I think there are no less than ten million of them.
- Q. Have you tried to establish your Missions in the Communist countries.
- A. In those Communist countries which give some religious freedom to their citizens, we have some members of the Jamat there. To some other countries we did send our missionaries but they were not permitted to preach there, of course, this clearly shows that they are afraid of Islamic teachings. It is of some interest to note that the Founder of the Ahmadya Jamat was shown in a vision a very large number of Ahmadis in Russia, this number was as large as the particles of sand at a sandy place.
- Q. What kind of relations do you have with the Government of Pakistan.

1. *Alfazi Rabwah*, 10 December, 1978

2. *Tahrir-i-Jahid Rabwah*, November, 1973

- A. Very cordial relations. We believe that every Muslims should be loyal to the Government of his country. We are a religious community and we do not like to become tools of any political party.¹

Centenary Celebrations: October 1973 Arab-Israel war brought a great change in the Middle East scenario. It has also repercussions on Africa. Many African countries stood by the Arab world and condemned Israeli expansionism. Israel's Africa policy in the closing months of 1973 was based on the containment of Arab influence through military assistance and direct intervention, where necessary. Its desire to gain a strong economic foothold in Africa, in order to undermine Afro-Arab relations, was part of the strategy which had the wholehearted endorsement of the US. Israel also wished to gain diplomatic support among the non-Arab African states for use within the OAU and the UN against the Arabs.

After the War, Mirza Nasir in the Annual Gathering in December, 1973 announced yet another ambitious programme, the Centenary Celebration of the Jamat by fixing a target of Rs. 25 million to be collected by 1989. In the period following October, 1973 War, all African states with the exception of South African satellites (Botswana, Lesotho, Swaziland and Malawi) broke off their relations with Israel and Africa's long period of romance with Israel was seemed to be over.

The year 1974 witnessed an unprecedented outburst against Qadiani belligerency in Pakistan and abroad. The constitutional amendment, at least made the people realized the pernicious and subversive political role of Ahmadyat and exposed its religious creed. To appease the suspicious and staggering followers living abroad, Mirza Nasir undertook West European tour in 1975 to see the repercussions of Pakistan National Assembly decision of declaring them a non Muslim minority. He felt it quite difficult to satisfy his inquisitive followers and left Europe high and dry. Next year he visited America, Canada and Europe to pay obsequiousness to his masters, evaluate the progress of Ahmadya missions, tap new resources, strengthen relations with foreign wire-pullers and counteract the tide of rising opposition against them. Anti Islamic forces have been visualizing a special role for Ahmadyat to play in the wake of emerging tide of Islamic fundamentalism. There were serious efforts at Islamization of laws and life in many Muslim countries in mid 70's. The resistance of Afghan Mujahideen against the Soviet occupation of Kabul, Islamic Revolution in Iran, Secretive Muslim Brotherhood Movement of Syria and Dawah Organizations in Malaysia attracted the attention of the West. Qadianism had the potential to meet the 'fundamentalist threat' as its very existence is based on defeating the values of Islam. It continued its so-called missionary thrust in Africa and sought penetration in those countries where western influence steadily increased. Mirza Nasir Ahmad targeted Spain for opening a so-called mission there. We deal with this issue at some length.

Spain Mission : It was after the Second World War when Mirza Mahmud directed Karam Ilahi Zafar and Molvi Zafar to leave London (mid 1946) for Spain. They set up a mission there which remained under the strict surveillance of the Secret Police.¹ Karam Ilahi secretly preached Ahmadya doctrines and worked under the cover of a perfume seller. For over 30 years Qadianis kept their presence in Spain without achieving any success. In 1980, the Spanish Government extended open support to Qadianis knowing well that they would be criticized sharply by the Catholic Church for Ahmadis put up anti-Christian posture. Also the Church had a strong grip on the Government machinery. The favourable treatment was meted out especially to Qadianis while the other Muslim organizations were treated in a cold manner in Spain. The Society for the Return of Islam in Spain which comprised more than 100 new Muslims of Spanish origin had been demanding for years the restoration of the historic Qurtuba Mosque, which remained the property of the Church. The mosque was not open to Muslims for prayers. The Muslims Ambassadors in Spain and members of the Islamic Conference were making efforts to take up the issue at the highest level with Government and religious authorities in that country to obtain permission for Muslims to say at least the Friday and Eid prayers in this grand mosque, but in vain. Permission was not granted even for the construction of a long-negotiated and much needed mosque in Madrid for diplomats and local Muslims.²

What was the reason Qadianis received a highly favourable response from the Catholic dominated Spanish Government to open a centre in Spain?

The *Pakistan Times* wrote an interesting editorial on the issue when Mirza Nasir laid the foundation stone of a 'mosque' in Paedro, a town in Spain. We reproduce it below:

'Mosque' in Spain : According to a press release issued in Lahore, the head of the Qadiani Jamat has laid the foundation stone of a 'mosque' in Paedro, a town in Spain. That the Spanish Government gave permission to this particular body is highly instructive because so far as the Muslims in general are concerned, they have not been able to secure this privilege for centuries. It was after a great deal of influence exercised on behalf of Allama Iqbal that Madrid allowed him to offer 'nawafil' at Masjid-e-Qartaba on his way back from the Round Table Conference in London. That historic moment has been immortalised in a famous poem of the poet.

The reason for the unique concession given to the Jamat is not far to seek. It lies in its genesis. The Qadiani movement was identified with the British Raj. While some elements in the Indian body politic gave it support on purely political grounds, the Qadianis sought to legitimise it, indeed sanctify it, in religious terms. Apparently Qadianism, based its creed on the general Islamic notion of a civil order which required Muslims to abide by rules and regulations enforced by the power that be. The policy

1. Tarikh-i-Ahmadyat, Vol XII P.28

2. Muhammad Samiullah letter to -Pakistan Times, Lahore 6 December, 1980

which Islam enjoins however cannot be but Islamic. And not only does it make it obligatory that only its laws should govern their lives but also that they should be governed by Muslim. The Quranic injunction to that effect is quite mandatory 'you obey the ruler from amongst you.' Obviously no non Muslim can be their ruler. But the Qadianis dropped the 'from amongst you' part of the injunction. The omission upset the whole order of Islamic values. It paved the way for a non Muslim ruler. That suited the British book fine because they had much trouble in reconciling the Muslims to their rule. Indeed William Hunter had been moved to raise the piquant question: *Are the Muslims bound in religion to revolt against the Queen?* The Qadiani movement was therefore a great boon to the British who patronized it through out their suzerainty over the sub-continent. Thus a wholly un-Islamic structure of thought, the 'prophethood' was invented primarily to lend authenticity to that concept.

Since the Qadianis were avowedly preachers of Islam, they are assisted and helped the Viceroy maintain an ecclesiastical fund to finance churches and approved religious societies to establish themselves as a regular Islamic sect both in the country and abroad. While the active official patronage which the community enjoyed attracted needy Muslims to its fold, the facilities provided abroad enabled it to set up missions in the West.

The Qadiani role did not end with Independence. Ironically, the Islamic resurgence gave a new impetus to the movement. The rise of the 'militant' Islam has alarmed both the Christian West and the Soviet East. Not only are they faced with the growing and gathering strength of the Muslim nations, they are also sensitive to the proselytising magnetism of Islamic teaching. It is feared that if on the one hand the Islamic countries become strong, and on the other their own Muslim populations feel encouraged to be defiant of the non Islamic auspices, this phenomenon might develop world wide political dimension. These power groups would therefore like to engineer something which would rode the vigour of Islam from within. In this context, the creed of submission and passivity inculcated by the Qadiani movement assumed strategic significance. That was the versibn of Islam which they wanted propagated. The greater the number of its adherents the better. While its converts would not be antagonistic to their regimes, the body of Muslims within their jurisdiction would incline to be docile. Thus the presence of the Jamat would be welcome anywhere. They were welcome to muster force in Europe, Africa or the Soviet Union. Already reports from Delhi indicate that they are pulling their weight in Hindu India just as well as they did in British India and for the same reason for recruiting loyalists from among the down-trodden Muslim subjects. Any wonder they have been allowed to entrench themselves in Spain which has traditionally served as a spring board for the Maghrib.¹

1. Pakistan Times, Rawalpindi, 16 November, 1980

Tip of the Iceberg : In September, 1974 when the National Assembly and the Senate passed the Constitution Second Amendment Bill, declaring that non believers in the absolute and unqualified prophethood would be considered to be non Muslims, the Muslims expressed great satisfaction over it. It was thought that a problem which had rankled for a hundred years had been amicably resolved. But both groups of Ahmadis jeered at it and insisted on their being Muslims and posed themselves accordingly in Pakistan and abroad. In the absence of legislation, Qadianis called their places of worship Masjids, pronounced Azan, termed the Mirza as Nabi and Rasul and the Muslims of the world as Kafir. They freely used the sacred titles of Um-ul-Mominin, Sahaba etc. and enthusiastically propagated their ideas.

Suits were filed in different Courts of law in the Punjab on their construction of new 'mosques' and vigorous propagation of their anti-Islamic beliefs. The Civil Judge Dera Ghazi Khan in a suit filed by a Muslim gave a temporary injunction and restrained the defendants from naming the disputed place as mosque and proclaiming Azan for offering their prayers including Qayam, Ruku, Sajood, in the manner resembling or similar to that of orthodox Muslims. Qadianis filed an appeal before the learned District Judge against the injunction but was, dismissed under order dated 19 October, 1975. On the instructions of Mirza Nasir Ahmad, Qadianis went into appeal in the Punjab High Court. It set aside the orders of the lower courts. Mr. Justice Aftab Hussain of Lahore High Court in *Abdul Rehman Mubashir Vs Amir Ali Shah*¹ case held in his judgement on 12 November, 1977 that the Ahmadis still remained completely free to profess and practise their religion and enjoy complete autonomy in regard to their religious tenets and institutions and that the constitutional amendment had not established any ground on which the court could issue an injunction to restrain Ahmadis from calling their place of worship a mosque (masjid) or from using the call to prayer (Azan) in it or from offering their prayer in the manner laid down by Islam. There was, therefore, no legal obstacle to the Ahmadis continuing to profess their faith in the same way as they had prior to the constitutional amendment. The Lahore High Court decision showed that the Constitutional Amendment had little impact on Qadianism in curbing their proselytisation and provocative activities. It was felt that something substantial should be done in this regard. Leading ulema in cooperation with the MTKN pondered over the issue a fresh and started a campaign for proper enforcement of the Constitutional Amendment.

The time was, however, not opportune to start a massive campaign against Qadianis because of political climate prevailing at that time. General Zia had put the 1973 Constitution in abeyance and curbed all sorts of political activities. A small measure of relief came an year after the Martial Law when the Government introduced separate electorates for non-Muslim minority communities in Pakistan.

Separate Electorates: The President's Orders 16 and 17 of 1978, the Delimitation of Constituencies (Amendment) Ordinance, 1978 and the Electoral Rolls (Amendment) Ordinance 1978 provided for separate electorates for minorities. In order to contest elections or to vote for a candidate, Qadianis had to register themselves on the electoral rolls of non-Muslims i.e. Hindus, Sikhs, Parsees, Bahais etc. It was not acceptable to them, as they insisted on their being the only real Muslims and declared Muslims of the world as heretics and outside the pale of Islam. They decided not to register themselves as non-Muslims voters. Thus they rendered themselves disenfranchised. The Orders 16 and 17 of 1978 subsequently received the Constitutional status in the Revival of 1973 Order, 1985 (Arts 51 (4A), 62 (b), 106(5) and 113).

The Order effectively checked the power of Qadianis to interfere in the elections of Pakistan at the behest of alien powers which they had been doing in the past especially in December 1971 elections which resulted in the dismemberment of Pakistan. Pressed hard by the movement of MTKN, the Government took another step to stop Qadianis from using certain epithets, descriptions and titles relating to the Holy Prophet (P.B.O.H), Khulfa-i-Rashidin, pious wives of the Holy Prophet (P.B.O.H) etc. Ordinance 44 of 1980 was promulgated in September to add section 298-A to the Pakistan Penal Code. It provided a penalty of up to three years imprisonment for any one who "by words, either spoken or written or by visible representation or by any imputation, innuendo or insinuation, directly or indirectly" defiles the names of these personages. Despite these measures the adamant Qadianis persisted in their behaviour to the great embarrassment of Muslims. The Government did ban their periodicals but the action taken was too late to have any deterrent effect on them. The ulema demanded some strong actions to end the shilly shallying of Zia regime.

End of Nasir Era: Mirza Nasir Ahmad led the Ahmadya Community from 1965 to 1982. He died of heart failure on 9 June, 1982 at Islamabad. He came to Islamabad to obtain a visa for his onward journey to Spain. His body was taken to Rabwah to bury it temporarily in the Cemetery of Paradise till its formal burial in Qadian. In accordance with an election system devised by Mirza Mahmud, an electoral college of about 500 members had to elect a new head before the burial ceremony of Mirza Nasir could take place.

Mirza Nasir's tenure of office was beset with many difficulties. He had to grapple with numerous problems to keep his authority intact. Immediately after his assumption of power some elements started a campaign against his person at Rabwah, which ultimately spread to other parts of the country. The movement was immediately checked with a policy of carrot and stick. It could not, however, be totally curbed because these elements enjoyed a good position in the Ahmadya hierarchy.

Mirza Nasir Ahmad, like his father Mirza Mahmud let loose a reign of terror against those Ahmadis who differed with him over the affairs of Ahmadya community.

They were subjected to attacks, murderous assaults, ostracization and humiliation. In their private meetings Qadiani dissidents called Mirza Nasir Ahmad, 'Fashionable Rasputin of Rabwah', 'Ghengiz Khan, a 'Holy Hoax' etc.¹ A secret organization '*Alfatah*' sent a cyclostyled paper to the members of National Assembly of Pakistan in September, 1972 alleging that the atrocities had continuously been perpetrated by the Home Department Rabwah (Amoor Aama) on innocent Ahmadis viz Saadat Ali, Afzal, Ghulam Haider, Nasir, Atiq and many others on the directives of the 'Qadiani Pope', Mirza Nasir Ahmad. They made an earnest appeal to the members of the National Assembly to bring the Rabwah episodes to the notice of higher authorities for redressal of their grievances.

It was alleged that Rabwah Home Department had a very dangerous set-up. It was said to be a 'pleasure spot' for many capricious Ahmadis. It controlled the civil bureaucracy and the police. It was an Ahmadya Gestapo functioning under the orders of a Qadiani Hilter.² Wild allegations and attacks of personal nature were made not only on the person of Mirza Nasir but also on a few members of his family. *Alfazi* Rabwah, trotted out traditional platitudes and condemned the "well-informed persons" as Manafiqeen and warned the community of their nefarious activities directed to topple Khalifat by hatching conspiracies against 'God-appointed Khalifa'.³ The paper put out some cliché-ridden articles of Qadiani loyalists emphasizing that the praetorian order was the finest system. They spruced up the profile of Mirza Nasir and exhorted Ahmadis to be aware of anti-Ahmadya forces. The liveried servants of Nasir well-versed in the art of semantic jugglery pacified the adversaries in a few months' time.

Nasir strengthened the Ahmadya movement during the autocratic rule of Ayub Khan. The Yahya regime was a blessing in disguise for Ahmadis. They intensified their religio-political activities in Pakistan and Africa. During the years 1970-73 Nasir, mainly with the support received from the PPP, increasingly involved the Community in politics and pushed some senior members of the Jamat into the quagmire of international conspiracies.

Mirza Nasir Ahmad saw the 1974 Khatam-i-Nabuwat movement with helplessness and awe. He directed his foreign-missions to launch a smear campaign against Pakistan and the Bhutto Government. He imprudently invited the foreign intervention during the agitation and approached his foreign masters to put pressure on the Government. Sir Zafarullah, the living relic of Imperialism was instructed to make a fuss of events to discredit the movement. He pampered his followers with dreams and prophecies of Mirza Ghulam Ahmad. The Ahmadya community expressed great concern over these developments and insisted on calling themselves Muslims even

1. *Tarjuman-ul-Islam* Lahore, 1st, September, 1972

2. *Tarjuman-ul-Islam* Lahore, 1st, September, 1972

3. See *Alfazi Rabwah*, 18,19,29 March issues and *Afurqan Rabwah*, March, 1972

after the Constitutional Amendment (September, 1974). The Amendment, although not put into full operation, yet proved fatal for the movement.

Mirza Nasir became an ailing head of a depressed community in post-1974 era. His health deteriorated sharply in late 70s. The anticipated rate of conversion slowed down and the youth in foreign countries questioned the Islamic character of the movement. The death of his beloved wife Mansoorah Begum on 3 December, 1981 proved a great shock to him. After her death he received several marriage proposals and for forty days he claimed to offer prayers to receive guidance from God. He also urged two senior Qadianis—Abdul Malik and Sheikh Mazhar Ahmad, Amir Jamat Faisalabad to do the same. After a few days time they reported to Nasir that they had received 'go ahead' signal from God. Mirza Luqman Ahmed, son of Mirza Nasir Ahmed told his father that his late mother had told him in a dream that his father should send marriage proposal to the family of Tahira, daughter of Abdul Majeed Khan and sister of Professor Naseer Ahmad Khan, Principal T.I. College, Rabwah. The proposal was sent, Tahira's mother asked daughter for her consent. Tahira revealed that she had recently seen a dream in which she was informed that a person of the 'status of King' wanted to marry her.

After involving the will of God and visions and dreams of his followers in fulfilling his lascivious desire, he solemnized his second marriage with Tahira (24) on 11 April, 1982. To check his senile decay he regularly used *Zad-i-Jam-i-Ishiq*, a sex stimulant the contents of which were allegedly revealed to Mirza Ghulam Ahmed. Some Qadianis allege that in order to prepare himself for second honeymoon he used some aphrodisiac which were prescribed by Hakim Nuruddin for a sensuous Maharaja of Kashmir. He developed some cardiac complications and died after two months of his new marriage leaving his community in confusion and dismay.

TAHIR GRABS POWER

As the news of Mirza Nasir's death reached Rabwah in the early morning of 10th June, 1982 an ugly war of succession started between Qadiani contestants. The problem to install Khalifa on the gaddi in Rabwah assumed priority over all other matters including the burial of the dead. A hurriedly called meeting of the electoral college at a worship place in Rabwah saw Mirza Tahir and his half brother Mirza Rafi Ahmad at dagger's drawn against each other. Mirza Tahir's family members and Qadiani youth were on Tahir's side while some senior Qadianis and a group of dissidents supported Mirza Rafi Ahmad. During the farcical election contest, Mirza Rafi Ahmad rose up to say some thing but was not allowed to utter a word. In a dismay he looked to Sir Zafarullah for help who scornfully advised him to keep quiet. Mirza Mubarak Ahmad, incharge of the Qadiani Foreign Missions, was conducting the election drama. He, with his aides, managed to win the show for Mirza Tahir Ahmad. The unprecedented show of partisanship invited a lot of resentment for Mirza Tahir and his coterie. It was more or less the same drama which one time Ansarullah staged during the election of Mirza Mahmud in 1914 which resulted in the ouster of Khawaja Kamaluddin and his party from Qadian.

Mirza Rafi felt offended and dismayed and quietly left the place. A small group of his sympathisers announced his success in the election and took out a procession in Goal Bazar, Rabwah. No time was lost by the followers of Mirza Tahir Ahmad in circulating his first message as head of the community. Cassettes of the maiden speech delivered by Hazrat Mirza Tahir Ahmad, the fourth successor of the Promised Messiah echoed in and around Rabwah. Khudam-ul-Ahmadya made distant calls to inform Ahmadya Jamats in Pakistan and abroad that Mirza Tahir had been "appointed by God" as their fourth head. What happened afterwards to Mirza Rafi and his sympathizers is a woeful story.¹ Mirza Rafi was called Yazid, a stooge of Paighamis (Lahoris), a hypocrite, a diehard rival of 'pious' Khalifa, the rebel son of a Bengali woman (his mother was from Bengal) and a trader in prayers. Ahmadis avoided to see him. Khudam-i-Ahmadya spied on his activities. His mail was censored and his house was turned into a sub jail. His main supporters viz. the family of Al Basit Jewellers and Molvi Basharat-ur-Rehman, Incharge Bahishti Maqbara were extricated from Jamat on false and trivial grounds. Despite all coercive measures, the movement in favour of Mirza Rafi gained strength. But the senior members of community exerted their influence to silence him. Mirza Tahir lost no time to get the full control of the community's affairs through a shrewd policy chalked out by his clique. He won the confidence of Sir Zafarullah, M.M.Ahmad, Mirza Mubarak Ahmad, Dr Abdus Salam and other influential Ahmadis. After assuming power, he

1. See Weekly MAG, Karachi 22-28 July, 1988

promoted many Qadianis to higher posts, sent the near relatives of some Qadianis abroad as foreign missionaries, advanced loans from Qadiani exchequer to his favourites and showered money to stifle the agitating voices. Mirza Rafi was virtually helpless against the tactics of Mirza Tahir. Even his family members were won over by the 'agents' of Mirza Tahir. MS Amatul Hafiz Begum, the sister of his father (Mirza Mahmud Ahmad) forced him to sign the bait form and accept Mirza Tahir as Khalifa with an open heart. The adamant Rafi was expelled from Madarsa Ahmadya where he delivered lectures on Tafsir. His stipends were drastically reduced till he was completely knock down.¹

The Ahmadya Jamats in Pakistan were ordered through the local agents to obtain fresh bait forms duly signed by each Ahmadi. The Jamat Amirs and heads of Ahmadya organizations took pains to collect these forms from each member of the community within a short time. In Pakistan situation was brought under control but dissatisfaction prevailed among the foreign missions. Many Ahmadya members living abroad refused to pay allegiance to Mirza Tahir. They were in favour of Mirza Mubarak Ahmad's leadership. On the basis of reports sent by the foreign missionaries to Mirza Tahir, he left for London to bring the situation under control and to appease the Ahmadis living abroad.² He employed the good services of Sir Zafarullah, M.M.Ahmad, and some influential Ahmadya missionaries for the purpose. Mirza Mubarak was already staying in London on diplomatic illness. Bureaucracy in Rabwah was against Mirza Mubarak and in favour of a pliant leadership.

Mirza Tahir Ahmad had a great desire to launch a massive 'tabligh' campaign in Pakistan. Ahmadya preachers became ruthless in propagating their beliefs. They antagonized the ulema and the common Muslims with their inept proselytization activities. The aggressive mood of Rabwah forced the Muslims to take necessary steps against them and demand the enforcement of the Constitutional Amendment in letter and spirit.

Ordinance XX of 1984: By 1984, a decade after the Constitutional Amendment, the Qadiani issue became the centre of public attention mainly due to efforts of Majlis-i-Tuhafaz-i-Khatam-i-Nabuwat. The ulema insisted on President Zia to take necessary steps to check the anti-Islamic activities of Mirza Tahir Ahmad and his minions without further loss of time. The aggressive campaign of Qadiani zealots to propagate their beliefs and sudden disappearance of Maulana Aslam Qureshi an MTKN activist who had attempted to kill M.M.Ahmad in 1970, added fuel to the fire. Some disgusted ulema even called President Zia a 'Qadiani' because of his reluctance to take any positive action against Ahmadis. The Constitutional Amendment failed to check the ever increasing overt and covert activities of Qadiani activists as they took advantage of the legal lacuna existing in its proper application.

1. See News—*Waqt* Lahore, 16 June, 1982 and 13 July 1982
2. News—*Waqt* Lahore, 31 July, 1982

After a series of public meetings and demonstrations in early 1984, Majlis Amal of the Tehrik-i-Khatam-i-Nabuwat Conference decided to meet in Rawalpindi on 27 April, 1984 to press for the following demands:

- i) Removal of Qadianis from key posts.
- ii) Effective enforcement of Second Amendment.
- iii) Imposition of ban on Ahmadya tabligh.
- iv) Implementation of recommendation of the Council of Islamic Ideology regarding Qadianis. (The Council proposed death penalty for an apostate).
- v) Arrest of Mirza Tahir Ahmad and some of his colleagues in connection with the disappearance of Maulana Aslam Qureshi and immediate recovery of Maulana Qureshi.
- vi) Maintenance of a close check on political and espionage activities of Ahmadis and their collaboration with the Zionists.
- vii) Ban on paramilitary forces of Rabwah like Khudamul Ahmadya etc.
- viii) Identification of Ahmadis as non-Muslim on Identity cards and passports.

A large number of eminent ulema and office bearer of the Tehrik were arrested under 16 MPO and 153 PPC for delivering objectional speeches in order to stop their participation in the Conference. Despite severe restrictions imposed by the Administration including the arrest of ulema, ban on the use of loud speakers, imposition of Section 144 in and around Rawalpindi city, people poured in from all the four Provinces of Pakistan and Azad Kashmir to make the Conference a success.¹ The Tehrik threatened to take direct action if their demands were not conceded. Raja Zafarul Haque, then Minister for Information and Broadcasting played an active and appreciable role in bringing the representatives of the Tehrik and the Government at a round table conference. The Government had to yield to popular movement which could otherwise have culminated in political agitation against the Martial Law regime. A day before the Conference (26 April 1984) the President of Pakistan issued an Ordinance XX of 1984 called *Anti Islamic Activities of the Qadiani Group, Lahore group and Ahmadis (Prohibition and Punishment) Ordinance 1984*. It prohibited the Qadianis, Lahoris and Ahmadis from indulging in anti Islamic activities. A new Section 298 B was inserted in Pakistan Penal Code to provide a punishment of three years imprisonment and fine for a person of these groups who by words either spoken or written, or by visible representation refers to the successors of Mirza Ghulam Ahmad

1. Jang Rawalpindi, 13,18,22 and 25 April, 1984

as an Amir-ul-Mominin, or his companions Sahaba, or the members of his family as Ahle Bait, or calls his place or worship as Masjid. The Section provides the same punishment for any such person who refers to the form of call to prayers followed by his faith as Azan or recites Azan as used by the Muslims. The new section inserted in the Pakistan Penal Code provides the same penalty for any such person who, directly or indirectly, poses as a Muslim or refers to his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, or in any manner whatsoever outrages the religious feelings of Muslims. The Ordinance also amended Section 99A of the Code of Criminal Procedure 1898, so as to empower the Provincial Government to forfeit any newspapers, book or other document, printed in violation of the new provisions inserted in the Pakistan Penal Code.

The amendment made by the Ordinance in the Section 24 of the West Pakistan Press and Publication Ordinance 1963 empowered the provincial Government to close down a press used for the printing and publication of any book or paper in contravention of the new provisions inserted in the Pakistan Penal Code, to annul the declaration of a newspaper which violates the said provisions and to forfeit any book or paper containing any matter the printing or publication of which is prohibited by the said provisions.¹

The anti-Qadianis Ordinance was widely hailed by religious, social and political organizations professing different view points and the Muslims of world at large. The leading papers of the country called it a 'timely step' and appreciated the Government's efforts in checking the anti-Islamic activities of Qadianis. All leading dailies of Pakistan welcomed the Ordinance and demanded its enforcement in letter and spirit.² Ahmadis were advised to live in Pakistan like other peaceful citizens and stop their anti-Islamic activities.³

The daily *Jasarat* in its leading article exposed political designs of Rabwah and condemned their collaboration with Zionism. The paper called Ahmadyat a sapling of Zionist and Imperialist powers having its roots in Israel and demanded: (i) a complete ban on their libraries, publishing houses and study centres (ii) removal of Ahmadis from key posts (iii) ban on the issuance of licence and permits to Ahmadi business men (iv) a census to determine their numerical strength in each province of Pakistan (v) exposure of their modus operandi as a pressure groups through state agencies. (vi) ban on conversion of Muslims to Qadianism by imposing life-long imprisonment and (vii) need for coordination among Muslim countries to take legislative measures to curb Ahmadya activities in their countries and abroad.⁴

The *Pakistan Times* in its leading article stated:

1. The Muslim Islamabad, 27 April, 1984

2. News—Waqf Lahore, 28 April, 1984

3. Mashriq Lahore 28 April, 1984

4. *Jasarat* Karachi 28 April, 1984

'Despite this (Second Amendment) quite clear and unambiguous declaration, however, the Qadiani and Lahore groups felt free to act and behave like other Muslims, even announcing their faith to be the really true one, inside the country and abroad. It amounted to misrepresentation of Islam. It sought to undermine the unity of the Muslims and created confusion about the fundamental tenets of Islam. It was neat and proper, therefore, to remove the anomaly and take the Second Constitutional Amendment to its logical conclusion. It was also urgently needed to ensure public peace and tranquillity... Those foreign elements who choose to depict these law born of narrow mindedness or bigotry should be properly briefed about the historical background of the whole problem and the rationale of their promulgation in an ideological state. It is important to ensure that vested interests do not succeed in tarnishing our image as a broad minded and progressive people.'¹

The daily *Muslim* under the caption of *Positive Step* writes:

"The promulgation of the Presidential Ordinance placing curbs on the activities of the Qadianis is a timely action which should set at rest the controversy surrounding this issue in recent months. Passions had been excited and public opinion mobilized. That this Ordinance was necessitated a full decade after the 1974 Constitutional Amendment which declared the Qadianis to be non-Muslims through a vote of the popularly elected National Assembly, clearly underlines the lacuna and the dichotomies on an issue which agitates the people's minds. It would have been in the fitness of things if the ambiguities had been cleared once and for all so as not to give an opportunity for a repetition of violence or provide an opportunity to those vested interests who may use this as an excuse for a witchhunt."²

Tahir flees to London: The issuance of Ordinance 'terrified' Mirza Tahir Ahmad. He feared an arrest and a sad end of his papacy. He was so scare of his arrest that he could not deliver his weekly Friday address on 30 April and asked one of his followers Sultan Mahmud to lead the prayer. There was a rumour that he would be arrested and prosecuted in day or two and the Ahmadya organization would be banned after being declared a political body funded and aided by the foreign powers. The Martial Law Government of President Zia would drag senior Ahmadis into the superior courts of law. Mirza Tahir, would be charged with the 'murder' of Maulana Aslam Qureshi and running an anti-Islamic and anti-state subversive political organization in the name of Ahmadyat.

Mirza Tahir Ahmad called a meeting of leading Ahmadis in Rabwah on 29 April, 1984 to discuss the implications of the Ordinance. On 30 April, he and some senior leaders of the Jamat pretended to leave for Islamabad for talks with the Government. People in Rabwah believed that Mirza Tahir had succumbed to the Government pressure and wanted to strike a bargain with it. In fact, he had been

1. Pakistan Times, Rawalpindi 29 April 1984
2. The Muslim, Islamabad 29 April, 1984

making preparations to dodge the police and intelligence agencies to flee to Karachi in a car. He, any how, succeeded to escape to London in a KLM flight on the night of 30 April, 1984 alongwith his family and a group of prominent Qadianis.¹ He travelled as an ordinary passenger and concealed his identity to deceive the officials of the airport staff. Some people allege that it was the Government's connivance which made good his escape.

In accordance with Mirza Tahir's instructions, the Qadianis quietly but reluctantly accepted the Ordinance. The word 'Masjid' was removed from the worship places and the words like Bait-ul-Hamad, Bait-ul-Zikr etc. were written in its place.² The call to prayer was stopped and the Ahmadya literature lying in the Khilafat Library, Rabwah and other open places was removed. Many Qadianis went underground. Some left Pakistan to seek asylum in countries like Sweden, West Germany, Holland, Denmark, Britain, Canada and the USA. The Ordinance provided them an excuse to settle abroad and win the support of some anti-Islamic organizations working in those countries under different covers. By raising the false slogan of 'Persecution of Ahmadis in Pakistan' and exploiting the non-representative character of the Zia regime they gained a lot in financial and political terms.

After his arrival in London, Mirza Tahir called a meeting of foreign missions to discuss the situation arising out of the Presidential Order.³ Sir Zafarullah was already in London, Dr Abdus Salam came from Italy and M.M. Ahmad from Washington to attend the meeting. Senior Qadianis working in the USA, Europe and African countries also participated to chalk out a strategy to deal with the post-Ordinance developments in Pakistan. Mirza Tahir decided to stay in London and guide his community by sending the cassettes of his speeches, addresses and instructions to them in Pakistan. In his earlier addresses he bolstered their morale and justified his abrupt flight to London at the time of a crisis when his guidance was needed badly for the unity of the Jamat. He continued to pour his venom against the Government of Pakistan in his Friday addresses.⁴ In an interview with the Urdu Service of BBC held on 25 May, 1984 he criticized the Zia regime for his anti-Ahmadya policy and enumerated the 'services' of his community in the uplift of the country. To launch a massive campaign against President Zia and his regime he ordered his followers to set up special publicity centres at Amsterdam, Paris, Geneva, Copenhagen, Bonn, Haifa (Israel), Pretoria, Accra, Lagos and Washington to tell the world the events of 'the persecution of Ahmadis in Pakistan.' These centres put out massive literature and gave the instances of alleged violations of human rights, 'suppression' of Ahmadis by fundamentalists and 'discrimination' in their social life and services.

1. Adamson, A Man of God
2. *Nawa-i-Waqt* Lahore, 28 April, 1984
3. *Dawn* Karachi, 5 May, 1984

4. Qadianyat Islam Kay Leay Aik Sangin Khatra Par Mahakama, Addresses No.1-27 delivered from 1st February to 31st May 1985 Additional Nashir Isha'at, London

Mirza Tahir alleged that the Ahmadya Community was being used as a scapegoat by the military Government to boost its popularity. He said that he was prepared to go to prison; believing that public opinion would vindicate him. But Ahmadi traditions behoved him to consult his community before taking action. He believed that he was allowed to leave Pakistan because the Government was not yet ready to set against him.

He further alleged that what was going on in Pakistan was power struggle between the Mullahs and political parties. In his mind, President Zia had simply given in to some demands from the same group (Ahrar), a group which was nearly banned by the Government in 1950s. No politician since Muhammad Ali Jinnah, the founder of Pakistan and its first head of the State who insisted on Ahmadis participation in the Government had been able to keep the Ahrar in check. Ten years ago Premier Bhutto appeased this anti-Ahmadis group and today Zia was using their demands to obtain popular support, the Mirza claimed.¹

He added that although they represented a hard core of opposition, the Ahraris were not the only group opposing the Ahmadis. Groups in Pakistan and in Saudi Arabia were also aligned with the Ahraris. He believed that rather than lead to a more Islamic State, a campaign against the Ahmadis might lead to a divided Pakistan. Many groups and areas were opposed to Zia Government in Pakistan and outside support, either political or financial for an unpopular regime through minority groups could only be divisive, he emphasized.

US Concern For Tahir : Mirza Ahmad says : In March 1984, officials of the US Embassy in Islamabad went specially to Rabwah and told him that they had in possession of some knowledge that might effect the future of the Community. They wanted to know his reaction before reporting it to Washington. Mirza Tahir had since long maintained contacts with the British, French, Canadian, Chinese and many other embassies. The US officials informed him that Zia was importing men from the NWFP to raid his house in Islamabad (obviously to kill him in the darkness of night). Although General Zia, through an officer of Intelligence Bureau sent him a message not to worry about anything, an officials of Pakistan Intelligence Bureau and another officer of Police Intelligence alerted him. They requested him to leave Islamabad as soon as possible. Mirza Tahir also called on French Counsellor at his residence in Islamabad who in a diplomatic way conveyed him the message of leaving Islamabad immediately. So he did.²

The Zionist-backed foreign press was sympathetic to the Ahmadya cause and very critical of so-called Islamic fundamentalism. The Qadianis shrewdly mixed their case with other tricky issues like human rights, non representative character of Zia Government, political suppression, arrests under Martial Law etc. They found an

1. The Middle East Times, 17-24 November, 1984

2. Adamson, A Man of God, P.P. 133-6

accommodating foreign press projecting their trash in an orderly way and over-sympathetic to their cause.

The correspondent of the *Washington Post* based in Islamabad reports the events after the promulgation of the Ordinance:

"Privately Pakistani officials say that the restrictions were needed to dampen a potentially violent backlash against the Ahmadis. The Ahmadis say the Ordinance was politically motivated and Zia was merely attempting to bolster his popularity among fundamentalist Muslims and broaden his constituency beyond the military in preparation for national elections that he has promised."¹

The special correspondent of the *New York Times* wrote;

"Zia bowed to mullahs in making a crime for Ahmadis to preach and profess their faith publicly. They actively seek converts all over world. No census has been taken but the Ahmadis say they have ten million adherents. Estimates say there are 3 million to 6 million Ahmadya among Pakistan's 84 million people. A further point of irritation for the Pakistan mullahs is that the Ahmadis have long had a community in Tel Aviv. Ahmadis point out that it existed long before Israel was created."²

Stuart Schaar, an Associate Professor of Middle East History at Brooklyn College, USA, in an article in the *NY Times* criticised the US policy toward Pakistan. In his article *Our Blind Enthusiasm For Pakistan's Tyrant* he suggested the US Government to reconsider its blind enthusiasm for its ally and understand the implications of their alliance with General Zia's regime. While discussing human rights violations of Zia regime he specifically cited Ahmadya persecution in Pakistan and feared persecution of other minorities also. He states:

"Four million adherents of the Ahmadya, a Moslem sect founded in the 19th Century, are being prohibited from practising their religion publicly. Statements by fundamentalist Islamic leaders close to the Government indicate that the small Christian Community may also be subjected to persecution."³

He endorsed a Senate Staff Report which recommended that Congress should tie (\$ 3.2 b) aid proposal to Pakistan's cessation of nuclear weapons development and emphasized that "Much more important now would be Congressional action to link aid to Pakistan's human rights records."⁴

News week published the photographs of Mirza Tahir and his coterie and wrote the following lines under the caption of *Persecution of a Religious Sect*:

"The 3 million Pakistani members of the Ahmadya sect are now facing a wave of religious persecution. Ahmadis are anathema to the fervently Islamic Government

1. The Washington Post, 17 May, 1984
2. The New York Times, 1st June, 1984
3. The New York Times, 14 June 1984
4. Ibid

of President Muhammad Zia-ul-Haq. In April, Zia pushed through new laws designed to limit the way Ahmadis practice their particular version of the Muslim religion. Dozens of Ahmadis have been arrested, several of their mosques vandalized and one of their leaders has been murdered.....So far the violence against the Ahmadya sect has been sporadic, without apparent Government direction. But the pressure on them is increasing..... and Pakistan's Ahmadis are fearful of what may lie ahead.¹

This shows the views of the world press and their 'concern' for Ahmadis. They never came out openly on the side of Muslims when they were subjected to torture and bloodshed and persecuted in many parts of the world.

Annual Convention: The Annual Convention of Ahmadya Jamat proposed to be held in December, 1984 at Rabwah was not allowed by the Government. Mirza Tahir Ahmad announced the 20th Annual Convention of Ahmadis in the UK on 5-7 April, 1985 at Tillford, 30 miles from London. With the support of his British well-wishers he bought 25 acre area at a very cheap rate, named it Islamabad and converted it as one of the European Centres and seat of 'Caliphate.' The Convention was attended by delegates of forty eight countries of the world including the delegates from South Africa and Israel.

Mirza Tahir gave good tidings to his community in the traditionally elliptical language of visions and revelation and exhorted them to contribute generously for the 'tabligh' purposes. A month earlier on 29 March, 1985, in the Majlis-i-Mushawarat (Advisory Body) Session of Ahmadya Community at Rabwah, Tehrik Jadid Budget of Rs.140 million and Waqf-i-Jadid Budget of Rs.2.16 million received his final approval.

"In the Convention an Ahmadya leader Muzaffar Ahmad Zafar declared in a press conference that the UN Human Rights Sub-Commission had been informed of the treatment meted out to members of Ahmadya Jamat in Pakistan and preparation were being made to raise the issue in various world forums. He read out a long statement on the conditions of Ahmadya members in Pakistan to prove that they were being persecuted at the instance of the Government which he said, was exploiting the issue for political gains. He appealed to the Western public opinion to take notice of the situation on grounds of both avowed western concepts of human decency and non political self interest.²

Birds of A feather: Mirza Tahir Ahmad instructed his followers to start a counter-offensive against the Ordinance by (i) wearing Kalima badges ii) displaying Quranic Verses on the fronts of their places of worship iii) distributing Ahmadya literature iv) calling Azan and v) desecrating holy places of Muslims. With these measures Qadianis intended to determine the extent of enforcement of the Ordinance in different parts

1. News Week, 16 July 1984
2. Dawn Karachi, 13 April, 1985

of the country. They very cleverly capitalized on some minor incidents of detention, arrests etc to win the sympathies and support of their foreign mentors.

Qadianis found many well-wishers and sympathizers of their cause in the person of politicians, human right activists, members of the foreign intelligence agencies and Zionist mediemen in different parts of world. They promoted and patronized Qadianyat for it disrupted the unity of Muslims, attacked Islamic fundamentalism, aligned itself with pro-Imperialist forces, operated a powerful mission against Palestinians in Israel, condemned Jihad and all other types of resistance against Imperialist domination, looked to the support of anti-Islamic forces for its survival, carried a latent potential against the integrity of Arab states and served as a spring board for anti-Islamic forces in Africa. They were interested to see it flourish in all parts of the world and serve their nefarious political designs under the cover of a religious body. Ahmadya's sister organization Bahaism also received substantial support as they were allegedly "persecuted" by Ayatullah Khomeini's regime in Iran.

Without delving into the intricacies of Ahmadya issue, the foreign sympathizers of Ahmadyat harped on the persecution theme. They did not bother to study the innumerable writings of Mirza Ghulam Ahmad Qadiani and utterances of his successors which established the religio-political character of Ahmadya as a separate entity and a distinct community from Muslims. The fact is that Ahmadis undisputedly maintained their separation and considered all other Muslims as infidels and outside the pale of Islam. They revolted against Islam by believing in the heretical claims of Mirza Qadiani specially his claim of prophethood. They knew well where they actually stood. But in order to infiltrate in the rank and file of Muslims and to reap economic and political benefits, they hypocritically posed themselves Muslims. The Ordinance (1984) merely sought to ensure that those who were a religious minority by their own proclamation, faith and practice should act accordingly so that no confusion could be created about their identity. It only gave a constitutional shape to what had been the unqualified consensus of the Muslim Ummah of all schools of thoughts from the very birth of Qadianism. It, therefore, reflected the views, wishes and sentiments of millions of Muslims the world over. The protagonists of democracy and fundamental rights do not care to accept and respect the sentiments of the absolute majority in extending support to their political whizkids. Sympathisers of Qadianyat were oblivious of the fact that allegations of discrimination against Qadianis were totally baseless or grossly exaggerated. The Government as well as the Muslim society are fully committed to protect their rights through special constitutional measures it had taken to ensure their representation in national and provincial assemblies. Further more, Qadiani percentage in military services as well as federal and provincial civil services was highly tilted in their favour as compared to their actual population.

Mirza Tahir Ahmad's loyalties for Pakistan and Islam came under sharp attack when he sent a special delegation to Israel to seek the Zionist support for his

cause. 'Sheikh Sharif Ahmad Amini, outgoing head of the Ahmadya Mission Israel called on the President of Israel alongwith Muhammad Hamid, the new head of the Israel Mission. *The Jerusalem Post*, Israel gave a photograph of the meeting of the Israeli President with the Ahmadya leaders and wrote under it: Sheikh Sharif Ahmad Amini, the outgoing head of the Ahmadya, an Indian Muslim sect locally based in Haifa, introduces his successor Sheikh Mohammed Hamid Katpar to President Chaim Herzog yesterday (21 November, 1985) at Bait Hanassi. *The new leader of the sect, which has 1200 followers in Israel, brought numerous documents as evidence that the sect is persecuted in Pakistan* (Italics added). The outgoing Sheikh, who is returning to India praised Israel for allowing his sect to enjoy complete religious freedom.¹

A Potential Threat: The Government of Pakistan published a a booklet on Qadianism² and disseminated it widely through its Embassies. The booklet explained that the Qadianism originated under the instigation of a colonial power. It aroused bitterness and caused division not only among the Muslims of the South Asian sub-continent but also in the Muslim countries living in other parts of world, particularly in Africa. The allegiance of Qadianis to Mirza Ghulam Ahmad as a prophet, put them outside the pale of Islam. It traced the early history of this heretical and subversive movement, analysed its basic doctrines, gave the nature of its collaboration with erstwhile colonial powers and recapitulated the views of the Ummah and its reaction towards it so that the Muslims of the World could get fully aware of its goals and activities as well as the forces which played an active role to enact this drama.³

Mirza Tahir Ahmad strongly criticized the Government move and tried hard to justify the position of his Jamat. It was perhaps for the first time in the history of Ahmadyat that a head of the community had so sharply criticized a Government. His father, Mirza Mahmud would have never done like that. Mirza Rafi Ahmad called him a 'nincompoop' in his private meetings. People demanded that he should be brought back to Pakistan through Interpol for his anti-state utterances. All those officials who directly or indirectly collaborated or connived at his flight should be punished. It was also demanded that his Pakistan citizenship be cancelled and his passport be impounded. All Pakistan Majlis-i-Tuhafaz-i-Khatam-i-Nabuwat put forth the following demands in numerous public meetings in late 1985:

- The Ordinance on Qadianism be passed by the Assembly in the form of a Bill, so that it becomes a real part of the Constitution (1973).
- Qadianis from all key posts in the Foreign, Defence and Home Ministries as well as from Kahuta Atomic Plant be removed because they had close relations with Israel.

1. News-i-Waqf, Lahore, 12 January, 1986

2. Qadianism—Threat to Islamic Solidarity, Pakistan Publications, Islamabad, 1984

3. Ibid

Separate column in identity card and passport for Qadianis be made indicating them as non-Muslims.

Qadiani organizations are infact, engaged in subversion under religious mask. They should be declared illegal and their assets be confiscated for their anti-Pakistan activities and violation of the Constitution of Pakistan.¹

Ahmadis took advantage of the political chaos prevailing in the country in 1985 and collaborated secretly with anti-state forces to create instability in Pakistan. They strengthened their centres in Sind which was in turmoil at that time.

Appeal Against the Ordinance: The Amir Jamat Ahmadya Lahore Chapter, Mujib-ur-Rehman Dard filed an appeal in the Lahore High Court against the Ordinance on the instructions of Mirza Tahir Ahmad. A Division Bench of the Lahore High Court heard the inter-Court appeal. Qadianis contended in their appeal that i) the anti-Qadiani Ordinance was ultra vires of PCO No.1 of 1981 ii) is void under Article 8 of the Constitution as it squarely offended the fundamental rights which guaranteed that every citizen can profess, practice and propagate his religion iii) Pakistan was signatory to the Charter of Human Rights and was bound to abide by the Covenant iv) it is against the speech delivered by the Father of Nation in the Constituent Assembly on 11 August, 1947.

The Division Bench dismissed the appeal on 25 September, 1984 after hearing the arguments of Advocate General Punjab and appellant's advocates.

Shariat Court Decision: On 15 July, 1984 Mujib-ur-Rehman, Amir Jamat Ahmadya Rawalpindi, on the instructions of Mirza Tahir Ahmad, filed a petition in the Federal Shariat Court against the Ordinance. A full bench of the Federal Shariat Court comprising Chief Justice Mr. Aftab Hussain, Mr. Justice Fakhre Alam, Mr. Justice Chaudhry Mohammed Sadiq, Mr. Justice Maulana Malik Ghulam Ali and Mr. Justice Maulana Abdul Qaddus Qasami heard the petition. Lahori Jamat also presented their viewpoint in detail. The Court continued hearing for 21 days and passed a short order on 12 August, 1984 dismissing the two petitions as having no force.

The Court had the assistance of Juris-Consultants viz, Prof Qazi Mujib-ur-Rehman, Prof Mohammad Tahir-ul-Qadri, Prof. Mohammad Ashraf of Peshawar University, Maulana Tajuddin Hyderi, Allama Mirza Yousaf Hussain, Maulana Sadaruddin Rifai and Prof. Mahmud Ahmad Ghazi. The Federal Government was represented by Dr Riaz Hassan Gilani and Haji Shaukat Ghias Muhammad Advocates. The Court held that the allegations in the petitions as elaborated at the bar that the impugned ordinance violates the freedom of faith of Qadianis of either persuasion or restrains them from practicing their religion or affects their right of worship is not correct. The said Ordinance does not interfere with the right of the petitioners or

other Qadianis to profess and practice their religion in accordance with the provisions of the constitution and the injunctions of the Holy Quran and the Sunnah. They are at liberty to profess Qadianism or Ahmadism as their religion and to profess their faith in Mirza Ghulam Ahmad as a prophet or the Promised Messiah or the Promised Mahdi. They are also at liberty to practice their religion and worship, inter alia, in their places of worship according to the tenets of their religion.

The Judgement says the impugned ordinance is consequential to the constitutional Amendment of 1974 by which the Qadianis and Lahoris were declared non Muslims in accordance with the dictates of Islamic Sharia. In implementation of the constitutional fiat which was disregarded with impunity by the Qadianis, they have been restrained by the impugned ordinance from directly or indirectly calling or posing themselves as Muslims or calling their faith as Islam. To call their places of worship by the name of Masjid and to call people to prayers by calling Azan which are exclusive for Muslims. By the said name and the said call to prayers, the unwary among the Muslims are likely to be deceived and to be drawn to offer their prayers behind a non Muslim Imam in a non Muslim place of worship. Qadianis can call their place of worship by other name and call the adherent of their religion to prayer by use of any other method. The use of epithets like Ummul Mominin, Sahaba, Ahle-Bait etc by the Ahmadis not only outrages the feelings of the Muslims but also amounts to their posing indirectly as Muslims. The prohibition does not interfere with the right of Ahmadis to profess and practice their religion. The prohibition against propagation of the religion of Ahmadis is not contrary to the Quran and the Sunnah of the Holy Prophet (p.b.o.h). This prohibition is also consequential to the declaration of Ahmadis or Qadianis as non Muslims and restraint against their posing as Muslims. Their entire strategy in preaching is to satisfy the Muslim to whom they preach that by conversion to Ahmadism he shall remain a Muslim. This would be contrary to the constitution.¹

In the detailed judgement spreading over 224 foolscap typed pages the Court called Mirza Ghulam Ahmad an infidel. His life history shows, says the judgement, that he was a cheat and unscrupulous man who step by step and with a design manoeuvred by his writings and sayings to establish himself as 'Mohadis' and 'Messiah.' All his predictions and prophecies were found false but in order to avoid the ridicule of his opponents, he on occasions interpreted his writings to say that he never claimed prophethood or apostleship. There was no covenant by the Quaid-i-Azam or Pakistan with Qadianis to treat them as Muslims or let them preach their faith in the name of Islam.²

The Qadianis (both groups) challenged the decision of the Federal Shariat Court in the Supreme Court (Shariat Bench) under Article 203F of the Constitution. The petitioners-Mujib-ur-Rehman, Mirza Naseer Ahmad, Mubashir Lateef Ahmad

1. The Muslim Islamabad, 13 August, 1984

2. Dawn Karachi, 29 October, 1984

and Muzaffar Ahmad represented Qadiani Jamat and Captain (retired) Abdul Wajid presented the point of view of Lahore Jamat. Qadiani petitioners submitted that the impugned ordinance encroached upon the basic rights of the belief and worship of the Ahmadis and was in conflict with letter and spirit of the Quran and Sunnah. They submitted: "this memorandum of appeal with short grounds is therefore submitted based on the short order. The appellants will submit detailed ground for appeal as and when the detailed judgement is made available." Their short grounds for the appeal were that the Federal Shariat Court held in its short order that: "The impugned ordinance was consequential to the constitutional amendment of 1974 by which the Qadianis, whether belonging to the Lahore Group or the other group were declared non-Muslims" and that the Ordinance was the implementation of the constitutional fiat, the Federal Shariat Court failed to appreciate whether or not the Ordinance was consequential to the constitutional amendment was totally irrelevant for the purposes of the petition (Article 203 D of the Constitution). All that the Federal Court was required to determine was whether the Ordinance was or was not repugnant to the injunctions of the Holy Quran and Sunnah. The dictates of the Constitution were not relevant.¹

The Supreme Court of Pakistan heard both the Shariat Appeals on 10th and 11th of January, 1988. These were dismissed as withdrawn.

Human Rights Charade: The Human Rights agencies like Amnesty International, International Commission of Jurists, Human Rights Advocates Inc., UN Commission on Human Rights, etc. had always adopted double standards in their policies towards Human Rights conditions with regard to countries like Poland, Chile, Philippines, Lebanon and Afghanistan. They adopt a partisan attitude towards Islam and Muslims. The Islamic movements are discussed in the context of threat or terrorism while in the mention of Jews and Israel the issue of moral commitment, humanitarian concern, and Judeo-Christian heritage of the West are invariably raised.

In the reports prepared by Human Rights agencies which appeared during 1986-88, we find quite a few pages devoted to Ahmadya issue and an open sympathy is expressed with them. In April, 1986 MS Karen Parker, a representative of the Commission on Human Rights of the United Nations visited Pakistan to conduct a study on Human Rights situation in Pakistan. She held discussions with Political Prisoners Release and Relief Committee, the Council for Civil liberties, and other Human Rights organizations. During her press talks, she released a resolution passed by the UN Commission on Human Rights about Qadiani community in Pakistan. The UN Commission, in its resolution expressed grave concern at the promulgation of Ordinance XX of 26 April, 1984 prohibiting persons claiming themselves as Ahmadis to refrain from behaving as Muslims and had also prescribed punishment for the violators. The resolution called upon Pakistan Government to repeal the said Or-

1. Dawn Karachi, 11 October, 1984

dinance and to restore human rights and the fundamental freedoms of all persons within its jurisdiction.¹

Ms Karen called on President Zia alongwith the US Ambassador in Pakistan to discuss Human Rights issues including Ahmadya affairs. She says in her report:

'The Government of Pakistan defends Ordinance XX by maintaining the limitations on the religious beliefs and practices of Ahmadis are acceptable under the 'public order and morality' exceptions. President Muhammad Zia-ul-Haq made the same claim to the author. However the gravamen of their assertion is that Ahmadis consider themselves Muslims. The Memorandum (Pakistan Memorandum on Ahmadiyya Question circulated at 42nd Session of UN Commission on Human Rights) states: 'It was found necessary to specify and identify, in Ordinance XX, these practices of Ahmadis which portray them as Muslims and, when publicly manifested, cause grave affront to the religious sentiments of Muslims (to say nothing of the confusion they create in their minds)' *"President Zia told the author, Ahmadis offend me because they consider themselves Muslims.....Ordinance XX may violate human rights but I do not care."*² (Italics added) In her report she had devoted 15 pages to the Ahmadya issue under the title, *Persecution of Ahmadis in Pakistan*?

In October 1986, after the arrest of Benazir Bhutto, the Socialist International led by Willy Brandt, formerly a Chancellor of West Germany sent a fact-finding Mission to Pakistan for preparation and submission of a report to the Human Right Bureau of the Socialist International in the meeting scheduled to be held in October in Bonn. Van Miert, Vice President of the SI visited Pakistan and expressed concern on the 'plight of Ahmadis' in Pakistan.³

In December 1986, the International Commission of Jurists (ICJ) sent a mission to Pakistan to study the process of return to a democratic form of Government after eight years (1977-1985) of Martial law rule. The mission, interalia, discussed the situation of minorities and minority religious communities. It comprised Judge Gustaf Petren, former Supreme Court Judge; Mrs Helen Cull, Member of the Bar of New Zealand, Mr Jeremy McBride, lecturer in Law at the University of Birmingham, UK and Mr. D.J. Ravindran, Legal officer for Asia of the ICJ. The Mission held meetings with senior Government officials, Chief Justices and other members of the Supreme Court and of the High Courts of the Provinces. It also met the Human Rights activists of Pakistan. The report of the Commission was published in April 1987 from Geneva.

The Report specifically highlighted the Ahmadya issue vis-a-vis Ordinance 1984 and post-Martial Law Constitutional developments. It regarded the Ordinance a violation not only of religious freedom but of liberty and freedom from arbitrary arrest and detention.

1. Muslim Islamabad 1st May, 1986

2. Report of Karen Parker, Attorney at Law, Special Representative Human Rights advocates, Inc. on Human Rights in Pakistan, January 1987, P.18

3. Muslim Islamabad 11 October, 1986

US SUPPORT: Qadiani issue received good publicity in the Zionist-backed US press and corridors of power specially when the issue of American assistance to Pakistan came under discussion in the Congress. Mirza Tahir deputed some members of the American Jamat-Abdul Rashid Yahya, missionary USA (South East Region), Dr Masoud Asmed Malik, National Tabligh Secretary-to call on Congressmen and Senators on the Senate and House Committees viz. Clairborn Pell, Edward Kennedy, Pat Monyhinan and Stephen Solarz to seek their support in exerting pressure on President Zia. The US Congressman Tony P. Hall of Ohio introduced a Resolution in the House of Representatives on 17 July, 1986 concerning the so-called 'persecution' of Ahmadis in Pakistan. He attacked the Ordinance (1984) and called upon the Government of Pakistan to repeal it: Several of my colleagues in both the House and Senate have brought their concerns about the plight of Ahmadya community to the Government of Pakistan. The Government of Pakistan refuses to acknowledge any discrimination or repression against Ahmadis, the Congressman explained. He further asserted that on the basis of information provided by Ahmadya Mission, London to the US organizations viz., Lawyers Committee on Human Rights and Human Rights Advocates, it is determined that Ahmadis were subjected to systematic and extensive discrimination on the basis of religious belief. He proposed that \$ 4.02 b US aid to Pakistan for the period 1988-1993 should be stopped and or conditioned with the Ahmadya issue. M.M. Ahmad, a former notorious bureaucrat of Pakistan and grandson of Mirza Ghulam Ahmad, the impostor, after retirement from the World Bank turned an Ahmadya missionary and actively lobbied with the Congressmen.

As a result of Qadiani manoeuvrings Pakistan aid programme faced a rough passage. Besides Ahmadya pothole the Congressional approval of the aid package was beset with problems arising out of the Democrats regaining control of Congressional Committees, Iran-Contra Scandal, Pakistan's 'pronouncement' about its nuclear programme as well as spending cuts mandated by Gramm-Rudman Budget balancing legislation (1986). Further the House sub-Committee was headed by Congressman Stephen Solarz, who was an avowed pro-Indian.

The US Government imposed a 105-day moratorium on aid to Pakistan.¹

As a result of active lobbying of Qadianis and their well-wishers' push, the US Administration sent an invitation to Mirza Tahir Ahmad, to address a meeting of Joint Select Committee in September, 1987 as a representative of Islam to explain his point of view on the persecution of Ahmadis in Pakistan.

The Muslim organizations of America strongly criticized the American move. The Federation of Islamic Organizations of American wrote a letter to the US President Reagan to intercede in the matter and stop Mirza Tahir from addressing the Joint House Committee. The Federation explained that Mirza Tahir was the

1. Muslim Islamabad, 8 March, 1987

great-grandson of Mirza Ghulam Ahmad Qadiani who had hurled blasphemies against the Holy Messengers Hazrat Muhammad (PBOH) and Jesus, the son of Mary. The Federation emphasized the fact that appearance of Mirza Tahir had been manipulated by those who intended grievous harm to US Government and conspired to isolate it from 45 Islamic Countries in the world.

The Federation drew the attention of President Reagan to the fact that the Afghan resistance was very sensitive to the Qadiani issue. There was a definite background for this anti-Qadiani attitude. While ruling India, the British possessed farsight and struck at the very core of the freedom movement by urging the false prophet Ghulam Ahmed to declare that jihad was haram (unlawful) according to his divine revelation. This act alone, the Federation stated, brought so much civil unrest that Afghan Muslims, of whom the present resistance movement is comprised, remained extremely sensitive about Ahmadis.

The fact of Mirza Tahir appearance as a representative of Islamic world seems very offensive to Mujahideen whom the US had been supporting in their Jihad against the Soviet Union. The Muslims represented in the Federation strongly felt that the appearance of Mirza Tahir was bound to strengthen the hands of Jewish lobby in the United States.¹

Keeping in view the cordial relations existing between America and Pakistan, the State Department was reluctant to give undue importance to the 'plight' of Ahmadis in Pakistan in its aid package. The broad imperatives of American foreign policy and its interests in the Asian Region vis-a-vis Afghan problem overruled the issue and proved a rebuff for Mirza Tahir who waited in his wings to address the American Congress. To save his face and appease his gullible community he gave a suitable turn and twist to the whole affairs which was by all means an anti-Pakistan move. He was conscious of the fact that his utterances in the Congress would invite great repercussions against the Ahmadya Community in Pakistan.

He put up a mask of pseudo-nationalist and shrewdly proclaimed that the Congress was using different aspects of Human Rights to achieve its political objectives. In a special interview with the correspondent of the daily *Jang* in Washington, he said:

"The American Congress had previously raised the issue of dictatorship, but when some sort of election was held in Pakistan, a matter which solved the issue, the American Congress raised the problem of Human Rights. At one stage, the members of the Congress and the Senate proposed that no aid should be given to Pakistan, unless the American President certifies every year that no injustices were committed against the Ahmadis. But I had protested against that proposal and sent message in which I said that on the

1. The Nations, Lahore, 10 September, 1987

one hand they were destroying the country and on the other hand they tried to use Ahmadis against their own country. I have strongly condemned this suggestion and advised the Ahmadis against it, because I visualized a substantial loss out of such a proposal.

I have received an invitation to address the joint session of American Congress and the Senate, but I rejected that proposal, because I am not a politician. The political representatives of Pakistan should address the Congress or the Senate. I apprehended that they would ask me questions which may defame Pakistan and, if Pakistan is defamed, there is no point of my participation in such a session. In fact the American Congress wants me to disgrace Pakistan, but I thought that such a thing was improper, therefore, I rejected the proposal.

The objectives behind the campaign pursued by the Government of Pakistan are political and not religious and the injustices committed by the present Government against the Ahmadis would decrease when it would be more stable and more confident of its survival.

Pakistan has become a scene of war for the Superpowers. If Pakistan stops playing the American game, it shall not face any danger from the Soviets.¹

The Indian-owned Press in the US gave wider publicity to the Ahmadya issue to block the passage of US aid to Pakistan Bill. They astutely promoted the Ahmadya cause merely out of hatred for Pakistan. Their papers: the *Overseas Tribune*, Washington; *Indian Observer*, New York and *India Abroad*, Chicago² were on the forefront to project Ahmadya view point to the US public.

The US Senate cleared \$ 4.02 b aid package to Pakistan with a six year waiver to a law that forbade American assistance to countries that imported unsafeguarded modern technology and equipment.

MALICIOUS CAMPAIGN: In accordance with the instructions of Mirza Tahir, Qadiani militants, in open and clear defiance of the Ordinance and in utter disregard of susceptibilities of the Muslims of Pakistan wore Kalima badges, inscribed Kalima on their places of worship, threw bombs on the Muslim's mosques and desecrated their holy places. They made assaults on armless persons who dared to criticize their unruly behaviour. A large sum of money was spent to create sectarian and communal differences in Pakistan. They sought protection for themselves under the cover of sectarian conflicts. A good deal of sectarian and provocative literature was published in Rabwah and at other Qadiani printing presses without any print line for dissemination in Pakistan. Ethnic, religious and communal tension which erupted in mid 80s in the Punjab and Sind was mostly the result of the policy adopted by the unrepresentative Government of President Zia but had also roots in Qadiani manoeuvrings.

1. Jang, Rawalpindi, October 8, 1987.

2. The Monthly Al Haque, Akora Khattak, July 1988 Report of Mr Muhammad Abdullah from Washington

Rather the tension was exacerbated by Qadiani agents in Pakistan by their invidious actions.

From mid-1984 to September 1988, as many as 2692 Qadianis miscreants were arrested on various charges of violation of the Ordinance. The precise details are as under:-

125 Qadianis called themselves Muslims, 588 displayed Kalima badges, 178 distributed anti-Islamic literature, 321 wrote Kalima on their places of worship, 204 said Azan, 62 desecrated holy places and 214 violated the Ordinance in one way or other. Besides 421 Qadianis were arrested on charges of spreading false rumours, distributing anti-state literature smuggled from abroad and were imprisoned.¹ Such Qadiani provocations and violations resulted in the death of 19 Ahmadis-11 in Sind, 7 in Punjab and 2 in NWFP. In Sukkur and Tharparkar Divisions (Sind) and Sahiwal (Punjab) the Qadiani belligerents opened fire and killed two Muslims. A Qadiani professor Nasir Ahmed Qureshi and his brother Rafi Ahmed Qureshi were sentenced to death by the Military Courts in Sukkur and two other Qadianis Ilyas Munir and Naimud Din were sentenced to death in Sahiwal case for killing Muslims.

Qadiani places of worship or more accurately the centers of anti-state activities were targeted by the Muslims. As a result of growing Qadiani militancy, ten places of worship were sealed by the police, six were demolished by the Muslim activists, twelve were set on fire or damaged and seventy seven were ramshackled during the years 1985-88. The Government also proscribed 185 Ahmadya books and journals which indulged in anti-Islamic activities. Knowing well that Muslims did not allow Qadianis to bury their deads in their graveyards, they purposely provoked Muslims by burrying their deads in Muslim cemeteries and created unpleasant scenes. Muslim denied burial to 16 Qadianis deads and 18 dead bodies were exhumed.²

Qadiani militancy continued unabatted in Pakistan. Their main Jamats, under the instructions of Mirza Tahir, remained involved in anti-state activities. These faceless enemies of country worked at the behest of their foreign mentors against the integrity and sovereignty of the country.

By mid 1988, Mirza Tahir performed another stunt to divert the attention of the people from the main issues which were being raised by the ulema in Pakistan. It was also meant to appease Qadiani youth and project his image of divinity. It was a Mubahila (mutual prayer duel) challenge.

Mubahila Ploy: On Friday, 10 June, 1988 Mirza Tahir Ahmed invited the 'opponents and enemies of the Jamat' to the Mubahila Challenge. He, in his Friday address declared:

1. Monthly Anasurullah, Rabwah, August, 1988

2. See Persecution of Ahmadi Muslims in Pakistan, London Mission Publications, 1988

For the last several years the opponents of Ahmadyat in Pakistan have gone beyond all the limits in defiling the person of the Promised Messiah and committing atrocities against the Jamat. Continuous efforts have been made by us in all possible ways to make the nation understand, but our advice has fallen on deaf ears. We are compelled, therefore, to give the false accusers and their leaders a challenge of Mubahila to make distinction between the right and wrong. The challenge for Mubahila is given to the Pakistan leadership at all levels, in the government, in the judiciary, among the ulema, the politicians, and other influential people and leaders of various groups. The challenge is on behalf of the entire world wide Ahmadya Community.

He, inter alia, denied Ahmadya collaboration with the erst while colonial Britain and a secret collusion with Zionist Israel. He declared that Qadianis were not anti-Pakistan and pro-Indian elements involved in spying against Pakistan and undertook sabotage and subversive activities at the behest of foreign powers.¹

He boasted that after acceptance of this challenge his opponents would be afflicted with divine chastisement in an year's time ending in June, 1989.

A Mubahila challenge was an old technique which Mirza Qadiani adopted to humble and curse his opponents but had himself fallen victim to it. This word haunted Mirza Mahmud, Mirza Tahir's father during his lifetime. It was a desperate attempt on the part of Mirza Tahir Ahmed to buttress his sagging authority and boost the morale of young Ahmadis who questioned the religious beliefs of Ahmadya Jamat and abhorred the clandestine political activities and covert operations of Qadiani elders in Pakistan and abroad. Qadiani zealots distributed thousands of copies of the challenge all over the country to provoke Muslims and create trouble in Pakistan. Hafiz Bashir Ahmad Misri, the son of Sheikh Abdul Rehman Misri, who one time had levelled numerous allegations against Mirza Mahmud in 1935, wrote a letter to Mirza Tahir inviting him to a Mubahila on 'instances of indulgences in sex orgy' by his father. He dared not face him.

The nature of Ahmadya beliefs and the past history of the movement spreading over a century furnished sufficient proof to safely condemn Qadianis for their errors of commissions and omissions. The simple way was to ignore this propaganda ploy as it was meant for specific ends in view. Still the ulema of all schools of thought accepted the challenge with an open heart. They asked Mirza Tahir to come to an open place with his family members and followers and in accordance with the teaching of the Holy Quran and Sunnah invoke the curse of Allah on the liar. Renowned scholars of Islam like Maulana Tahirul Qadri, Maulana Muhammad

1. Mirza Tahir Ahmed Mubahila Ka Khula Khula Challenge, Zia-ul- Islam Press Rabwah, 1988

Yousaf Ludhanvi, Maulana Khan Muhammad and the ulema associated with the World Wide Khatam-i- Nabuwat Movement persuaded Mirza Tahir to fix a venue of his choice for Mubahila but he had not the temerity to accept it. He employed one excuse after another and insisted on a written Mubahila which was just to put signature on the Mubahila tract issued from Rabwah. A delegation comprising the ulema of Tahafuz-i-Khatam-Nabuwat went to Mirza Tahir's Qasar-i-Khilafat at Tilford, Surrey, England to see him but he whisked away to an unknown place and avoided an eyeball to eyeball encounter with them. All that proved his malicious intentions employed behind the facade of Mubahila and the diabolical role Qadianis ever played on such occasions.

On 17 August, 1988, Gen Muhammad Zia-Ul-Haq, President of Pakistan along with the American Ambassador, a US General and several senior Pakistan military officers died in an air crash. Mirza Tahir Ahmed found an opportunity to call it 'the latest living sign of the truth of Ahmadyat', a miraculous sign for which we should be grateful to Allah.¹ Gen Zia's death was called the direct result of Mubahila challenge although he always laughed at Qadiani gimmicks and had given least importance to such religio-political tricks.

After Gen Zia's death elections were held in Pakistan in November 1988. Qadianis assiduously watched their political interests and remained indirectly involved in political manoeuvrings. A large amount of money was spent to win the favour of certain pro-Ahmadya national and provincial assembly candidates. Since Qadianis had been responsible to disenfranchise themselves by not registering themselves as non-Muslims voters they took indirect measures to safeguard and promote their interest.

Many Qadianis contested national and provincial Assembly seats in the elections of 1988 and in subsequent elections although Rabwah did not approve their candidature.

CENTENARY FANFARE : It was on 23rd March, 1889 that Mirza Ghulam Ahmad had formally launched the Ahmadya movement by accepting bayat at Ludhiana, Punjab. Qadianis were making preparations for quite some time to celebrate the year 1989 as the centenary year of the Community. A detailed programme of Centenary Celebrations was chalked out by the Ahmadis of Rabwah to celebrate the occasion in a befitting manner. The Punjab Government, however, imposed a ban on these celebrations at Rabwah in March. The resentment against Ahmadis was mounting after their ruthless mobahila campaign and it was rightly apprehended that these celebrations would have provoked the Muslims to react vehemently against them. Despite the government restrictions Ahmadis living in Rabwah and other parts of the country celebrated the occasion properly.

1. The Ahmadya Gazette USA, August, 1988

Embarassed by the Punjab Government ban on the celebrations, Rabwah elders subsequently moved a constitutional petition in the Lahore High Court praying the Court to declare illegal the orders of the Provincial Home Secretary dated 20 March, 1989 banning these celebrations in the province of Punjab as well as orders of the District Magistrate Jhang and Residential Magistrate Rabwah to remove ceremonial gates, banners, illuminations, besides ensuring that no further writings would be inscribed on the walls.

The Court justified the ban on the centenary celebrations imposed by the Punjab Government. Mr. Justice Khalil-ur-Rehman, in his judgement observed that Qadianis continue to profess and practice their faith and enjoy all the freedom like Hindus, Sikhs, Parsis and other religious minorities but a difficult situation is created by presenting themselves Muslims and using Shaar-i-Islam or Kalima Tayyaba, one of the fundamentals of Islam. The Court held that no untoward situation or incident would arise in case the constitutional mandate was adhered to by Qadianis and they treat themselves as a Community different and distinct from Muslims which is their own case.

The Court observed that the role of substituting themselves for Muslims and of excluding general body of Muslim from the fold of Islam was not to be accepted by the Muslim Ummah. Their loyalty to the country, constitution and their separate entity would ensure their safety and well being. Why should be allowed to hijack Islam?

They are welcome to have any faith but why should they insist on impurifying the faith of Muslims. Any act of Muslims taken for safeguarding the purity of their faith should not disturb the Qadianis or should give them no cause of grievance.¹

On the instructions of Mirza Tahir Ahmad, Qadianis appealed against this order in the Supreme Court of Pakistan. They also challenged the Prohibition of Qadianyat Ordinance on the ground that it was violative of Article 20 of the Constitution which ensures freedom to every citizen to profess, propagate and practise his/her religion. In July 1993, the Full Bench comprising five Judges of the Supreme Court of Pakistan headed by Mr. Justice-Shafi-ur-Rehman by majority dismissed the Ahmadya appeal challenging various sections of the Ordinance XX. The full Bench comprised Mr. Justice Shafi-ur-Rehman, Mr. Justice Abdul Qadeer Chaudhry, Mr. Justice Mohammad Afzal Lone, Mr. Justice Saleem Akhtar and Mr. Justice Wali Muhammad Khan.

Many of the Ahmadya appeals pertained to conviction under section 298-B of PPC for using a badge of Kalma Tayyaba and saying Azan. Mr. Justice Abdul Qadeer Chaudhry whose judgement was accepted by majority of the judges stated that it is not only in Pakistan but throughout the world that laws protect the use of words, names and epithets which have special connotations and meanings. Dealing with the

1. The Nation Lahore, 18 Sept. 1991

contention of Ahmadis that many of them were convicted on the charge of placing badges inscribed with Kalma, Mr. Justice Chaudhry cited section 20 of Indian Company Law which prohibits any other registration on the same name. The learned Judge stated that the Indian Constitution has similar fundamental rights as ours but there is not a single decision of any Indian Courts declaring the registration violative of fundamental rights. Using trade mark or description of others in order to make believe others that they belong to the user amounts to an offence and perpetrator can be imprisoned and fined.

Mr. Justice Abdul Qadeer stated that in this case the appellants who are non-muslim want to pose their faith as Islam. "It must be appreciated that in this part of the world, faith is still the most precious thing to a believer and he will not tolerate a government which is not prepared to save him from such deceptions and forgeries".

The learned Judge stated that insistence on the part of Qadiani Community to use the prohibited epithets and "Shaa'ire-e-Islam" leave no doubt in the mind even of a common man that the appellants (Qadiani) want to do so intentionally and it amounts to defiling those pious personages and deceiving others.

The learned Judge quoted an American Jurist saying the cloak of religion or religious belief does not protect anybody in committing fraud upon the public.

"If the Ahmadi Community has no design to deceive why do not they coin their own epithets? Why do not they realise that relying on the exclusive sign, marks, practices of other religions will betray the hollowness of their own religion, and added that there is no law in Pakistan which forbids Ahmadis to coin their own epithets and use them exclusively."

Coming to the point that the impugned Ordinance is violative of religious freedom Mr. Justice Abdul Qadeer Chaudhry observed that freedom to profess religion is subject to law, public order and morality. The learned Judge stated that Courts of other countries have held freedom to act. Freedom to act is subject to law and can not be absolute. The learned Judge quoted John Stuart Mill from his essay on 'Liberty' and observed that liberty did not mean licence to individual to do just what they pleased such liberty would mean the absence of law and order and ultimately the destruction of liberty.

Mr. Justice Abdul Qadeer observed that appellants (Ahmedis) have not explained that epithets in question are essential part of their religion. It is well established principle throughout the world that state will not permit anyone to violate or take away the fundamental rights of other in the enjoyment of his rights.

"No one can be allowed to insult, damage or defile the religion of any other class or outrage their religious feelings so as to give rise to law and order situation". The learned Judge quoted profusely from the writings of Mirza Ghulam Ahmed and

his so-called caliphs to show that they (Ahmedis) are religiously and socially a Community separate and different from the Muslims.

Ahmedis have no right to use the epithets etc and the 'Shaa'r-e-Islam' which are exclusive to Muslims and they have been rightly denied their use by law.

The learned Judge observed that it is cardinal faith of every Muslim to believe in every prophet and praise him and therefore, if anything is said against the prophet (PBUH) it will injure the feelings of the Muslims. "Giving permission of assembly or procession to Ahmedis on the street of public places is like permitting civil war", the learned Judge observed.¹

1. The Nation Lahore, 6 July 1993

THE FUTURE

One hundred years ago, Mirza Ghulam Ahmed Qadiani launched the Ahmadya movement in a remote village of East Punjab. Aided and funded by the British Imperialism, this sapling grew into a tree shooting out its branches in many parts of the world. The movement assiduously served the colonial interests and received the alien support in India and abroad. The Mirza shrewdly realized the political needs of Imperialism and used the name of Islam to fulfill them for his personal ends. Under the British protection and taking maximum advantage of their policy of non-intervention in religious affairs, he claimed to be a Mujaddid, Promised Messiah, Nabi and Rasul, abrogated Jihad, desecrated the Quranic verses, condemned the world of Islam, rebuked the ulema and unabashedly used the name of God to promote political interests of Imperialism and their Zionist collaborators. He took pride in his sycophancy and volunteered to undertake spying for the welfare of the Raj. His vague utterances, ridiculous prophecies, repetition of certain pet subjects like death of Jesus, successes in the field of litigation, receiving large sum of money from his followers etc. constitute the main theme of his prophethood. The past character of the movement has established beyond doubt that it owed its existence to the British patronage. It flourished in former British colonies and Israel with the colonial aid and depends on the political and financial support of anti-Islamic forces specially Zionism for its survival and growth. Its faceless sympathizers do not want to see its existence in jeopardy because it carries a potential to meet the threat of fundamentalism, professes pacifist ideas and aligns itself with the West. From the religious point of view it strikes at the cardinal beliefs of Islam, breaks up the unity of Muslim ummah by adding new sheep to the flock of a pseudo-Messiah from among the Muslims. It has been providing a large number of spies and moles in the garb of Ahmadya missionaries to foreign powers to carry out subversive activities in Asia, Africa and the Middle East. Though the Western economic and political dominance over weaker nation have assumed numerous forms and their techniques of infiltration in these countries have undergone drastic changes yet Ahmadyat is a potent force to be reckoned with.

Except some ridiculous theological discussions, the Qadiani literature had added nothing in the realm of theology. It has absolutely no 'liberation theology'. The Mirza and his second successor could never think of a free India without the British control. He anticipated permanent subjugation of India and advised his community to cooperate with the British to reap economic and social benefits. Lower middle class of India like petty clerk of courts, tehsildars, small businessmen, pseudo-mullah etc. joined Qadiani community to get the favour of their British masters and prove themselves loyal servants of the Raj. Their kith and kin received preferences in civil & military services and received Government contracts and other economic favours and got higher social status in the society. Some religious-minded persons were tricked

by the Qadiani chicanery, others joined Ahmadyat mainly for personal reasons. A few among them had a taste of it and then left it for ever.

The Mirza was over-optimistic about his religious venture. He was confident that the British Government would not let this political agency be liquidated as it carried a good potential to serve their colonial ends. He anticipated a significant role the movement could play against religio-political developments of Islam in India and Arab lands. Inspired by the love and support of the British masters, he, in 1903 announced:

'O mankind ! hearken, this is the prophecy of God who made the Heavens and the Earth. *He will spread this Movement in all the countries and will give it supremacy over all through reasons and argument.* Remember, no one will descend from heaven..... All the wise people will discard this belief and *the third century from today* will not have completed when all those who had been waiting for Jesus, both Muslims and Christians will despair of his coming and entertain misgivings and there will be only *one faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth*". (Tazkira-tush-shahaditain).

Qadianis claim that there are 3.5 million members of their Jamat living in Pakistan and about 6.5 million in rest of the world. In the absence of authoritative statistics their claim can not be verified. They are, however, flourishing in the countries like the US, West Europe and some parts of Asia and the Pacific. The main concentration is in Africa while their power-base exists in Israel. The British Government has provided all facilities to Mirza Tahir Ahmed after his flight from Pakistan in April, 1984 to spread the message of Qadianyat in distant lands. He has established a centre in Sheepchatch school, Tilford Surrey and named it Islamabad. Many British MP call on him and raise their voice in support of Ahmadya cause in the corridors of power.

Mirza Tahir Ahmad claims that annual subscriptions received from the Jamat in Pakistan were Rs. 19.7 million in 1981-82 which had increased to Rs.34.5 million in 1986. The amount received from other countries of the world had increased from Rs.71.2 million to Rs.183.6 million during these years. The collections from various other contributions had increased from Rs.90 million to Rs.219 million in the same period from outside Pakistan besides voluntary subscriptions of Rs. 108.3 million.¹ There has been a tremendous increase in all types of contributions from 1986 to 1993. Exact figures are not available because Mirza Tahir Ahmad had advised his

1. Souvenir, Karachi 1987

Jamat to stop publishing these figures because Intelligence agencies in Pakistan get alarmed over it and people start questioning about the sources of funding.

Qadianis claim that Ahmadyat has entered into 130 countries of the world and 342 new Jamats have been established in these countries. Over 40 Ahmadya centre are functioning in Europe, 22 in the US and 157 in Africa. Special programme for propagation of Ahmadyat has been prepared for the Arab world and the newly-liberated Central Asian states.

The future of Ahmadya movement is invariably linked with the patronage of alien forces of the West and the covert support extended by the anti-Islamic lobby. It lacks stamina to withstand rational argumentation and objective criticism. There is also a small Ahmadya Community called-the Lahore Jamat which is heading towards extinction. It has never been welcomed by the Muslims despite its soft attitude and comparatively less harmful and provocative beliefs. It has been the victim of its own deception. Rabwah-based-Ahmadya Community is comparatively well-organized and is headed by an astute power-broker who is under the delusion of enjoying the status of a quasi-prophethood. He has established himself well in London and is reluctant to come to Pakistan especially after the death of his wife. Some members of moribund Lahore Jamat allege that he is cherishing the memories of his good old days when he was a young and energetic student at the University of London and frequented Soho for pleasure sake.

Thanks to dish antenna, his gullible followers can see his antics on mini-screen every week. From time to time he raises the bogey of progress of the Jamat to fill his coffers. Some people belonging to down-trodden classes of Africa had certainly joined the movement in the last few years for varied reasons knowing little about the mumbo-jumbo of Mirza Ghulam Ahmad Qadiani, however the movement itself is devoid of any charm or appeal to attract the attention of sensible people.

APPENDICES

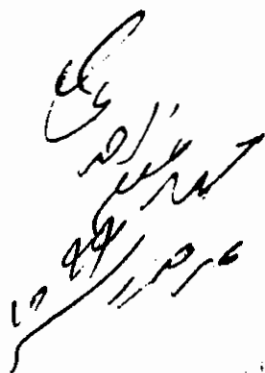
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Handwritten signature and date in Urdu script, likely belonging to Mirza Ghulam Ahmad Qadiani.



Handwritten signature and date in Urdu script, likely belonging to Mirza Ghulam Ahmad Qadiani.

Mirza Ghulam Ahmad Qadiani presented two books to an Ahmadi
at Qadian with his signatures and stamp on them.

جلالہ فہم ہر اپنی

پنجاب سی ویو

ہارے نوہ کا شہوت

ممبر	نام	رقم	ممبر	نام	رقم
	اکثر ڈر صاحب انسپکٹر	(۶۲)		کرنل بکر صاحب ڈائریکٹر	(۶۵)
	دارس حلقہ لاہور۔	۱۳۰		دارس پنجاب۔	۱۳۱
	سطح قانونی ہند معرفت پند	(۶۶)		ایسے طاسرہ ڈائریکٹر انسپکٹر	(۶۷)
	سورج بہان (لاہور۔)	۱۳۱		سکریٹری جنرل آباد۔	۱۳۲
	سرواثر انور سنگھ لاہور۔	۱۳۲		نخبر عالم خاں ڈائریکٹر ضلع لاہور	(۶۹)
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	میزرا غلام احمد رئیس	(۷۱)		شیخ ریاض الدین احمد پوری	(۷۲)
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نیزان کالم

۱۳۹

افزون لاہور

فی الجملہ ہم نے پریس کی معرفت رقم سوا روپے میں سے بھی منہائی
الادعلا وصول شدہ کے لاہور کے کی نہرت چپا پوسی ہے۔ باقی لاہور

As the Muslims of India entertain different beliefs with regard to "The coming Mehdi" and especially the nature of his appearance among the Muslims, according to some Muslims he will be a reformer and engenderer of new life, like a true lover of peace and tranquillity and a person pure in heart, — the Muslims of this party considering his appearance as nearly spiritual; while other Muslims, such as Maulvi Muhammad Hussain of Batala, editor of *Isha-at-Husnunnah* and leader and advocate of Ahl-i-Hadis or Wahabis of his class, believe that "The coming Mehdi" will be Ghazi, general slaughterer and upholder of the empires of the nations other than Muslims, especially the bitter opponent of the British Empire, and speak of the terrible consequences resulting from the bloody deeds of this Mehdi; I have written this pamphlet to show which of these two Muslim parties is right in its beliefs with regard to "The coming Mehdi."

It will be better that our benign Government will get this pamphlet translated into English, & hence make itself acquainted with these differences concerning "The coming Mehdi."

Haqiqat-ul-Mehdi

حقیقت المہدی

The true nature of Al-mehdi

تبیان حقیقت المہدی و تفریق مابین مہدی و غازی

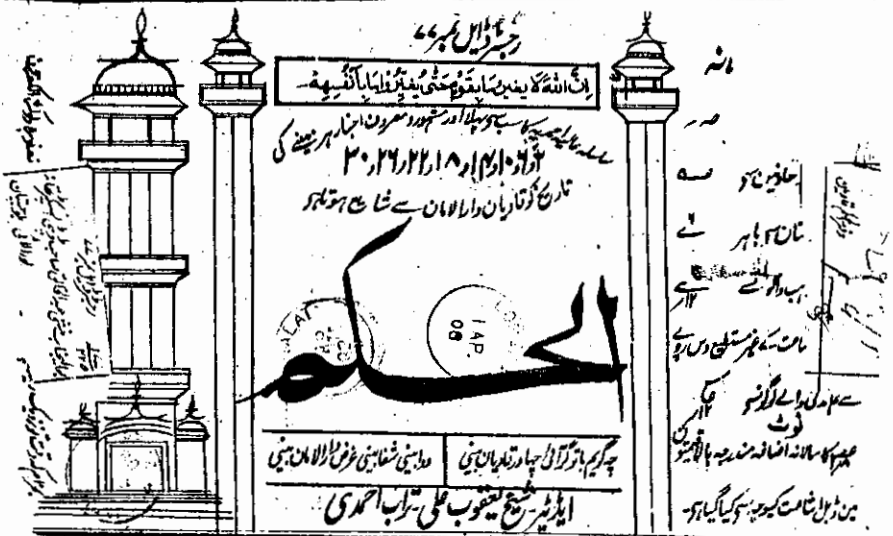
اپنی جماعت کے لئے

ایک ضروری اشتہار

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - نحمدکَ و نصلی علی رسولکَ الکریم

چونکہ مسلمانان ہند پر علی العموم اور مسلمانان پنجاب پر بالخصوص گورنمنٹ برطانیہ کے بڑے بڑے احسانات ہیں لہذا مسلمان اپنی اس مہربان گورنمنٹ کا جقدر شکریہ ادا کریں اننا ہی تہوار ہے کیونکہ مسلمانوں کو ابھی تک وہ زمانہ نہیں بھولا جبکہ وہ سکھوں کی قوم کے ہاتھوں ایک دھکے ہوئے طور میں مبتلا تھے۔ اور ان کے دست تعدی سے نہ صرف مسلمانوں کی دنیا ہی تباہ ہو بلکہ ان کے دین کی حالت اس سے بھی بدتر تھی۔ دینی فرائض کا ادا کرنا تو رکنا بعض اذان نامہ کہنے پر جان سے مارے جاتے تھے۔ ایسی حالت زار میں اللہ تعالیٰ نے دور سے اس مبارک گورنمنٹ کو ہماری سہما کے لئے ابر رحمت کی طرح بھیج دیا جس نے آخر نہ صرف اُن ظالموں کے پنجے سے بچایا بلکہ ہر طرح کا امن قائم کر کے ہر قسم کے سامان آسائش ہتیا کئے اور مذہبی آزادی یہاں تک دی کہ ہم با دین اپنے دین متین کی اشاعت نہایت خوش اسلوبی سے کر سکتے ہیں۔

ہم نے عید الفطر کے موقع پر اس مضمون پر مفصل تقریر کی تھی جس کی مختصر کیفیت تو آخری اخبار میں جا چکی ہے اور باقی مفصل کیفیت منقریب مرزا خاندان صاحب شایع کرنے والے ہیں ہم نے اس مبارک عید کے موقع پر گورنمنٹ کے احسانات کا ذکر کر کے اپنی جماعت کو جو اس گورنمنٹ سے دلی اخلاص رکھتی اور دیگر لوگوں کی طرح منافقانہ زندگی بسر کرنا گناہ عظیم سمجھتی ہے توجہ دلائی کہ سب لوگ تہ مل سے اپنی مہربان گورنمنٹ کے لئے دعا کریں کہ اللہ تعالیٰ اسکو اس جنگ میں جو ٹرینسوال میں ہورہی ہے فتح عظیم بخشے اور نیز یہ بھی کہا کہ حق اللہ کے بعد اسلام کا اعظم ترین فرض ہمد دی خلافت ہے اور بالخصوص ایسی مہربان گورنمنٹ کے خادموں سے ہمد رسی کرنا کار ثواب ہے جو ہماری جانوں اور مالوں اور سب سے بڑھکر ہمارے دین کی محافظ ہے۔ اس لئے ہماری جماعت کے لوگ جہاں جہاں ہیں اپنی توفیق اور رعد و کیونانی سرکار برطانیہ کے اُن زعمیوں کے واسطے جو جنگ ٹرینسوال میں ہورہے ہوئے ہیں چندہ دیں۔ لہذا بذریعہ اشتہار مذکور اپنی جماعت کے لوگوں کو مطلع کیا جاتا ہے کہ ہر ایک شہر میں فہرست جمع کر کے اور چندہ وصول کر کے یکم مارچ سے پہلے مرزا خاندان صاحب کے پاس بقیام قادیان بھیج دیں کیونکہ یہ دیوٹی ان کے سپرد کی گئی ہے۔ یہ آپکار و پیسہ فہرستوں کے آجایا کر اس فہرست چندہ کو اس



نمبر ۲۲ قادیان دارالامان مؤرخہ ۲۲ راج ۹۰۰ء مطابق ۲۲ صفر ۱۳۲۶ء جلد

صاحب فنانشل کمشنر بہاول
قاویہ ایمین

[illegible][illegible][illegible]

Visit of C.M. King, Deputy Commissioner Punjab to Qadian-
Alhakam Qadian issued Special Number on 26 March 1908.

The DC alongwith the Financial Commissioner Punjab called on Mirza Ghulam Ahmad to extend financial assistance for Ahmadya projects.

[illegible]

وہاں پر تھیں اور سارا قوم کے معزز افراد تھے
 ان کے گھر سے اس استقبال کی ساجد بی بی شکر ہو کر کہے

ہر وہ لون ہے وہ لون کی شان کے شایان تہ پیش آج کے
اندھا اور عجب کرسین پر بیٹھ گئے عجب شہنشاہ کشتی ساز

بسم الله الرحمن الرحيم
الحمد لله الذي جعل القرآن الكريم
سراجاً مبيناً

راشے

۱۲۸ -

— ۱۸ —

و کما یومر فی بعض النسخه

SECRET

THE AHMADIYYA SECT.

NOTES

ON THE

ORIGIN, DEVELOPMENT AND HISTORY OF THE MOVEMENT

UP TO THE YEAR

1938.

Name	Author	Centre
Author's Name	9/4/86	

S-851



Litho 12

Printed by the Department of Government Printing, Punjab

1938

Title page of the Punjab CID Secret Report on
Ahmadyya Sect-1938.

He it is Who has sent His Messenger with the guidance and the true faith that He may make it prevail over all other faiths.

(*Al-Quran*, 9 : 33 : 48 : 29 ; 61 : 10)

INVITATION TO AHMADIYYAT

Being a statement of beliefs, a rationale of claims and an invitation, on behalf of the Ahmadiyya Movement for the propagation and rejuvenation of Islam

By

Hazrat

Haji Mirza Bashiruddin Mahmud Ahmad
Khalifat-ul-Masih II;

Published by :

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RABWAH (Pakistan)

Mirza Mahmud Ahmad's book-*Invitation to Ahmadiyyat*-Mirza Ghulam Ahmad prophesied the establishment of Israel.

Another sign of the war was difficulties travellers and way-farers were going to have. Many of them were to lose their way. This is what happened. On the land, because of fighting armies and their movements, normal routes became blocked. On the sea, owing to submarine warfare, boats carrying passengers were constantly in danger. When the war started, several hundred thousand persons became stranded in enemy countries. Many of them had to reach their home countries through circuitous routes. Troops of different countries also had to travel through longer routes, shorter routes having gone into enemy possession. British soldiers serving in France often lost their way. Many unhappy incidents occurred, to avoid which, British soldiers were ordered to wear names of their regiments and their stations round their necks.

Another sign was that "things" which the world was trying to build would be wiped away. This is what happened, both in the physical and in the metaphorical sense. Many well-known buildings in Europe were destroyed. Destruction was also wrought in the foundations of European life. The old security, the old confidence in continued peace and progress were gone. European nations are trying to rebuild these foundations, but efforts seem to fail. It seems inevitable that European—and Western—life will have to seek new foundations to rebuild. The old foundations have been destroyed and destroyed for good. The new foundations will have to be more rational and nearer to the teaching of Islam. Something like it seems ordained by God and nothing can stop it.

A very important feature of the war was relief to the people of Israel. This feature of the prophecy received a clear fulfilment. The war was not yet over when, as a consequence of the war itself, Mr. (later Lord) Balfour declared that the people of Israel who had been without a "home-land" would be settled in their ancient "home-land," Palestine. The allied nations promised to compensate the people of Israel for injustices done to them in the past. In accordance with these declarations, Palestine was taken from Turkey and declared the national home of the Jews. The administration of Palestine is being shaped so as to make it easy for Jews to make it their home-land. Jews from different countries are being encouraged to settle in Palestine. A very old demand of the Jews that conditions promoting their national cohesion should be created for them has been met.

The strangest thing about this part of the prophecy is that references to it exist also in the Holy Quran. Thus in Chapter 'Bani Israel,' we read :

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جَمَعْنَاهُمْ بِكُلِّ صُفْوَةٍ

"And after him We said to the children of Israel, 'Dwell ye in the land; and when *the time of the promise of the latter days comes*, We shall bring you together *out of various people*.'"¹

Commentators of the Holy Quran take *the land* to be Egypt and *the promise of the latter days* to be the Day of Judgment. But such interpretations are wrong because Israel were never ordered to live in Egypt. They were ordered to live in the Holy Land, namely, Palestine, and there they lived. Similarly, *promise of the latter days* cannot mean the Day of Judgment because the Day of Judgment has little connection with Israel having to live in the Holy Land. All that this promise of the latter days means, therefore, is that a time was to come for the Jews to leave the Holy Land, but to be gathered into it again, at the time of the 'promise of the latter days.' The promise of the latter days relates to the time of the Promised Messiah. The re-gathering of Israel, therefore, was to take place in the time of the Promised Messiah.

In the commentary *Futuh al-Bayan* we are told that 'the time of the promise of the latter days marks the descent of Jesus from heaven.' Also the Chapter of the Holy Quran just quoted, divides the history of the Jewish people into two great periods (17: 5). Of the second period the same chapter goes on to say:

فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْزُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ
مِمَّا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّكُوا مَا حَلَكُوا تَتَابَعُوا

"So when the time for the latter warning came, *We raised a people against you* to cover your faces with grief, and to enter the Mosque as they entered it the first time and to destroy all that they conquered with utter destruction."<²

(1) Bani-Israeli' 105.

(2) Bani-Israeli. 8.

From this it appears that the warning of the latter days relates to the time in Jewish history subsequent to the first coming of Jesus. However, after this warning, we know from history, Jews were not gathered; they were dispersed. Therefore, in the verse 17: 105 the warning of the latter days relates to the period after the second coming of Jesus. The words, 'shall bring you together' refer to the present influx of Jews into Palestine. Jews from different countries are provided facilities of travel and rehabilitation. The revelation of the Promised Messiah said, 'I will *relieve* the children of Israel.' This indicated a great change in the position of the Jews. It indicated the end of the opposition which nations of the world had offered so long to an independent home for Jews.//

An important sign of the war was the time limit of sixteen years. It happened exactly as had been foretold. The revelations about the war were received in 1905; the war started in 1914, i.e., within sixteen years from the date of the prophecy.

Another sign of the war was that naval forces of different nations were to be kept ready. Accordingly, we find that not only combatant nations, but other nations also had to keep their naval forces in readiness. Every nation had to see that no other nation violated her waters. War could be forced upon them at any time. So naval forces had to be ready, even for the protection of neutrality.

One important sign of the war was the movement of ships for the sake of sea warfare. The prophecy pointed not merely to preparations and readiness for combats in the sea but also to the movements of vessels. Accordingly, in this war many more sea vessels were used than had been used ever before. Vessels of small size, destroyers, and submarines, were used on a scale completely unknown before. The expression used in the revelation is *boats* which points to a bias for fighting sea-craft of small size and this is true of the Great War of 1914-18.

One sign told of the war was its suddenness. The suddenness with which this war came is well-known. Statesmen later on admitted that though they expected a war some time or another, they had no idea of the suddenness with which it came. The murder of the Austrian prince and princess proved a trigger. A world conflagration was touched off.

کیا محمودیوں کے جاسوس اور کار خاص کے کل پرزہ ہونے میں اب بھی کوئی اشتباہ رہے گا؟
محمودیوں کی جاسوسی اور کار خاص کے متعلق ایک اور خفیہ چٹھی کی نقل

۱۔ کمترین کے بزرگ ابتدائی عمل داری انگلشیہ میں وفادار گورنمنٹ انگلشیہ رہے بصلہ خدمات اراضی عطا ہوئی

(ملاحظہ ہوں سپہا از دفتر ہوشیار پور ردیف ۲۶۴ تاریخ فیصلہ اجلاس مسٹر برکس صاحب ۱۸۶۷-۷-۱۶)

۲۔ کمترین کے والد کی خدمات :-

(۱)۔ اکالی موومنٹ میں ہر اکالیوں کے قتل پر آمادہ رہے۔ اشتہار قتل لگائے۔ حفاظت جان کے لیے اسلحہ عطا ہوا

(ب)۔ جنگ عظیم میں بھرتی میں مدد دی۔

(ج)۔ تحریک عدم تعاون میں بحیثیت ممبر ڈسٹرکٹ لیگ مقابلہ کیا۔

(د)۔ کار خاص میں ڈائریاں دیتا رہا اور لیکچر خلاف موجودہ کانگریس دیتا رہا۔ (ملاحظہ ہو ڈائریاں اور روائیداد

اجلاس از دفتر صاحب ڈپٹی ہوشیار پور)

(ر)۔ محکمہ پولیس میں آمریری کلام کیا۔ (ملاحظہ ہو ڈائری پولیس گزشتہ ۱۹۳۰-۶-۲)

(س)۔ بحیثیت پریذیڈنٹ دسکرٹری سوسائٹیز آئینری خدمات کرتا رہا۔

سرٹیفکیٹ حملہ خدمات لف، ہیں۔

۳۔ کمترین کے دادا نے بھی خدمات سوسائٹیز آبکاری کیں۔

۴۔ درخواست کے ساتھ ۳۶ کاپی شامل ہیں۔ نقل مطابق اصل۔

پیغام صلح لاہور، ۱۱ فروری ۱۹۳۱

پیغام صلح لاہور مورخہ ۱۱ فروری ۱۹۳۱ء میں مرزا محمود کے قادیانی پیروکاروں کی جاسوسی۔ کانگریس مخالف تحریکوں

میں شمولیت اور برطانوی حکومت کی سیاسی خدمات ادا کرنے کا ناقابل تردید ثبوت پیش کیا گیا۔ ایک مقتدر

قادیانی جو سرزا محمود کا خاص مرید تھا اس نے گورنر پنجاب کے نام چٹھی لکھی جسے پیغام صلح لاہور نے شائع کر دیا

تاکہ قادیانیوں کے جاسوس ہونے کا سداویزی ثبوت بہم پہنچایا جائے۔

(ii) خفیہ سیاسی کاروائیاں

قادیانی محمودی لوگ مذہب کے نام پر سیاست میں حصہ لینا ضروری سمجھتے ہیں وہ گورنمنٹ میں اثر و رسوخ بڑھا کر لوگوں کی توجہ اپنی طرف منحطف کرنا چاہتے ہیں وہ جلتے ہیں کہ اس طریق سے بہت سے دینی عزت و جاہ کے طالب اور ملازمت کے خواہاں خود بخود ہماری طرف کھینچے چلے آئیں گے اس طرح ہمارا جھتہ بھی زبردست ہوتا جائے گا جس سے گورنمنٹ پر مزید اثر پڑے گا اور ہماری آمدنی بھی بڑھے گی اور ریاست کی بنیاد بھی پڑ جائے گی اس لئے وہ گورنمنٹ کے مرکزی دفاتر کا طواف کرنا اور سیاسی کاموں میں ظاہر اور خفیہ طور پر گورنمنٹ کے دست و بازو بننا اپنا شعار بتاتے اور اس کے بدلہ میں گورنمنٹ میں رسوخ بڑھانا اور نفع اٹھانا ضروری سمجھتے ہیں اور اس لئے مذہب کے نام پر لاکھوں روپیہ قوم سے لے کر سیاسی خفیہ کارروائیوں میں رف کر دینے سے بھی دریغ نہیں کرتے چونکہ ان کے عقائد ہی ایسے باطل ہیں کہ کسی عقل مند کو ہاہل نہیں کر سکتے اس لئے سیاسی رنگ میں جتھے بندی کے سوا ان کا مقصد کسی اور طریق سے حاصل ہونا انہیں مشکل نظر آتا ہے بدیں وجہ وہ سیاسی میدان میں کار نمایاں دکھا دکھا کر اپنا جتھا بڑھانے کا کام کرتے رہتے ہیں۔

(پیغام صلح لاہور ۵ جنوری ۱۹۳۵)

(iii) گورنمنٹ کے جاسوس

جنتاب خلیفہ قادیان اور قادیانی جماعت نے گزشتہ ۲۰-۲۱ سال کے عرصے میں حکومت کی جو بے بہا شاندار خدمات انجام دی ہیں ان کو جنتاب خلیفہ صاحب اپنے خطبات میں نہایت تفصیل سے بیان کر چکے ہیں انہوں نے حکومت کے مخالف تحریکوں کو دبانے اور ناکام بنانے کے لئے اپنے غریب مریدوں سے جمع کئے ہوئے لاکھوں روپے جو تبلیغ و اشاعت کے لئے گئے تھے پانی کی طرح بہا دیئے۔ انہوں نے ہنگامہ کانپور اور رولٹ ایکٹ کے زمانے میں حکومت کی پر جوش حمایت کی انہوں نے خلافت، ہجرت، عدم تعاون کی تحریکات کے وقت حکومت کو ابدادی۔ انہوں نے کانگریس کا مقابلہ کیا اور پنجاب میں اس کے دانت کٹھے کر دیئے۔ انہوں نے جنگ عظیم (اول) اور کابل کی لڑائی میں ہزاروں آدمی بھیجے۔ انہوں نے حکومت کے لئے وہ کام کئے جنہیں سرکاری آدمی حکومت سے سینکڑوں ہزاروں روپیہ وصول کرنے کے باوجود خود انجام نہ دے سکے۔ جنتاب خلیفہ قادیان کی یہ شاندار سرکاری خدمات سلسلہ احمدیہ کے اصل مقصد یعنی تبلیغ اسلام سے بلاشبہ دور پڑی ہوئی ہیں اور اسی وجہ سے سلسلہ اس رنگ میں بھی کافی بدنام ہو چکا ہے کہ یہ گویا گورنمنٹ کے جاسوس ہیں۔

پیغام صلح لاہور ۳ فروری ۱۹۳۵ء

(۱۷) قادیانی سیاست

قادیانی خلافت کی طرح قادیانی سیاست کا انداز بھی نہایت پیچدار ناقابل فہم اور رازدارانہ رہا ہے۔ ۱۹۳۰ء کا ذکر ہے کہ کانگریس کی سول نافرمانی کی تحریک شباب پر تھی پکڑو حکم کا بازار گرم تھا کانگریسی لوگ ہر روز ملک کے لئے نئی سے نئی مشکلات پیدا کر رہے تھے قادیانی جماعت کی ساری مشینری ایک جاسوسانہ انداز میں حکومت کے لئے حمایت میں وقف تھی انہی ایام میں قادیانی جماعتوں کے نام جتاپ خلیفہ صاحب قادیان کے وزیر خارجہ یعنی ناظم امور عامہ کی طرف سے ایک خفیہ سرکرہ جاری ہوا (کہ کانگریسی تحریکات پر نظر رکھیں) ۱۹۳۰ء میں خفیہ چٹھی اور جاسوسی کی عرض و غایت مسلمان سرکاری ملازمین کی حفاظت بتائی جاتی تھی لیکن ۱۹۳۳ء اور ۱۹۳۵ء میں اس کی غرض حکومت کی امداد اور وفا شعارى ارشاد ہو رہی ہے۔

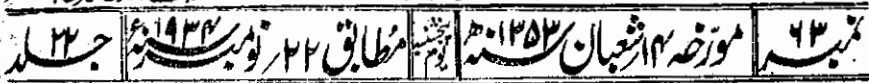
(پیغام صلح لاہور، ۷ جون ۱۹۳۵ء)

(۷) لندن میں عید الاضحیٰ کی تقریب

”ہندوستان کے مستقبل پر تقریریں“ بعد وہ ہر مسٹر محمد علی جناح کی تقریر انگلستان کے اعلیٰ ترین سیاست دانوں اور معززین کے سامنے ہندوستان کا مستقبل کے عنوان سے ہوئی جسے سب لوگوں نے دلچسپی سے سنا آپ نے بتایا کہ ہندوستان اب بہت جلد ترقی کرے گا وائٹ پیپر کی تہاویز ہندوستان کو مطمئن نہیں کر سکتیں انہیں کامل خود مختاری ملنی چاہیے۔

ان کے بعد پریذیڈنٹ سر سٹوارٹ سنڈیمن ایم۔ اے نے مسٹر جناح کے خیالات سے اختلاف کا اظہار کیا۔ مکرم درد صاحب نے سب کا شکریہ ادا کیا اور کہا کہ ہم نے دونوں قسم کے خیالات سن لئے ہیں، ہمیں غور کر کے ان سے نتیجہ اخذ کرنا چاہیے کہ ہماری رائے میں ہندوستان کی ترقی برطانیہ اور ہندوستان کے اتحاد سے وابستہ ہے اس پر ہر خیال کے لوگوں نے اطمینان کا اظہار کیا اور جلسہ بغیر و خوبی چائے وغیرہ کے بعد درخواست ہوا۔ (الفصل قادیان ۱۲ اپریل ۱۹۳۳ء)

Report of Alfazl Qadian, 27 April 1933. It repudiates Ahmadi claim that the Quaid-i-Azam returned to India on the persuasion of A.R. Dard, Imam London 'Mosque'.



حضرت خلیفۃ المسیح الثانیؒ فرماتے ہیں کہ اللہ تعالیٰ کی آواز پر لکھنا کہنے والی سب سے پہلی جماعت ہے

[illegible][illegible]

Text of and address of Mirza Mahmud Ahmad, head of the Ahmadya Community delivered on 16 November 1934 at Qadian. He enumerated his services for the British Government in a nostalgic mood.

انجمن افضل طالبان اراکمان غرض ۲۲۔ زمستان ۱۳۳۱ھ

الفض بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

منبر ۶۳ قایمان اراکلمان موضوعه ۴۷ اشعنان ۵۳ جلد ۲۲

الحمد لله الذي جعل القرآن الكريم

گوشت کو اپنی غلطی کا اقرار کرنا چاہیے

اعلان کردہ حکیم کے مشعلق چند باتیں

از حضرت خلیفۃ المسیح الثانی ایدہ اللہ تعالیٰ بنصرہ العزیز

فرمود ۱۴۰۵ - زمستان ۱۳۳۳

سودہ فاتحہ کی دعوت کے بعد فرمایا۔
میں نے اپنی طرف سے کچھ خطبہ عجمی میں اُس شخص کو

ختم کھاتا۔ حکمت کے بارے میں

تھا اور غالباً بیچ کے غلط میں مجھے اُس قسم کے متعلق کچھ کہنے کی ضرورت نہ پڑی۔ اور اپنے انعام کے مطابق تو میری فیڈر ایک کچا تھا کہ اس بالے میں سر دھرت کچھ اور کہنے کی ضرورت نہیں ہے۔

ایک خط
 میں نے تجھے پر شریک کی کہ اس مسئلے کے متعلق میرا اپنے
 نکالات کا کہو، قیام و مضامین کے دروں +

یہ وضاحت میں واقعات کے متعلق نہیں ہے جن کو تفصیل کے ساتھ میں بیان کرتا ہوں۔ مگر یہ وضاحت اس

طریق عمل
نئے قہرے، مہاری بہت کو برے نزدیک حکومت کے

شوق اختیار کیا ہے۔ یاجس مرتی علی ہم ہمیشہ کا بند

سچی زندگی میں
نہیں آتا۔ حکم سے

گئے ہوں۔ یکے

زور کر دیا ہو۔ اور یہ

ہمیشہ خدا تعالیٰ کے فضل سے میری

اور میری دینی نگاہ پر اس شخص کی رہنمائی کی رہی ہے۔ اس میں کوئی شبہ نہیں کہ اس شخص پر میرے دل میں محبت پیدا ہوئی۔ اور سلسلہ کی جنگ اور سلسلہ کے متعلق آئندہ خطرات

کو دیکھتے تھے سیر کی طبیعت میں ایک ایسا جوش پیدا ہوا جو بغیر منتقلی اور اطمینان کے دینے کو تیار نہیں تھا اور نشانہ داشتہ تھا اس کے بغیر نہیں دے گا۔ گراہو دو اس کے کسی سے نقل نہیں ہوئی۔ اور نہ اس راستہ کو ایک منظر کے لئے کسی مجھڑ ہے

میر کی تمام سکیم

اور یہ تمام جذبات کے پیاروں کو نے

اور اس کی بنیادیں ان نشانات پر ہیں جن کو شریعت نے قائم کیا۔ اور میں کہتا ہوں: اگھ یہ سب دنیا پر ظاہر کریں۔ اور میری کیا کیا ایک بار ایک دورہ بھی ان بنیادوں سے باہر نہیں جی کہ شریعت

انسان اور سلا: انسانیت نے قائم کیا ہے۔ پس مجھے ان لوگوں کی باتیں
 والہ سند میں حرکت ہے کہ یہ کونسی

اسم بات

کہہ سکتا۔ اس قسم کی بات کئے لئے بہت سے لوگ ہیں۔ لیکن کہ
 ایک سے زیادہ خط

مجھے اس بارہ میں نہیں آیا۔ لیکن مجھ کو کہیں ہے۔ کہ جس اور بھی لوگ ہیں۔
 جو یہ خیالات رکھتے ہوں۔ اس لئے میں نے آگ کا فوٹو استہرا کیا۔

اُس نے کہا ہے کہ حکومت کی طرف سے ہم ڈس وگایا رہا ہے۔
 شخص کا گھر ہے جس اس سے زیادہ میں اسکو قیدی بنی رہا ہے۔

میں نے اپنے گزشتہ خطبات میں بتایا ہے کہ اگر ایک شخص کو کھانا
 نہیں ملے اور نہ ہی جائے شغل حکومت کا یہ ایک فعل ہے کہ

افعال کا ایک لمبا سلسلہ ہے جو ہر کچھ مقامی نسخے کے افسر اور کچھ بڑی انگریز دستاویز

100

نمبر ۱۰۰

نہایت مستشرقین و اہل علم و ادب کے ہاں

میں ترقی یافتہ قوم کا مسئلہ
ہاں ہے۔ اس دور کو جس طرح میں مہمیاں ہیں تو اپنے جہان کو
میں لائی ہیں غرض میدان و دل میں ملتا رہتا ہے اس لئے اسات
کما لکھے ہیں اس باب تو میں نے کثرت سے تحقیق کی ہے کہ اسات
ماہوں سے ملتا ہے کہ یہ قوم تھے جس کی نسبت کہ درانہ
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جس بہت بڑے تھے۔ اور اس وقت پر کے جسے میں لکھتے
کے لئے آئے اور ہر دور کی کہتے تھے۔ اور ان کی حالت تک
جب بھی کہیں آتے تھے کچھ جاتے دیکھ کر پانی پانی تھی۔ اس
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جماعت احمدیہ کا عقیدہ

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پنا اور لکھے ہوئے خوشی ہو جس نے کہنے کے جسے خوشی ہو
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کیا ہے غرض کہ اس سے ہر دور میں جوہر کو کھانا دیا
برداشت میں ہی کہنے کوئی دیکھتا ہے جو
تمام ترقی یافتہ کے دروازے
نئی ذرا ان کے لئے نہ کہ اسے ان کی ہر عقل پسند
کہ جوہر کو کھانا دیا اور جوہر کو کھانا دیا اور جوہر کو کھانا دیا

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روزنامہ الفضل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْفَضْلُ يَدْعُو إِلَى الْإِسْلَامِ
عَسَىٰ بِعِزَّتِكَ يَا مَلِكُ مَا جَاءَ مِنْهُ

روزنامہ الفضل

ایڈیٹر: غلام نبی
The DAILY ALFAZ QADIAN.

قیمت شاہی ہر روز ایک پیسہ

جسٹس ۲۳ اگست ۱۹۳۵ء بمطابق ۶ اگست ۱۳۵۴ھ

ملفوظات حضرت مسیح موعود علیہ الصلوٰۃ والسلام
دعاؤں میں استقلال کے کام لینا چاہیے

الہیہ نتیجہ

آقا جان ہر اگست حضرت امیر المومنین علیؑ کی ولادت ہے۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔

حضرت امیر المومنین علیؑ کی ولادت ہے۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔

حضرت امیر المومنین علیؑ کی ولادت ہے۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔ اسی دن حضرت علیؑ کی ولادت ہوئی۔

فرمانِ مومن کا کام ہے۔ کہ بیش کو دعا میں لگے۔ اور اس استقلال اور صبر کے ساتھ دعا کرے کہ اس کو کمال کے درجہ پر پہنچا دے۔ اس وقت کے کوئی اور تہذیب و فکر نہایت دگرسے۔ اور اس بات کی جس پر دعا کرے کہ اس کا نتیجہ کیا ہوگا۔

گر ناشد بدست رو بدون مشورۃ عشق دست و طلب حرون جب انسان اس حد تک دعا کو پہنچا دے۔ تو یہ اثر دعا اس کو کامیاب دیتا ہے۔ یہی کہ اس نے دعا فرمائی ہے ادوئی استجب لکھ میں تم سے کہ رو۔ میں نہیں جواب دوں گا۔ اور تمہاری دعا قبول کروں گا۔ حقیقت میں

دعا کرنا چاہیے۔ جب تک انسان اپنے دعویٰ اور دعا سے وابستہ رہے اور استقلال سے دعا میں لگے رہے۔ تو یہ دعا نہیں ہوتا۔ بہت سے لوگ اس کے سونے میں جو دعا کرتے ہیں۔ مگر کسی بے دل اور بے رغبت سے دعا نہیں کر سکتے۔ ان کو دعا سے شریعت ہوتی ہے۔ حالانکہ واسطہ شدہ کے حالات اس نے کام کے لئے اوقات مقرر فرمائے ہیں۔ اور اس قدر کام تو نہیں ہوتا۔ جس سے وہ دعا میں جیسا دعا کرے وہ دعا ہے۔ کہ ایک طرف دعویٰ میں بدست ہے۔ سب کو دے۔ اور ایک طرف سے سب کچھ ہوتا ہے۔ مگر انہی اس کے نتیجے میں قانون کا اس نے دعا کرتے وقت کسی کو اس کے نتیجے میں دعا ہونے کے لئے تجویز نہیں کیا ہے۔ دعا کو اس کے نتیجے میں دعا ہونے کے لئے

Text of an address of Mirza Mahmud Ahmad, delivered on 2 August 1935 at Qadian. He reiterates the policy of an unflinching loyalty towards British imperialism.

[illegible]

الْفَضْلُ قادیان دارالامان مودھ ۱۲ اجادی الاول ۱۳۵۶ھ پنجاب سبلی اور مسئلہ فلسطین

پنجاب سبلی کی وزارت پارٹی کے
بعض ارکان نے سبلی میں ایک تحریک
اٹھانے کی کوشش کی جس میں
کا مقصد یہ تھا کہ فلسطین کے متعلق
شاہکارین کی لپٹ پر جمعہ نہیں
کے جائے۔ اور ان احادیث اور آیات
کا دل کو دھکا دے۔ جس سے ان پنجاب
کے دلوں میں تقسیم فلسطین کے فوائد
سوجن ہیں۔ گورنر پنجاب نے اس
تحریک کے پیش کرنے کا حکم دیا ہے
وہ بھی کہ وہ اس کی سرپرستی نہ
کے ہوں گے۔ کہ وہ ایک ایسا مسئلہ ہے
جس کا تعلق کلمت اسلام کی حکومت کے
خبر نگار مناسبات سے ہے۔ بڑا کٹھن
گورنر پنجاب نے جواب دیا کہ اس
اقتضا کے تحت کلمت اسلام کے
کے متعلق ہونا ہی کہنا کافی ہے کہ کلمت
پارٹی پر یہ حقیقت واضح ہو چکی ہے۔
اور انہیں ہم چاہو کہ گورنر کے مقابلہ
میں وزیر دہم نہ آجائے تمام پارٹی کے
ایک اہمیت رکھتا ہے۔ اس لیے اس
سبب سے گورنر کی ہمت سے اس
نامتوری کے جاریہ اجابت چلی
کی ہے۔ اس کے متعلق دارالامان سبلی سے
فرمان کرنا چاہتے ہیں۔

پہلا امر جو اس ضمن میں قابل غور ہے
یہ ہے کہ فلسطین میں کوئی غیر مسلم
نہیں۔ اور اگر فلسطین کو مسلمان چاہتے
کا ایک جزو قرار دیا جائے۔ تو اسے جا
ذہم کی ایک حکومت برطانیہ کا اس
پابند اب قائم ہے۔ اور گورنر
یہ انتخاب ایک آلت پیشتر کی طرف
سے برطانیہ کو سنبھالنے کے ہیں

حقیقت یہ فلسطین میں جو تحریک چلتی ہے
تھا سب سے وسیع کی ایک ہے۔ اور
تمام نظام اور سیاسی کی تشکیل و ترقی
اس کے اندر میں ہے۔ فلسطین
کو ایک ملک قرار دے کہ اس پر اس
ارکان کیادار کلمت فلسطین کی
لپٹ پنجاب سبلی میں جو جمعہ ہیں
قانون کی جاکر۔ قابل غور ہے کہ اس میں
ملا وہ ان کے مسئلہ فلسطین
ایک ایسا مسئلہ ہے جس سے تمام
کلمت کے ارکان کا تعلق ہے۔ اور اس
جس سے کہہ کر ایک مسئلہ ان کی
پیشتر کی لپٹ سے متاثر نہیں
پنجاب سبلی میں اس لپٹ پر جمعہ
کرنے کے لئے تحریک اٹھا رہی ہے کہ
کی طرف سے اس کے اور کچھ نہیں
چسکتی تھی۔ فلسطین اور فلسطین
اور نہایت کو حکومت پنجاب کے
قوت سے برطانیہ کی حکومت کے
وہ۔ اور اس طرح اس امر کا اظہار
کریں کہ فلسطین کے مسلمانوں
معدوم ہے۔ اور یہ وہ چیز ہے کہ ان
فلسطین کے مصالح پر غور کرتے ہیں
دوسرے مسلمانوں پر اور اسے لایہ
نہیں۔ اور کلمت میں پنجاب سبلی کے
ارکان کی پیش کردہ اس تحریک اٹھا
کو فلسطین قرار نہیں دیا جاسکتا۔
گورنر پنجاب اس سے پہلے
ایک ایک تحریک اٹھا کر سترہ کچھ ہیں
اور وہ پنجاب و دوسرے سرحد کے ایک
سویس کیلئے متعلق تھی۔ وہ ہیں
افشاریہات خصوصاً کسی کے تحت ہوا مسئلہ
کی تھی۔

انہی قبیلے سے جو عربوں کو
دور حالت میں بنے انہیں کی
حقیقت واضح کرتی ہے۔ وہاں وزارت
کے متعلق ہیں کہ ان کی اور پیدائشی
کرتی۔ اور ان کی تحریک خود وزارت
پارٹی کے خبروں کی طرف سے پیش
کی گئی۔ اور یہ اس بات کا ثبوت ہے
کہ پارٹی کے وزیر داخلہ کے اس کی
مذہبی تھی۔ اور اب ایک سترہ کچھ ہیں
کی کا مطلب ہے کہ وزارت کی پارٹی
کی جو کچھ سترہ کچھ ہیں۔ اس کی صورت
میں خود وزارت کی قیادت ہے۔ کہ وہ
وزارت اس بارے میں اپنی پارٹی
کا ساتھ دیتی ہے اور اسے اقتدار دیتے ہیں
تو وہ اس کا مل پر اپنی کرے۔
اور ان احادیث کا احترام کرتے ہیں
کے۔ م اس وقت تک اسے
ملا کے متعلق اپنی ہے۔ مثلاً انہیں
وزیر اعلیٰ اپنی ایک تقریر میں فرما
چکے ہیں۔ کہ اگر وزارت کو کسی
مسلموں کے گورنر سے انوکھ چلتا
ہوا۔ تو وہ اس کا کلمت بدل دیا
کرے گی۔ اور اگر اس سے مناسب

کچھ۔ تو وہ مناسبات جنوں پر چلتے
ہیں۔ اور یہی ہے کہ اس کے کچھ
اگر وزارت مثلاً گورنر کے نیکو
کے سب سے اعلیٰ کی کہتے ہیں۔ تو
پھر اسے یہ احادیث کو جاننا چاہیے
کہ وہ اس تجربہ کے پیش کرنے
میں اپنی پارٹی کے سب سے متعلق
دستی۔

مرکز اس میں ہی اس
نفس کی تحریک اٹھا کے پیش
کے ہاتھ کا تلاش دیا گیا ہے
مکن ہے جو نہ ہنر میں انہیں
نفس کی کا استعمال کرتے ہیں۔
اس کے پیش کرنے کی اجازت
نہیں۔ اگر ایسا کیا گیا۔ تو یہ
اور بھی زیادہ قابل غور مسائل
ہوں گے۔ کیونکہ ہندوستان ایک
آلت پیشتر کا ممبر ہے۔ اور یہ
حکومت برطانیہ فلسطین پر
حق انتخاب ایک کی طرف سے
استعمال کرتی ہے۔ اس سے ایک
کا سر کے کلمت سے متعلق
کلمت ہے۔ کہ ایسے مسائل پر کلمت

کانگریسی وزراء کی تنخواہیں

کانگریس کے ارباب مل و ملو سے یہ فرما دیا کہ کانگریسی وزراء
کی تنخواہیں ایک سو روپیہ سے زیادہ نہیں ہوں گی۔ لیکن معلوم ہوتا ہے
اس میں کانگریس کے اربابوں سے کوئی سے بھی زیادہ ملو کرنا چاہتے
ہیں۔ چنانچہ اس کی ایک کلمت ملو اتوار تو چاہتے ہیں کہ اس سے
اور کانگریس کا تلاش ملو ادنیٰ نہیں کریں گے۔ مچھ سو سے کہ نہیں چکا۔
گو یا ان کے تنخواہ سے بھی زیادہ کہہ دیا گیا۔ اور جس طرح کانگریس وہ ہے
انہیں ملو کرنا چاہتے گے۔

سبیل ہے۔ کہ عوام کو کہیں دیکھیں یہ ہے اگر تنخواہ کی ایک کلمت کی
اقتصادی حالت کی وجہ سے تھی۔ کہ اس کا تلاش کرنے کی وجہ سے ملو کر لینے کا
کرتی اور نہ چاہتے گے۔ کانگریس کانگریسی وزراء اس سے بھی مسلمانوں کو فتنہ

پینڈت جو امرالال کی موٹر پر سنگ بازی
پر غیر نہایت ہی انصاف کے ساتھ تھی کہ پینڈت جو امرالال کی موٹر پر ایک قسم
اور ان کی پس منظر ان کے سنگ بازی کی وجہ سے ملو کر لینے کے لئے چھوڑ دو
نیکو کرنا چاہتے گے اور نہ تو وہ نہ چاہا۔ اگر بعض چیزیں کہیں کی فتنہ پر فتنہ
نہیں تو یہ تو ان کا اس کی بات تھا انہیں ملو کرنا چاہتے گے کہ ان کی شان ان کی فتنہ

مفتی محمد شفیع صاحب دارالامان حیدر آباد دہلی ۱۹۳۳ء

١٢٠

۲۲۹۴

سید ام ظاہر احمد صاحب کی بہت تشویشناک حالت

خصوصیت کے دعائیں کی جائیں

[illegible]

مات کو قویا ۱۰ ایچ حضرت مرزا ابھو صاحب نے زہر ہون مطلق فرمایا کہ
 مسعود ابھو صاحب کو کبھی ایک بچہ کے سر گنگا رام سپہا لی میں سے ملنے
 پہلے وقت طعن کی حالت ہے غصہ سے پیٹھ آ رہے ہیں دل گرہا ہے یعنی بہت کرب
 ہے۔ رس و سر میں اس میں دوا کی بہت ضرورت ہے۔

۱۹۵۳ء میں اپنے بچے کے علاج معالجہ کے لیے، کہ اُم کی بہنوئی صاحبہ کی طبیعت کچھ خراب تھی۔ حضرت امیر المؤمنین رحمۃ اللہ علیہ حضرت مرزا بشیر احمد صاحب ہسپتال میں ہی مساجد میں دعا کے لئے اعلان کر دیا جائے۔ اس پر تمام مکتوبی میں داخل کر دیا گیا کہ کوئی عید، انقضائے دعا کے لئے احباب اور سادات جمع ہو جائیں۔

بہارِ نبویؐ کے مجمعِ عن حضرت مولوی میر محمد رشاد صاحب کی تصانیف

کی برادر خفا سے گزشتہ چارہ ماہ میں
تیار اور دیر کر کے احمدی علی نادان سمجھا۔
مقامی اخراجات اور دوسرے قیمتی ضروریات پر
جو کم قیمت کی گئی تھیں، علیحدہ سے ایسا ہی

دشمن کی کسی ایک شخص قائم ہے یہی آج وہ
 (ا) ہے کہ جو اسے عرب بھائی دلی
 دشمن کو اسے اس کا سامنے نہ کر سکتا

کہ جس طرح ان کے لیے جو عیب و کمالات
 قیامت کے روز ہے وہ عیب و کمالات
 ہر جہی اسے ایمان بنے بخار و شہادت
 کہ جس طرح ان کے لیے جو عیب و کمالات

وہاں ہرگز کسی کی اور نہ کسی کے لئے ہے۔ اس میں ہر
موجود علیٰ قسم نے نہایت مگر کی حرکات
یہ کہ خدا پرستوں کو ۸ سال پہلے کی مشافہ

انجمن احسنیہ

اورت ملایا یہاں کو مفتی صاحب کا کہہ کر گیا اس کے پاس کے ان کے عزیزوں کو لایا تو ان کے پاس سے

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فلسطین۔ مولوی ابو العطاء صاحب
باب مولوی ابو العطاء صاحب دہلی

۱۶۱) ہماری اہل قافلہ نے کہا کہ نفقہ صلی
پریشہ حضرت سید محمد علی علیہ السلام پر
مقرر ہوا ہے اس لیے اس کو

انشاء اللہ کہ ایک قسم کے اہل و اقارب
 تیرے لئے دعا میں لگے ہیں۔ غرض
 قسم ہی کا وعدہ ہے۔ حضرت میرا وزیر
 عزیز میرے پاس بیٹھ کر ان تمام امور پر

سے یہ دعا دعاؤں کا سلام میرے پاس
آئے پنجاب موقعاً حضور صاحب و ان کے
انصار و جانبدار تھے۔ ان کے جواب کی مثال
سے پنجاب و ہری محمد خوں صاحب و ان کے

کے خرد میں جناب شاہ صاحب دایرہ نظر
چمکتے تھے جناب مولوی محسن صاحب پر
جیسے سو سوار اور دھت زخمی ہوئے
مگر فتنہ سے جانبر نہ ہوئے۔

فطرت کے باوجود ہمیں کامیاب پیار ہے۔
 عطر ہے کہ حضرت سیدنا جعفر علیہ السلام
 سے اس کا طالعے جو وہ فرمایا تھا کہ میں
 تیری دعوت کو دینا۔ کہیں کہیں رسول تک پہنچا

[illegible]

نام
جائیدہ زین العابدین علیہ السلام
.....

دوباب آج ہم دیکھ رہے ہیں یہ ہے کہ

اسلام کے لیے جو کچھ کرنا ہے اسے کرنا چاہیے۔
اسلام کے لیے جو کچھ کرنا ہے اسے کرنا چاہیے۔

[illegible][illegible]

این کتاب را در سال ۱۳۰۲ هجری قمری در شهر تهران	در سال ۱۳۰۲ هجری قمری در شهر تهران
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انگلستان میں احرار کی ناجائز کارروائیوں کا ذکر

امپائر ورکرز کونسل کا اظہارِ نفرت کارروائیوں

کے متعلق نہایت مشکوکہ انگیزہ صورت میں استعمال کیا اس قیدی نے پنجاب کی ایک دوسری مسلمان جماعت کی شدید ہتک کی تھی۔ اس جماعت کے دشمنوں نے قانون کے اس ناجائز استعمال سے دلیر ہو کر اس جماعت اور بھی زیادہ تسلط شروع کر دیا ہے۔ ہتک نے بڑھ کر کی صورت اختیار کر لی ہے۔ اور غلط ترقی کر کے روزمرہ کی لوٹ کی شکل میں تبدیل ہو گئے ہیں۔ اس قوم کا صرف یہ تصور ہے کہ وہ قانون کا مخالف ہیں۔ اور حکومت کی اطاعت کو ضروری قرار نہیں دیتے۔ یہ حملہ کرنے والے لوگ چند ہندو اور جماعتوں کے لوگ ہیں جو امت مسلمہ کا گمراہی ہیں۔ جلسہ کے اختتام پر بشیر کسی مخالفت کے بالاتفاق ریزولوشن پاس ہوا۔

۱۰۔ ان مظالم کے خلاف جو اتحاد جماعت قانون پر بعض ہندوؤں۔ اور جماعت احرار کی طرف سے (جو کہ ایک پیشہ ور ایگزیٹو) اور سوشلسٹوں والوں کی جماعت ہے۔) ہو رہے ہیں۔ امپائر ورکرز کونسل کے ممبروں کا یہ جلسہ بڑے شد و مد سے کرتا ہے۔

اسی سلسلہ میں معلوم ہوا ہے کہ پارلیمنٹ کی ایک کے بعض ذمہ دارانہ ایک فوٹ تیار کروا رہے ہیں جس کے لئے پارٹی کے لیڈروں کے سامنے پیش ہوا امید کی جاتی ہے۔ کہ حالات کا پورا مطالعہ کرنے کے بعد پارلیمنٹ کی ایک یا اثر پارٹی اس سوال کو خاص طور پر اٹھائے گی۔

یوں ہوں انگلستان کے لوگ ان کارروائیوں سے اطلاع پا رہے ہیں۔ جو احرار اور ان کے بعض دوست حکام کی طرف انہیوں کے خلاف ہو رہی ہیں۔ وہاں کے سنجیدہ طبقہ میں اس پر حیرت کا اظہار کیا جا رہا ہے۔ ایک سابق گورنر نے حالات کے تناظر میں آغوش سے زمانہ میں بھی تو احرار موجود تھے۔ اس وقت کیوں ان لوگوں کو یہ مجرم ثابت ہوئی۔ میں ہمیشہ اپنے افسروں سے کہتا کرتا تھا کہ یہ خطرناک لوگ ہیں۔ ان کے قریب میں نہ آنا۔

۱۱۔ اخبار ریزولوشن ہے۔ کہ سیدہ جولائی کو پیر کے دن امپائر ورکرز کونسل کے ان ممبران کے جلسہ میں جو مغربی لٹن سے تعلق رکھنے والے ہیں۔ میٹنگ کے ختم ہونے پر کونسل کے سکریٹری مسٹر چارلس فلر نے ایک مختصر تقریر میں ہندوستان میں نئی اصلاحات کے نفد کے متعلق اپنے خیالات کا اظہار کیا۔ اور انتہا پسند کنسر وٹوئروں کے خیالات کا خوالہ دیتے ہوئے جو انڈیا ڈیفنس لیگ کے نام سے مشہور ہیں۔ کہا کہ گو انہیں اس جماعت کے سب خیالات سے اتفاق نہیں لیکن انہیں اس امر کو ضرور تسلیم کرنا پڑتا ہے کہ بہت سے دیانت دار انگریزوں کی یہ رائے کہ شدید نفیاق میں گرفتار ہندوستانوں کے پیرو قانون اور امن کا محکمہ نہیں ہونا چاہیے۔ بالکل بے وزن نہیں ہے۔

۱۲۔ فلر نے کہا کہ عام فوجداری معذرت میں ہندوستانی بیچ منصفانہ رویہ قائم رکھتے ہیں۔ لیکن جب مذہبی سوال پیدا ہو جائے۔ تو ان میں سے بہت سے انصاف کو قائم نہیں رکھ سکتے کیونکہ انہیں ایک قریب کے نہایت ہی گندے فیصلہ کا ذکر کیا۔ جس میں ایک ہندو بیچ نے قانون کو ایک قیدی

کئی مصلحت نہیں کہ وہ اپنے بیک بندہ کے

کھلی دست خواست

سب سے پہلی مصلحتی مصلحتی سے نہ کر

بعض حضرت صاحبزادہ مرزا بشیر الدین محمود صاحب خلیفہ فیض آبادی

السلام علیکم ورحمۃ اللہ وبرکاتہ ہم احمدیوں میں کے نام دینے والی ہیں حضور کی خدمت عالیہ میں دست بستہ عرض پر دلا ہے کہ میں نے منافقین و فریبیوں سے حضور کی ذات والا صفات پر طرح طرح کے اتہامات والزامات لگانے شروع کئے ہیں ماسی وقت سے حضور سلسلہ انھاس کے متعلق باقی پر دشمن سلسلہ متہم کے اعتراضات کر رہے ہیں۔ اور اب تو یہ حال ہو گیا ہے کہ عائدین سلسلہ احمدیت کا نام تک لینے نہیں دیتے۔ اور اگر کسی کو تبلیغ کرنی شروع کریں۔ تو جیل خانہ فیض آباد میں دھکے دینے کے لئے شروع کر دیتے ہیں۔ اور ہم سے پُر زور مطالبہ کرتے ہیں کہ اگر آپ کے خلیفہ صاحب ان عیب امین زنا و فحشاء سے بری ہیں۔ تو کیوں اپنی پوزیشن صاف نہیں کرتے۔ جبکہ گزشتہ تمام بزرگان اپنی پوزیشن کو صاف کر کے چلے آئے ہیں۔ جبکہ حضرت یوسف قندلہ سے ہم نے اپنی بریت نہیں کرائی ہے۔ اور ان حضرت معلم اپنی پیاری بیوی حضرت عائشہ صدیقہ سے سلام کا نام تک نہ کر رہے ہیں۔ جب تک کہ اللہ تعالیٰ کی طرف سے ان کی بریت نہیں آجاتی۔ اور ان حضرت مسلم خود اپنی ازدواج سلطہ کے چہرہ مبارک سے خطاب کا ہر ایک شخص کو فرماتے ہیں کہ دیکھ میری بیوی ہے۔ کوئی غیر نہیں۔ تاکہ اس کو حضور کے متعلق کوئی شبہ نہ ہو۔ پھر حضرت حمزہ قلیہ بندہ کرتے ہیں۔ اور ان کے خلیفہ نہیں کرتے۔ جب تک کہ حضور کے سوال کا جواب نہیں دیتے۔ پھر امام بخاری صاحب اپنی بڑا دنیا کی عقلی کو سمندر میں گرا دیتے ہیں تاکہ امام صاحب کی پوزیشن پر کسی کو شبہ نہ کرے۔ وغیرہ اگر آپ کے خلیفہ صاحب بھی جیسے ہیں۔ تو ان کو بھی اپنی بریت کرنی چاہئے۔

حضور والا ایک طرف منافقین و فریبیوں کا حضور کی ذات گرامی کے متعلق گندے گندے الزامات لگانا۔ دوسری طرف حضور کی خاموشی۔ یہ دونوں باتیں ایسی ہیں کہ دشمن ناچار ناخود آخوار ہے کہ تو خود باللہ حضور کی ذات بابرکات میں وہ تمام گندے سے گندے عیوب پائے جاتے ہیں جو منافقین حضور کی طرف منسوب کر رہے ہیں۔ (خاکش بدہن)

اگر حضور کی صرف اپنی ذات کا سوال ہوتا۔ تو میرے شک حضور اپنی پوزیشن نہ ہمیں صاف نہ کرتے۔ لیکن جہاں تو ایک قوم کی زندگی اور موت کا سوال ہے۔ حضور کی اس خاموشی سے سلسلہ عالمی اور اس کا باقی پر نام ہو رہا ہے۔ پس ہم حضور کو خدا اور اس کے رسول اکرم معلم اور حضرت مسیح موعود اور سلسلہ عالمی احمدیہ کا واسطہ دیکھ کر عرض کرتے ہیں کہ خدا کے لئے اپنی پوزیشن صاف نہ کر کہ ہم غریب و بے کس احمدیوں کو ان مشکلات سے رہائی عطا فرمائیں۔ احمدیت اور اس کے باقی پر جو بڑا دھڑ دھڑ دشمنوں کی طرف سے لگایا جا رہا ہے۔ اس کو دھڑ بھڑ احمدیت کے روشن چہرہ کو منور کریں۔ تاکہ ایک دفعہ احمدیت اپنی پوری شان سے چمکے۔ اور اصل حقیقت کھل جائے۔ اور حضور پر نور کا نورانی چہرہ بھی روشن ہو۔ اور حضور پر گندے الزامات لگانے والے جیشہ کے لئے ذلیل و خوار اور تباہ و برباد ہوں۔ آمین) اور حضور پر دوبارہ گندے الزامات کی برأت نہ ہو سکے۔

نوٹ: ہم نے کھلی درخواست اس لئے بھجوائی ہے۔ اور یہی اجماعی حقیقت بھی دہلی کی نزاکت اور سلسلہ عالمی احمدیہ اور اس کے باقی کی عزت کو نہ نظر رکھتے ہوئے حضرت امیر المومنین کی خصوصی پوزیشن کو نہ سمجھتے ہوئے اور ان کے متعلق باوجود ان کے اجماعی حقیقت میں جو دیکھی ہوئی ہیں۔ ان کو دور فرمائیں۔ اور حضرت مسیح موعود کے نام کو نہ یوں روشن کریں۔ (نوٹ: فرما اس کی ایک مثل جناب خلیفہ صاحب اڈیٹر الفضل: اڈیٹر فاروقی: قادیان اور دیگر اخبارات کو بھیجی گئی۔)

ہم ہیں حضور کے خدام

(۱) چوہدری برکت علی احمدی سکریٹری جماعت احمدیہ (۲) چوہدری عبدالحکیم (۳) چوہدری سلیمان احمدی۔ سروٹری ریاست حیدر

دہلی برقی پریس

مقامی مقدمات کے فیصلہ کا آسان طریق

نقل خط من جانب مولانا عنایت اللہ صاحب چشتی

ذیل میں اس نقل خط کی جاتی ہے جو مولانا عنایت اللہ صاحب چشتی نے میاں محمود احمد صاحب خلیفہ قادیان کو لکھا۔
بعض اگلی بیک اس خط کے کیا جاتا ہے۔ (رحمت اللہ علیہ)

جناب میاں محمود احمد صاحب خلیفہ قادیان

عرضہ دراز سے باشندگان قادیان سے آپ کے مقدمات جاری ہیں۔ جن پر آپ کا بہت روپیہ صرف ہو چکا ہے چنانچہ ایک خط میں آپ نے ذکر کیا تھا کہ ایک سال میں مقدمات پر چالیس ہزار روپیہ صرف ہوا اس حساب سے گذشتہ سالوں میں مقدمہ بازی کا خرچ بیٹھائی لاکھ روپیہ تک پہنچتا ہے۔

ان مقدمات میں باشندگان قادیان کی پوزیشن مدافعت ہے یعنی ان کی طرف سے کوئی جھگڑا نہیں مگر باوجود اس کے مجھے معلوم ہوا ہے کہ آپ نے بعض مجالس میں یہ ارشاد فرمایا ہے کہ آپ تو مقدمات ختم کرنا چاہتے ہیں مگر باشندگان قادیان مقدمات کو نہیں چھوڑتے۔ مجھے یہ الفاظ سن کر جس قدر تکلیف ہوئی اس کے اظہار کے لئے میرے پاس الفاظ نہیں۔ ایک طرف میں اس کی پوزیشن ذہن میں لاتا ہوں دوسری طرف یہ بیان جو سراسر ظلمات واقعہ ہے۔

نہا آپ کو علم نہیں کہ مقدمات کی ذمہ داری آپ پر ہے۔ قبرستان اور قادیان کے راستوں کے جھگڑے کس نے شروع کئے جناب شیخ عبدالرحمان صاحب مصری بی۔ اسے کے ظلمات کتنے مقدمات وائر ہوئے جن میں سے بعض آپ کی پارٹی ... واپس لینے پر مجبور ہوئی اور بعض خارج ہو گئے۔ کتنے ہزار روپیہ صرف ان مقدمات پر آپ کا خرچ ہوا۔ یہی نوعیت قادیان کے تمام مقدمات کی ہے۔ ہمارا مشاہدہ تو یہ ہے کہ آپ اپنے مخالفین کو مقدمات کے ذریعہ زیر کرنا چاہتے ہیں اور آپ کے نزدیک و قمار حاصل کرنے کا ذریعہ ہی مقدمہ بازی ہے جس کے لئے ایک خاص دفتر ملا اور کارکن موجود ہیں جن کے پیش نظر دن رات مقدمات کی اسکیمیں ہیں۔

میں سمجھتا ہوں کہ ہر انسان فطرتاً کسی نہ کسی وقت اپنی ذمہ داری کو ضرور محسوس کرتا ہے یا کم از کم اسے اعتراض کا خوف پیدا ہو جاتا ہے۔ معلوم ہوتا ہے کہ آپ کو بھی یا تو مریدوں سے اس اعتراض کا خوف ہو لے کر تبلیغ کے نام پر وصول کردہ روپیہ لکھو کھا کے تعداد میں کیوں مقدمہ بازی پر مروت کیا جاتا ہے یا آپ نے اپنی ذمہ داری کو محسوس کیا ہے۔ ہر دو صورتوں میں جو بھی ہو مجھے اس سے بحث نہیں مگر جو الزام آپ نے ہم پر لگایا وہ ہرگز درست نہیں۔ اگر مقدمات کے سلسلے میں آپ کا ارشاد صرف پروپیگنڈا اور افسروں کی نگاہ میں سچا بننے کے لئے نہیں اور آپ واقعی مقدمات ختم کرنا چاہتے ہیں تو میں آپ کو یہ دعوت دیتا ہوں کہ ایک کمیشن مقرر کر لیا جائے جس کے کم از کم تین ممبر ہوں۔ دو فریقین کی طرف سے اور ایک ثالث فریقین جرم کا فیصلہ فریقین بلاچون دجرائٹ کر لیں۔

یہ آسان راہ ہے جس پر عمل کرنے سے تمام مقدمات یکدم ختم ہو سکتے ہیں۔ اور جس کے پاس سچائی موجود ہوگی وہ اس تجویز سے ہرگز ہرج کر نہیں کر سکتا۔

خادم خلیفہ
عنایت اللہ چشتی از قادیان

بیشہ اللہ الرحمن الرحیم

آرٹوک

ف

جلد ۲۲ قادیان دارالامان مورخہ ۳ شہان ۱۳۵۸ مطابق ۱۲ اکتوبر ۱۹۳۹ نمبر ۳۸

خطبہ جمعہ مورخہ ۲۲ اکتوبر ۱۳۵۸

اسلام احمدیت اور ہندوستان کی مفاد انگریزوں کے ساتھ تعاون کرنے میں

فرمودہ حضرت امیر المؤمنین خلیفۃ المسیح الثانی ایدہ اللہ بنصرہ العزیز

مگر دوسرے لوگ جو شرابی پیتے ہیں۔
 بوسے کھینچتے ہیں۔ بدولت کا ارتقا حاصل
 کرتے ہیں۔ یہی اس مکتوب کیجئے رہتے ہیں۔
 لڑائی جھگڑا سے پرہیز نہ کر سکیں اور پتہ نہیں
 ہیں۔ جب اس قسم کی باتوں کو سنتے ہیں تو
 کہتے ہیں۔ جنت تو یہی حاصل ہے جس میں
 اپنی مرضی کے مطابق کرتے ہیں۔ مرضی کے مطابق
 پیتے اور مرضی کے مطابق کام کرتے ہیں۔
 تو اس جنت کے وہ اور کس جنت ہے۔
 میں کہیں ضرورت ہے۔ بلکہ حق یہ ہے
 کہ جب اسٹیج کیا جاتا ہے کہ تم شراب چھوڑ
 دو۔ اگر ترک کرو۔ بدولت سے بدارتا ہو۔
 کمالی مکتوب سے کام دو۔ اور نہ لڑائی جھگڑا
 پر کسی کا سر چڑھو۔ کہہ دیتے ہیں کہ ان باتوں
 پر عمل کرنا تو ایک عذر ہے۔ ہم ان باتوں
 پر عمل نہیں کر سکتے۔ جس میں جنت کہا

جا چکا۔ جب تک مجھے حقیقی طور پر اس
 چیز نہ مل جائے۔
 میں دیکھتا ہوں۔ دنیا ہی بہت سے
 لوگ اس قسم کے فطرتاً انداز سے کر کے
 بڑی بڑی ترقیات سے محروم
 ہو جاتے ہیں۔ اور بہت سے لوگ بھی انسانیت
 کو کھینچتا ہے۔ بڑی ترقیات کو حاصل کیجئے
 ہیں۔ ایک طالب علم کو کہہ کر کہ مرے
 کو دیکھنا ہے۔ جب اس مرے کو قیام پر
 مقدم کر لیتا ہے۔ تو وہ کہتا ہے کہ ایک
 قریب کا قریب ہے۔ مجھے حاصل ہو رہا ہے
 پر کہیں نہ ملے اس لیے کہ قریب قریب کے
 ملے۔ میرے مال باپ لے گئے ہیں۔
 کہ تم بڑا بھلا ہو گئے۔ تو بڑے آرام سے
 زندگی بسر کر سکو گے۔ مگر مجھے تو سیر نہیں
 لگتی ہے اس آدمی کی زندگی حاصل ہے۔ چہرہ
 کیوں پر مڑوں۔ اور کوئی منت کر دوں۔ میرے
 لیے ہی آرام کا ہے۔ جو کچھ کرنا ہی مریت
 ہوئی ہے۔ اس لیے ہی رہا ہے۔ اس کے قتل اتنی مادی
 ہوئی ہے کہ وہ اس آدمی کو آرام کو جسے مل
 رہا ہو جاتا ہے۔ مقدم کر لیتا ہے۔ اور یہ باطل
 محسوس نہیں کرتا کہ کوئی آدمی کو آرام ہی
 اور اس آدمی کو جو کچھ مل کر لے کر کہہ
 طالب علم کو حاصل ہوتا ہے۔ کیا فرق ہے۔
 دنیا و دنیاوی آئے ہیں۔ اور وہ اپنی قسم
 پیش کر کے کہتے ہیں۔ اگر اس پر عمل کر لے
 نہیں جنت مل جائے گی

میرے فاقہ کی کاوت کے لیے فرمایا۔
 ایشیائے قسطنطنیہ کے قریب
 نہایت ہی لطیف لکھتے
 بیان فرماتا ہے کہ مریدی نہیں پرنا کر
 جو چیز کو بھاری بننے والی ہو۔ وہ تھوڑے
 ملے اور جگہ جگہ۔ جگہ جگہ اوقات جو چیز
 لہریں نہ ملے وہ سے بننے والی ہوتی
 ہے۔ وہ زیادہ اچھی ہوتی ہے۔ اور قریب
 ہی اس کی ہوتی یا قریب ہی بننے والی چیز
 جی رہتی ہے۔ جس طرح قرآن کریم نے
 اس نظریہ کو پیش کیا کہ دنیا کی چیزوں کو
 بڑھانے اور اس کے اخلاق کو صاف کر دینا
 کہ کسی کی کوشش کی ہے کہ بعض دفعہ
 چھوٹی چھوٹی بڑی کامیابیوں پر غالب
 آیا کر کے ہے۔ اس لیے اس نے اس نظریہ
 کو پیش کیا کہ انسان کی عقل اور اس کے
 ذہانت کو تیز کر دیا ہے کہ یہ مریدی نہیں
 کوئی چیز جو قریب الحصول ہو۔ زیادہ
 اچھی ہو۔ اور میں چیز کے مشق
 انسانی قلوب میں شکوک
 اور شک و شبہ ہوں۔ کہ معلوم نہیں۔ وہ
 حق بھی ہے۔ یا نہیں۔ اور اگر حق ہے تو
 کہ اس میں شک ہی ہو۔ یہ بڑی ہی
 انسانی فطرت کی یہ کردہ ہے کہ وہ
 قریب کی چیز کو جو بڑی ہی ہو۔ بہت کچھ
 ہے۔ لیکن وہ خیال کرتی ہے کہ معلوم
 کوئی اور چیز حق ہی ہے۔ یا نہیں۔ پھر
 کیوں نہ ہو اس کے
 قریب سے ملنے والی چیز

سے فائدہ اٹھاؤں۔ اس میں فاقہ اور میں
 کی وجہ سے وہ تمام چیزیں پر طور کرنا
 ضروری ہوتا ہے۔ انسان انہی چیزوں
 کا ہے۔ یہ کہ وہ کسی انسان کے دل
 میں ہی پیدا ہو جاتا ہے۔ تو اس کے قتل
 مادی ہوتی ہے۔
 تیس دن انسان کو کم دیکھ کر کہ وہ
 اپنے درشتوں کی مجلس میں بیٹھ کر کہ ذکر
 کر رہے ہوں گے کہ میں نے کمال کام کیا۔
 اور ہمارا خیالی خدا کہیں کسی نے فائدہ
 پہنچا۔ مگر بھانے فائدہ کے ہی نقصان
 ہو گیا۔ اور جب ان سے پوچھا کہ اس
 بارہ میں تم نے پہلے فرمایا کہ دنیا کو وہ
 گئی ہے کہ کم کر لیا ہے۔ مادی تو عقل مارا
 لایا ہے اس لیے اس نے ذکر کیا ہے کہ جب انسان
 کے دل میں فاقہ پیدا ہوتا ہے۔ تو اس کی
 معدود ہو جاتی ہے۔ اور نفع محدود ہو جاتا
 ہے کہ وہ سے وہ کمال اور درشتی وہاں جو
 اور اس کو نظر آتے ہیں۔ اسے نظر نہیں آتی
 آتے۔ لیکن یہ انسان کی فطرت میں ہوتی
 ہے کہ وہ تمام چیزوں پر غور کرتا اور اپنے
 نفع اور نقصان کا متناظر کرتا ہے۔ اور جب
 وہ دیکھتا ہے کہ قریب کی لالچ میں ہر انعام
 کے لیے اسے مزید ہے۔ تو وہ اپنے دل میں یہ
 فیصلہ کرتا ہے کہ مجھے اپنے نفس کی کراہی
 کا متناظر کرنا چاہیے۔ مجھے فاقہ اور میں نے
 اقامت قریب کی فائدہ مند چیز کو نہیں لینا
 چاہیے۔ مگر اس وقت تک مجھے انتظار کرنا

میرے فاقہ کی کاوت کے لیے فرمایا۔
 ایشیائے قسطنطنیہ کے قریب
 نہایت ہی لطیف لکھتے
 بیان فرماتا ہے کہ مریدی نہیں پرنا کر
 جو چیز کو بھاری بننے والی ہو۔ وہ تھوڑے
 ملے اور جگہ جگہ۔ جگہ جگہ اوقات جو چیز
 لہریں نہ ملے وہ سے بننے والی ہوتی
 ہے۔ وہ زیادہ اچھی ہوتی ہے۔ اور قریب
 ہی اس کی ہوتی یا قریب ہی بننے والی چیز
 جی رہتی ہے۔ جس طرح قرآن کریم نے
 اس نظریہ کو پیش کیا کہ دنیا کی چیزوں کو
 بڑھانے اور اس کے اخلاق کو صاف کر دینا
 کہ کسی کی کوشش کی ہے کہ بعض دفعہ
 چھوٹی چھوٹی بڑی کامیابیوں پر غالب
 آیا کر کے ہے۔ اس لیے اس نے اس نظریہ
 کو پیش کیا کہ انسان کی عقل اور اس کے
 ذہانت کو تیز کر دیا ہے کہ یہ مریدی نہیں
 کوئی چیز جو قریب الحصول ہو۔ زیادہ
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 اور شک و شبہ ہوں۔ کہ معلوم نہیں۔ وہ
 حق بھی ہے۔ یا نہیں۔ اور اگر حق ہے تو
 کہ اس میں شک ہی ہو۔ یہ بڑی ہی
 انسانی فطرت کی یہ کردہ ہے کہ وہ
 قریب کی چیز کو جو بڑی ہی ہو۔ بہت کچھ
 ہے۔ لیکن وہ خیال کرتی ہے کہ معلوم
 کوئی اور چیز حق ہی ہے۔ یا نہیں۔ پھر
 کیوں نہ ہو اس کے
 قریب سے ملنے والی چیز

میں نے دیکر حیرت میں رہ گیا تھا۔
 لیکن روایا میں نے ہمارے پاس سے
 روایا کے خلاف ہی گئے تھے۔
 کا کہہ رہا تھا۔
 میں نے ان کا متعلق نہیں کر سکتا تھا۔
 تو ان کے بارے میں
 ان کے متعلق
 ان کے متعلق

بہ شک وہ اس قسم کی تنگ دلی کو دور نہیں کر سکتے گی۔ ہم اس بات پر مجبور ہیں کہ انہیں انگریزوں سے کم سے کم معاوضہ قرار دیں۔ دوسرے عنصر یہ

لینڈنگ حکومت

[illegible]

میں نے ایک کو قسومت سے حکومت
 دینے پہل بھینسا، تاکہ وہ مرکز کے
 شوق براہ راست واقفیت حاصل کرے۔
 یہ قسومتیں وہاں طرز فکر آتی
 تھیں۔ باقی محلوں کا یہ حال ہے کہ کوئی کے
 میں ہیں یا نہیں بار بیٹھ رہا ہے تو وہ
 ہے جو کہ دہلی نکال دیجی۔ یہ پورہ اگلی
 راست کے لوگوں جانتا ہے۔ دہلی میں

دے دو چار ماہ کے بعد اسے ٹھیکے پر مجبور کر دیا جائے گا۔ یہودیوں کی حکومت کے خلاف لڑا جاتا ہے۔ اور وہاں سے دو چار ماہ کے بعد اسے ٹھیکے پر مجبور کر دیا جائے گا۔ یہودیوں کی حکومت میں رہتا ہے۔ اور وہاں بھی یہی کچھ کرنا ہے کہ مکمل جڑ چار سو سال کے۔ کیا تم چاہتے ہو کہ دنیا جی اسی روی کی حکومت ہو۔ جو احمدی مبلغین کو

اور اس میں اور احمدیہ کی افواہات اور دوا دہندہ جو ہے۔ صرف اس کے لئے انگریزوں سے ظلم کیا۔ اور تم جیسے جو کہ اس ظلم کی اپنی مسرت میں جیسے کہ تباہی ہوئی۔ جب ان کے لئے ہوگا۔ اور یہ ہے متاثر کی صورت میں پیش آئے گی۔ یہ دنیا جوت سے

چہ جی۔ ان کو یاد کرتے ہوئے وہ
 یہ حکم کو سراہا اور اسے جو ان شراروں
 کے عیب پر کوئی شعر لے گا
 قتل کیا۔ قریبوں کا کہ
 حکومت کی مدد کرو
 ذرات ذرات اسی نعمات
 کے بہت زیادہ قیمتی ہے
 آپ آپ کو کہ گنہگار

مگر جس تبلیغ کرنے کی اجازت نہ دے۔
اور دوسرا جس مارے پیٹے۔ اور گالی گلوچ
دے۔ مگر تبلیغ کی اجازت دے۔ تو میں
تو کسی کوں گالی مارا۔ کہ جو شخصیں میں مارتا ہے۔ وہ

فریاد اٹھا رہا ہے۔ یہ نسبت اس کے جو
ہی آپ آپ کہتا ہے، محرک تین سے روکنا
ہے۔ میرے ہی جذبات اس بارے
میں جو کہ ہیں ان کا اظہار دینی نے ایک
شعریں کی بنیاد ہے۔ جب پرانا عہد تھیں
اس کی ہی داخل ہونے سے منفی اثر صادق
صاحب کو دکھایا۔ تو اس وقت میں نے
ایک نظم کی جس کا ایک شعر یہ ہے۔ کہ

اسی زندگی کے موت ہی بہتر ہے اسے خدا
جس کی تیرا نام چھپانا پڑے۔ یہی
پس یہ مقام تو تعمیر میں ہی، میرا تو
یہ عقیدہ ہے کہ اس زندگی کے موت
بہتر ہے۔ جس کی امان کو اُنہ تھا ہے
کاتام چھپانا پڑے۔ اور یہ تو چاہا۔
کو کر کوئی ایسا نظام قائم کرنے والا ہو۔
جس کی تیرے کے راستہ ہی بہتر طور پر

وہیں سے اس نے جرمائی ہوئی لباسوں سے اپنے
 آئینے سے پہلے چھڑا دیے۔
 تاکہ وہ اس کے سامنے نہ آئے کہ اس کے
 پیسے خدا کی عیب سے نہ آئے۔
 میں نے تیسرے نام کو نہیں چھپایا
 میری نیت سے کہ اگر کوئی ایسی روٹی
 تیسرے نام کی ہڈی میں حاصل ہوگئی تھی۔
 تو مجھے ان کا نام نہیں۔

پس یہ ہے کہ اگرچہ یہ ایک بڑا بڑا مسئلہ ہے
 کہ جس کے ذریعے کہ رومی اپنے آپ کو اپنے
 اپنے اپنے لیے لے کر دیکھ کر دیکھ کر دیکھ کر
 راج حکومت برطانیہ کے ساتھ دیکھ کر
 میں نے دیکھ کر دیکھ کر دیکھ کر دیکھ کر
 میں نے دیکھ کر دیکھ کر دیکھ کر دیکھ کر
 میں یہ نہیں کہ اس کے ساتھ میں ان
 کے ساتھ میں ان کے ساتھ میں ان کے ساتھ میں

تو کہیں کہیں کے مشن سہارا دیا جائے گا۔
 لیکن جب اس سے بہت زیادہ اہم معاملہ
 اور ایک پیشنگاہ فخر ہمارے سامنے
 تو کس لفتہ اپنے تمام سہارا
 اپنے خاتم کو قبول کرنا چاہئے۔ اور میرے
 مذہب اگر کوئی احمق انہی انہی کو دیکھنے کے
 باوجود میری اپنے دلی مشن محسوس
 برطانیہ کے بند سے گریز
 تو اس کے مشن ہی میں ہیں گا۔

کہا تو اسکی عقل میں متور ہے۔ اور یا اسی
کے دین میں متور ہے۔ مدفوں میں سے ایک
بات ضرور ہے۔ میں نے پہلے ہی کئی دفعہ
آسنے والے واقعات کی طرف اشارہ

کیا ہے۔ یہ کہ جو خدا نے اسے جس قدر
 اور کثرت کے ذریعہ ان
 اور حضرت
 مسیح موعود علیہ الصلوٰۃ والسلام کے
 ہی قسم جتنی قابل قبول ہے۔
 جات کسوں نے سیکر لیتا یا دیکھو
 مسیح موعود علیہ الصلوٰۃ
 اسے قرآن پر لایا اور یہ کہ حضرت

ہوں گی۔ اور بادشاہت میں ان کا نام نہ ہوگا۔
 یہاں تک کہ ان کے لئے کوئی اور نام نہ ہوگا۔
 یہاں تک کہ ان کے لئے کوئی اور نام نہ ہوگا۔
 یہاں تک کہ ان کے لئے کوئی اور نام نہ ہوگا۔

ہرگز ہے۔ جب چارہ ہی حکومت اس کی ضرورت
 کو کھل تک پہنچا دے گی۔ اور اس کی ضرورتوں
 پر پوری طرح عہدہ برہما جی کے گی۔ تو
 نہ کہ اس کے فرائض اور اس کے حدود
 اس کے کشل حال پر لگیں۔ پس یہی
 جماعت کو فوج
 روانہ کریں۔ کہ وہ اپنی ذہنی اصلاح کرے۔
 پس اس نے اپنی فکری اصلاح کے چوٹی

۱۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۲۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۳۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۴۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۵۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۶۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۷۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۸۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۹۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔
 ۱۰۔ جو شخص کسی سے بدگوار ہو تو اس کے لیے کہ وہ اس سے بدگوار ہو جائے۔

[illegible]

ہم آج سے ہرگز ان کا مقابلہ کریں۔ لیکن
 اللہ کی طرف ہم اپنے ہاتھوں کو بلند
 کر سکتے ہیں
 درختنا اگر ہم اس سے دعا کریں۔ تو وہ

ہمارے سنیچا اور ہماری تائید کے لئے
 ہر مسوئی سائن پیدا کر دیں۔ یہ جو
 فتنے آنے والی ہیں، ان پر اصل طور دعا کے
 جوڑی ہو گی۔ ہر ایک قہت ہے کہ اسی جنگ میں
 وقت الہ آجائے۔ جبکہ
 دعا کی خواہش کی
 دعا کی خواہش ہے۔ اگر وہ خاص سے
 طرف توجہ کریں۔ تو خدا تعالیٰ میری دعا کی

حکومت سے یہ نصیحت اس لئے دور کر دے کہ
 یہی اپنی ہی اس کے داغ اس مقام پر نہیں آئے
 وہ اس حقیقت کو کہیں۔ بلکہ اس وقت
 کسی انگریز کے سامنے میری اس تقریر کا
 حصہ رکھ دیا جائے۔ تو وہ کہے گا کہ یہ کوئی
 نکل ہے۔ جو بالکل خالص ہے۔ یہ چرچ کر آیا
 ہے۔ کیا چارلی حکومت کے لئے ہمارے پاس
 ہے۔ اور بحری بیڑے اور ہوائی جہاز

اس کی دعا سے کسی طرح شیخ حاصل ہو سکتا ہے۔ مگر جب مصائب آتے ہیں۔ تو اس وقت بھی خود بخود ان باتوں کی طرف متقبل ہو جاتا ہے۔ پس کتب فہم ہے کہ خود اتنا ہے
سلام کی صداقت کا ایک نذر نشان
اس طرح دیکھا دیکھو۔ کہ جب ان کی مصیبتیں

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سوق کے دو مہرے دکھا کر سن بیکار اور
مہم اور احمیت کی مصافحہ کے لئے ایک
روز نشانی دیا کہ اس کا خطہ لائق تہنید و تہمت

فاروق کے بھہر دو

دوق کے خلاف ایک ایک کی خبریں غریب معارف کا
دوق کی کئی امتیازات تھے جن میں دو مہرے
دو جب بھی کاغذ کی گرائی در در کا گزرا ہوتا
مخصوصت کو اس کی سے ہر مشاعرہ کے لئے خدا

ایک دفعہ

روح کے لاکھ لاکھ ایک ایک خیر عطا فرما کر
روح کی ترالیاں امت میں حدود میں نہا کر
دہ جنگ میں کافہ کی گرائی اور دیگر اغراض
مخلوقات کو اس سے برہاست کر کے خدا
کی نعمت کرے۔ آمین (میں)

THE HEAD OF THE AHMADIYYAH MOVEMENT.



By

SIR MUHAMMAD ZAFARULLAH KHAN
K.C.S.I., LL.D.

Judge, Federal Court of India, New Delhi.

changes and modifications must be sought by persuasion and conviction through constitutional and peaceful means and not by force or resistance through rebellion or revolution. It has often been put to him that the method of reform in the Government or the law advocated by him might prove inefficacious or too slow, but nobody has ever succeeded in moving him from the position consistently held by him. On the other hand, as President of the All-India Kashmir Committee, he was able successfully to demonstrate the efficacy of his principles.

He is a passionate believer in liberty but equally passionately hates disorder. He believes that no people which is not free can rise to its full moral, intellectual and spiritual stature, but believes equally firmly that no people can continue in political subjection to another to whom it is morally, intellectually and spiritually superior. He believes that India will attain its political, economic and moral salvation through Islam and is therefore not a believer in any sectional scheme of Pakistan. He believes that in the end the whole of India will be Pakistan and therefore also Akkhand Hindustan. He considers that the controversy to which these two conceptions have given rise will serve merely to prolong India's subjection to Britain.

He regards it as one of the primary duties of a State not only to secure order in its territories and to provide conditions of equal opportunity for all sections, but also to make adequate provision for every one of its subjects in respect of food, clothing, shelter, a minimum standard of education and instruction, health services and amusement.

In the field of international co-operation he believes in the ultimate evolution of a world federal organization with member states, sovereign within their own territories concerning their special and particular interests and problems, but knit together in one organization for securing more completely

Zafarullah's booklet-*The Head of Ahmadyya Movement*-Mirza Mahmud believed in Akhund Bharat-United India and opposed the partition of India.

۱۶	تفصیل شمشیر و	چو دردی محو حسن صاحب انجی در یک	بگ
۱۸	شاهانه	خانان پناه دوشین این صاحب	۰
۱۹	نیکانه	چو دردی محو حسن علی صاحب	روشنی در یک
۲۰	شاهی محراب	چو دردی تفصیل الهی صاحب یک	بگ
۲۱	شرق محراب	غائب اوده امیر علی صاحب	روشنی در یک
۲۲	جنوب مشرق محراب	چو دردی سالار فخر صاحب	بگ
۲۳	شمال مغرب محراب	چو دردی جهان خان صاحب	۰
۲۴	جنوب مغرب محراب	چو دردی غلام رسول صاحب تار	۰
۲۵	خوش صاحب	کک خضر حیات خان صاحب	روشنی در یک
۲۶	تفصیل چکول	چو دردی خوشان صاحب تیر	روشنی در یک
۲۷	بیشه و دهقان	رام محمد مقرب طایر صاحب	روشنی در یک
۲۸	تفصیل فخری	کک فتح شیر خان صاحب تار	۰
۲۹	با کبریا	مانا عید الله صاحب	بگ
۳۰	تاکلیله	چو دردی عصمت انوار خان صاحب	آزاد
۳۱	ایر و قاضی و سلمی	حسن بهادر شفیق بیگ صاحب	روشنی در یک
۳۲	دوره غاز خان و تونی	سید احمد و آیدان خان صاحب	بگ
۳۳	مظفر گاه	مشرقی و احمد خان صاحب	روشنی در یک
۳۴	تیره و تفصیل	محمد امیر و محمد صاحب برقی	۰
۳۵	تیره و تفصیل	غلام بیگ و محمد صاحب گورانی	بگ
۳۶	خانان	محمد حسن و شاه صاحب	۰

حیرت انگیز تفسیر کس طرح پیدا ہو سکتا ہے

حضرت امیر المومنین علیہ السلام فرماتے ہیں کہ جو شخص نے خلیفہ امیر فرمودہ ہو، اگر کوئی اس سے کلام کرے،

[illegible]

ہذا جو ان ایماں زندگیاں وقف نہایت کے لئے پیش کر رہی ہیں۔ اس میں
 ذرا غم کی بھی لاشیں گریں جن کے لئے سدا گریزوں اور بے کنہیوں کی
 آوازیں کے ساتھ ہی ایماں ہر بات زندگی میں ہر کام کر سکیں۔

توسل زور و آشتی اور سرور کے متعلق غیر افضل کو مخاطب کیا جائے نہ کہ اچھے طبقہ۔

جناب حکیم محمد اکرم رضا کی نماز پڑھتے ہوئے اماں کی وفات

[illegible][illegible][illegible][illegible]

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group (CG) and the experimental group (EG). The CG was exposed to a control environment (CE) and the EG was exposed to an experimental environment (EE). The EE was designed to simulate a real-world environment with various stimuli (e.g., traffic, noise, and visual clutter). The subjects were then exposed to a series of tasks (e.g., driving, walking, and standing) in both environments. The results of the tasks were compared between the two groups.

IA'S PROBLEMS

Israel, Asia's youngest and one of Asia's smallest States, is deeply concerned with the affairs of the continent. The diplomatic representatives of Israel are regularly exchanging views with leading personalities of other Asian nations.

(right) Israel's Permanent U.N. representative, Mr. A. Elon, in conversation with Mr. Zafarullah Khan, Pakistan's Foreign Minister. Though diplomatic relations have not yet been established between Israel and Pakistan, the United Nations provide a common platform for diplomats of both countries to exchange views on Asian problems affecting both nations.

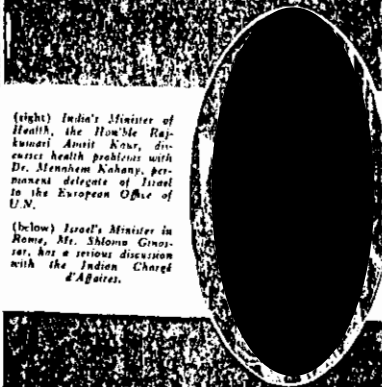


(left) During his recent visit to India's capital, Dr. W. Eytan, Director-General of Israel's Foreign Affairs, discussed with India's Prime Minister, Mr. Jawaharlal Nehru, many problems affecting both countries.



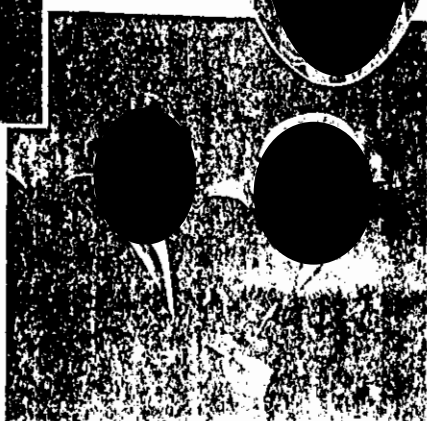
(right) India's Minister of Health, the Hon'ble Rajawadee Anand Kumar, discusses health problems with Dr. Menachem Kahany, permanent delegate of Israel to the European Office of U.N.

(below) Israel's Minister in Rome, Mr. Shlomo Ginzberg, has a serious discussion with the Indian Chargé d'Affaires.



(above) The Ministers of India, Israel and Indonesia at a reception of the Diplomatic Corps at Rome. (right) Mr. E. Tolkowsky, Israel. (centre) Mr. Modyam Rasthawan, India. (left) Mr. Alfian Yusuf Helmi, Indonesia.

(left) Dinner arranged by the Government of the Philippines at Manila in honour of a Goodwill Mission from Israel.



Zafarullah and the Israeli Envoy at the UN in 1952. India and Israel Bombay, June 1952

**TEXT OF MR G. D. KHOSLA'S JUDGEMENT IN
SYED ATTAULLAH SHAH BOKHARI APPEAL CASE**

Mr. G. D. Khosla, Session Judge Gurdaspur delivered his memorable judgement in Syed Attaullah Shah Bokhari's case on 12 June, 1935. Bukhari's Defence Council comprised Maulana Mazhar Ali Azhar, Maulana Abdul Karim of Mubahala, Lala Peshawari Mal, Khan Sharif Hussain and Maulana Rehmat Ullah Mahajir. He was convicted under Section 153 A IPC and sentenced to six months rigorous imprisonment by the lower court in respect of a speech he made in Ahrar Conference on 21st October, 1934 at Qadian.

History of Qadianism:

Before examining the charge against the appellant it is necessary to state some facts which have a bearing on the points at issue. About 50 years ago one Ghulam Ahmad of Qadian announced to the world that he was the Promised Prophet of God. Simultaneously with this declaration he assumed the role of the High Priest of Islam and laid the foundations of a new sect, the members of which although they claimed to be Mohammadans professed certain beliefs and doctrines at complete variance with the generally accepted tenets of the Mohammadans religion. The distinguishing feature of this sect which is variously known as Qadiani, Mirzai or Ahmadi was implicit belief of its members in the prophethood of the founder who was called Mirza. The movement thus started soon took shape and began to grow at a gentle but unmistakably certain pace and began to count among its followers a few thousands believers. There was naturally some opposition and the majority of Mohammadans resented the arrogation of religious supremacy by the Ahmadi founder. Non believers in the new fangled religion vehemently replied the accusation of kafar which was bestowed on them by the Mirza. The Qadianis, however, remained heedless to these foreign criticisms and, secure in the local safety of their home town, flourished as well as they could in the circumstances.

Qadiani Arrogance and Terrorism:

This comparative security of their position gave birth to pride amounting almost to arrogance on the part of the Qadianis. In order to enforce their argument and further their cause they called into play weapons which would ordinarily be termed highly undesirable. They not only intimidated the person who refused to come within their fold with boycott and excommunication and occasionally threats of something worse, but they frequently fortified the process of proselytising by actually carrying out these threats. A volunteer corps was established in Qadiani with the object probably of giving sanction to their decrees. They even assumed judicial functions and dealt with cases civil and criminal. In civil cases decrees were passed and enforced. In criminal cases punishment was awarded and executed. People were actually turned

out of Qadian. This was not all. The Qadianis were actually accused of being responsible for destruction of house property, arson and, it is said, even murder.

Proof of Allegations:

Lest it should appear that the above is merely product of the Ahrar imagination, it is necessary to give a few concrete instances which have been brought on the record of this case.

Cases of Exile From Qadian:

At least two individuals were turned out of Qadian, their town, because they did not fall with the views of the Mirza. They are Habibur Rehman (D.W.28) and Ismail. There is on record a letter (Exhibit D.Z. 33) written by the present Mirza himself ordering that Habibur REhman (D.W. 28) was not allowed to come in Qadian. The letter was admitted by Bashir ud Din Mahmud Ahmad (D.W.37). It is also admitted by (D.W.20) that Ismail was excommunicated and not allowed to enter Qadian. A number of other witness have told tales of oppression and tyranny. Bhagat Sing (D.W.49) stated that he was assaulted by the Mirzai. One Shah Gharib was beaten by the Qadianis and when he tried to start a case nobody came forward to give evidence on his behalf. Files of case decided by the Qadiani judges were produced and are on record. The Mirza has admitted that judicial functions are performed in Qadian and that he is the final Court of appeal in such matters. Decrees of Court are enforced and there is one instance of decree for the sale of a house having been executed. Privately stamped paper is manufactured, sold and used for petitions to the Mirza. The existence of volunteer corps in Qadian is deposed to by (D.W. 37).

Maulana Abdul Karim of Mobahila's tale of woe and Murder of Muhammad Hussain Shahid:

Then we have the most serious case of Abdul Karim whose story is a veritable tale of woe. This man embraced the Ahmadiya religion and went to Qadian. There, however, he became a prey to religious doubt and renounced the Ahmadiya faith. Then his persecution started. He began to edit a paper call 'Mubahila' which aimed at criticising the cult of Ahmadiya community. The Mirza, in a speech reported in (Exhibit D.Z.39) prophecised and compassed the death of the publishers of the 'Mubahila'. The speech made reference to the people who were ready to kill for the sake of their religion. A murderous attack was made on Abdul Karim soon after this but he escaped. One Mohammed Hussain who identified himself with the cause of Abdul Karim and stood surety for him in a criminal case against Abdul Karim was in fact attacked and murdered. The murderer was tried and sentenced to death.

Murderer Honoured:

The death sentence was in fact carried out and after his execution the dead body was brought to Qadian and burried in great style in what is called the Bahishti

Maqbara (The heavenly graveyard). The murder was extolled and the act of the murder was praised in 'Alfazl', the organ of the Ahmadiya community. It was given out that the murderer was not guilty and that he had escaped the calumny of death by expiring before the event. God in his notice had thought fit to take away his life before he underwent the ignominy of hanging.

Mirza Mahmud's deliberate mis-statement and his evil intention:

The Mirza when examined in Court with respect to this incident told a different tale and stated that the murderer of Mohammad Hussain was given a decent burial as he had repented of his offence and was purged of his sin. Exhibit D.Z.40, however, contradicts this and the intentions and attitude of the Mirza are plain from the expression of his views as set out in D. Z. 40.

High Court Defamed:

Incidentally the contents of this document amount to contempt of the Lahore High Court.

Murder of Muhammad Amin:

We have another incident relating to the death of Muhammad Amin. This Muhammad Amin was also an Ahmadi and was a missionary of this sect. He was sent to Bukhara to preach the religion of the Mirza but was for some reasons discharged. He met his death by a hatchet blow given by one Ch. Fateh Mohammad (D. W. 2). The lower Court has disposed of this matter in a summary way but it needs closer examination. Mohammad Amin, although he was an Ahmadi, he had incurred the displeasure of the Mirza and was, therefore, not a *persona grata*. Whatever the circumstances which attended his death it is undeniable that Mohammad Amin died a violent death and was killed by a hatchet blow. A report of the occurrence was made to the police but no action whatever was taken. It is idle to argue that the murderer was acting on self defense for this is matter which can only be determined by the trial Court. Ch. Fateh Mohammad has curiously enough admitted in Court on solemn affirmation that he killed Mohammed Amin. The police, however, could not take any action in the matter and it is suggested that so great is the power of the Mirza that no witnesses dared come forward and state the truth.

The Mubahila Building Burnt:

We have also the case of Abdul Karim's house. After Abdul Karim was turned out of Qadian and his house was burnt down. An attempt was made to demolish it in a quasi legal manner by obtaining order from the Small Town Committee of Qadian.

Anarchy in Qadian:

These regrettable incidents point to a state of lawlessness accompanied by arson and murder in Qadian. Add to this the circumstances that the Mirza of Qadian spoke of the millions of Mohammadans who did not believe in his supremacy in the most abusive language. His writings furnish a curious commentary on the manners and methods of the pious high priest who not only claims to be a prophet but professes to be the chosen one of God, the Masihul-sani (the second Masiha).

Government Paralysed:

The authorities appear to have been affected by an extraordinary degree of paralysis and the Mirza in matters secular as well as religious was never questioned. Complaints were on different occasions made to the local officials but no redress was forthcoming. There are on record one or two such complaints but it is needless to refer to their contents and it is sufficient for the purposes of this case to state that definite allegations of tyranny prevailing in Qadian were made and no notice appears to have been taken of them.

Tabligh Conference convened to infuse spirit among Muslims:

It was to counteract these activities and disseminate a spirit of critical awakening in the Mohammadans that the Ahrar Tahligh Conference was convened.

Opposition of Conference from Qadiani:

This step was naturally resented by the Qadianis and they made a bold attempt to stop the Conference from being held altogether. The Ahrar Conference had acquired the land of one Isher Singh for the purpose of their meeting. The Qadianis took possession of the land and built a wall on it. This deprived the Ahrars of the only piece of land in Qadian. They were, therefore, forced to convene their meeting at a spot about a mile from Qadian. The building of the wall shows the bitterness of the feelings that obtained between the parties at the time and the arrogance of the Ahmadis who felt that they were immune from the lawful consequences of their high handedness.

Maulana Attaullah Shah's profound magnetism and eloquent oration:

The meeting was, however, held and to this meeting appellant, who is an individual possessing considerable magnetic power and oratorical powers of no mean order was called upon to preside. He delivered at this meeting what must have been a somewhat impassioned oration. The speech lasted for several hours and it is stated held the audience spell bound. In this speech the appellant gave expressions to his views somewhat frankly and did not conceal his dislike and indeed hatred of the Mirza and his followers. The speech was reported in the papers and very soon objection was

taken to it. The matter was placed before the local Government who sanctioned the present prosecution.

Objectionable portions of speech:

In the charge sheet framed against the appellant seven passages out of his speech have been specifically mentioned as being objectionable and actionable. These passages are as follows:

- 1- The throne of Pharoah is being overthrown. God willing, this throne will not remain.
- 2- He is the son of Prophet, I am Prophet's daughter's son, let him come, you all keep sitting quiet, he may discuss with me in Urdu, Punjabi, Arabic, Persian and all other matters, this whole dispute is settled today. Let him come out of Pardah and lift the veil, he may wrestle and see the feats of Muala Ali, he may come in any colour, he in car and I barefooted, he dressed in silk and I in Gandhi Ji's Khalri Khadar Sharif: according to the advice of his father he eats Muzaffar, roasted meat, yaqutian and Plomer's tonic wine day and night and I eat barley bread according to the Sunnat of my maternal grandfather.
- 3- How can they oppose usthese tailless dogs of Britian, he flatters and cleans the toe of Britain's shoes. I don's speak with pride but swear by God that if I am left alone, you should see Bashir's exploits and mine. What can I do? The word Tabligh has put us in a difficulty. This is not a political conference but if reins were lossened, oh Mirzais! I tell you even now you should be on guard. Your power is not as much as the forth of urine.
- 4- He who fails in the 5th primary becomes a prophet. There is an instance in India that he who fails becomes a prophet.
- 5- Oh sheep of Massiah! no one has yet appeared to settle with you. It is the MajlisiAhrar with whom you have to deal now. It shall smash you into pieces.
- 6- Oh Mirzais! see the picture of your prophethood. Oh bad one, if you became prophet you should have at least upheld your dignity.
- 7- If you had claimed prophethood, You should not have become dogs of the British.

The appellant pleaded in the he lower Court that his speech had not been correctly reported. He completely denied having said paragraph No.5 and although he admitted that the sum and substance of the remaining six paragraphs was stated by him in his speech he challenged the verbal accuracy of these paragraphs. The finding

of the lower Court is that Paragraph No.5 has been incorrectly reported and that the appellant cannot be convicted in respect of it. The conviction of the appellant is based on the matter contained in the remaining six paragraphs. The appellant's counsel at the time of arguments conceded at once that paragraphs 1 to 4 and 6 to 7 had in fact been uttered by the appellant and that he did not now question the correctness of the reporter's notes. The only question for my decision, therefore, is whether these six paragraphs are actionable under section 153 A, Indian Penal Code, and whether by uttering them the appellant has committed an offence.

I have already set out the circumstances which led to the convening of the Ahrar Tabligh Conference. A large number of documents including the writings of the Mirza have been produced in the evidence by the defence and an attempt has been made to show that the speech of the appellant was nothing more than a just and proper criticism of the enormities and tyrannies perpetrated by the Mirza and his followers. His sole object, it is alleged, in delivering this speech was to bring light to the minds of the sleeping Mohammadans and to expose the malpractices of the Ahmadiya. His speech made reference to the tyrannies perpetrated by the Mirza and called for redress of the wrongs suffered by the people who were true Mohammadans and who refused to accept the self constituted supremacy of the Mirza.

Why speech was delivered?

I have been taken through the whole of the speech by the learned counsel for the appellant and also by the learned Public Prosecutor, and considering the speech in the light of the state of affairs obtaining at Qadian I may say at once that the appellant had two distinct objects in view. He intended to criticise the Mirza and his followers and also to rouse his hearers to take action against the Ahmadi and thus redress their wrongs. It has been suggested that the speech was a gesture of peace, but even a cursory perusal of it will convince any reasonable being that it tendered the gauntlet rather than the olive branch. However, much the appellant may have attempted to keep within the bounds of reason, the exuberance of his verbosity often carried him away and he said things which could have no other effect but to rouse hatred of the Ahmadis in the minds of his hearers. With the cleverness of an accomplished orator the appellant emulated the methods of Mark Antony and repeated that he had no quarrels with the Ahmadis. These professions of peace alternated with abuse and wit of a very low order which could only induce the audience to hate the Ahmadis.

Fair and just criticism of the speech no doubt contained passages which may be called as very just criticism of the doings of the Mirza. References were made to the beating given to Gharib Shah, to the high handedness of the Mirza to murders of Mohammad Hussain and Mohammad Amin and various other incidents which can be legitimately criticised by a true Mohammadan. The speech stressed the resentment

which Mohammadans felt on the insult which the Ahmadis offered to the Prophet Mohammad.

Difference between Qadianism and Islam:

According to the Mohammadans, Mohammad is the last Prophet whereas the Ahmadis believe that through Mohammad others can receive divine revelation. When, however, he descends to rank abuse and begins to call the Ahmadis by names which must be resented by anyone he goes beyond the bounds of legitimate criticism and whether he did so in the heat of the moment or deliberately, he is liable under the law.

Effect of Speech:

The appellant who was addressing large assembly of primitive and illiterate villagers must have known that by a speech of this nature he would arouse their passions and would promote feelings of enmity towards the Ahmadis. It is in evidence that the speech had the intended effect on the audience. They were carried away by the oratory of the appellant and expressed their enthusiasm frequently. It is immaterial that the audience did not forthwith get up and show violence to their opponents. Although feelings between the parties had been strained for some considerable time before a speech of this nature must have and did in fact increase hatred and enmity between them.

Of the seven passages contained in the charge consider that passage 3 and 7 are the most objectionable ones. These are the passages in which the appellant has called the Ahmadis tailless dogs of Britain. The other passage do not in my opinion amount to an offence under Section 153 A IPC. The first passage referring to the overthrow of the throne of Pharoah is almost innocuous. The second paragraph makes references to the dietary of the Mirza. It is interesting to note that this is a reference to a letter written by the first Mirza to one exhibits in the present case.

Plomer's Wine and Mirza :

The Mirza, it appears was in the habit of taking certain tonic, called Plomer's tonic wine and on one occasion ordered his correspondent to get it for him from Lahore. There is also some reference to Yaquti in one or two other letters. The present Mirza had admitted in his evidence that his father did on one occasion take Plomer's tonic wine and was what might be described a bon vivant. This passage, therefore, too is not in my opinion objectionable. The fourth passage makes reference to the fact that the first Mirza sat in an examination and failed. The sixth passage is in my opinion sycophant and not preserving the dignity of a prophet. Therefore, all the passages excepting passages No.3 and 7 are not in my opinion actionable. This does not mean that in the whole of the appellant's speech there are only two objectionable passages. The trend of the speech shows that it was the intention of the appellant not only to

expose the misdeeds of the Ahmadis but also to rouse feelings of hatred against them. That the speech of the appellant did not bring about a breach of the peace and his hearers did not express their sentiments in violent or a tangible manner merely mitigates his offence and though I have no doubt that the appellant was justified in criticising the Ahmadis I must hold that he went beyond the bounds of just and reasonable criticism and in doing so rendered himself open to the consequences of law. It is easy to condone and even admire the action of the appellant but in circumstances of this nature where feelings are strained and passions run high a speech of this nature is, in popular parlance, the thin end of the wedge. Even if the offence of the appellant is considered to be only technical one, the authority of the law must be vindicated.

Final Judgement:

After considering the matter from all aspects and considering the effect which a speech of the nature would have on the audience which hear it, I am inclined to hold that the appellant is guilty of the offence punishable under Section 153, Indian Penal Code. I would accordingly uphold his conviction. As regards the sentence it is only necessary to take into account the conditions obtaining Qadian and the extreme resentment which the millions of Mohammadans of India experienced in being called unbelievers and swine by the Mirza and by their women being compared to bitches, and I inclined to consider that the offence of the appellant is only technical one. I would, therefore, reduce his sentence to simple imprisonment till rising of the Court.

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